

SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 4]



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

Divine Discourses Given By:

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Chapter 1
REFUTING MISCONCEIVED ADVAITA - I

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O Learned and Devoted Servants of God,

1. Why is there no uniformity in the preachings of different human incarnations as regards the ultimate goal?

[The following is a discourse given in response to questions asked by Dr. Nikhil as to why there is no uniformity in the preachings of different human incarnations as regards the ultimate goal. Even if they preach at different levels, can they not all agree on what the ultimate goal is? All science teachers, teaching at different levels, universally accept the highest concept in their science even though they may be teaching a lower concept to their students.]

Swami Replied:- Every human incarnation knows the whole truth and the whole concept because the same God enters every human body in the case of each human incarnation. The revelation of complete or partial truth depends on the level of the human beings, who receive that knowledge. For a scholar, revelation of the whole truth is sufficient and he does not bother about the level and grasping capacity of the student. A conference is different from a classroom. You can present your knowledge in a conference like a scholar because even greater scholars can be present there. But, in a classroom, the students have certain level of knowledge only and cannot grasp the whole concept. Therefore, a teacher teaches only conservation of matter in a lower class and teaches the higher concept in the upper class. The teacher in the lower class can say that the higher concept exists, which can be known in the higher class. The students are satisfied because the examination is only up to that standard. Only one in several may have anxiety for the higher concept and such rare student cannot be the state of the whole class. The whole class will not have anxiety. Even if the higher concept is not known at that time, no self-damage is done because the higher concept is not asked in the examination. Therefore, the class is not discouraged because it is the knowledge of the objective world only and not about the self. Since self is not harmed by not knowing higher concept, anxiety will not rise generally. Even in the case of such a rare student, the anxiety is not about the self because the ignorance of higher concept is not harming the self in any way in view of the limitation of standard in the examination. If the self-damage is involved, the anxiety will result in tension, confusion and revolt. Suppose the higher concept is in that standard and the teacher did not teach it. Then the anxiety will rise in all the

students leading to revolution against the teacher and they will demand for a new teacher. In the case of spiritual knowledge, if partial knowledge is only revealed and if the preacher says that something more exists to reach the goal, all the students will be discouraged. The anxiety will start because the concept is related to the self-uptliftment. They will be discouraged since in this human birth itself everyone wants to know the final concept. Since, the life is uncertain, they want to know everything then itself and reach the goal immediately. The span of the teaching class is one year. But, the span of life is uncertain. Moreover, the concept belongs to the self and not to the objective world like matter and energy. Therefore, the teacher should not reveal the whole truth, which is related to the self. If it is fully revealed, tension comes due to the realization of the length of journey and due to the absence of grasping power of the whole concept. Suppose you are walking with Me to reach Varanasi. If I say that the goal is after hundred miles, you will drop from the journey. But, suppose you are not a traveler to Varanasi and you are sitting in the house leisurely. Now, if I say that Varanasi is hundred miles away, you are not discouraged because the knowledge about the distance is only objective and is not related to yourself in any way since you are not intending to travel. But, when you are a traveler the distance will discourage you. The spiritual knowledge is meant for travelers and is subjective. It is not objective information, which will never create tension. Therefore, the Lord in human form behaves like teacher in class but not as a scholar in the conference.

Even if you do not know the higher concept of objective knowledge, no significant loss happens to you. You may stop at the lower class itself and may get some lower job and can still live with happiness by earning some limited salary. But, in the case of spiritual knowledge, the goal should be reached before the end of this human life. The human life is not assured again. At the same time, the human life is uncertain and death may come at any time. Tomorrow is not certain. You want to know all the spiritual knowledge today itself and reach the goal by today itself. Such pressure exists in the subjective spiritual knowledge. Keeping this point in view suppose the whole spiritual knowledge is revealed now itself, you may not be able to grasp the total concept at your level. Even if you grasp you will develop tension due to length of the journey. Sometimes this leads to dropping out from the spiritual effort totally. Therefore, the Lord always behaves like a teacher and not as a Scholar. The Lord is given to the world in human form and therefore, such given Lord is called as Datta. He is given to the world for the main purpose of preaching the spiritual knowledge and therefore, He is called as Guru Datta. The word Guru means

the concept of preaching the spiritual knowledge. A teacher sees the upliftment of the student from his step to the next step and for such upliftment, only partial revelation is essential because every concept is subjective knowledge. It is not like Physics, which is the objective knowledge. The whole knowledge can be revealed gradually step by step and this method avoids the tension at every step. In the objective knowledge, a student is always in detached mood. In the subjective knowledge, the student is always in the attached mood. Therefore, it is not better to reveal the whole subjective knowledge in one lot to create tension. It is better to reveal the subjective knowledge step by step. In the objective knowledge, the theoretical approach is sufficient. Even the experimentation in the objective knowledge will not create any tension. In the objective knowledge, the theory is independent and total. But, in subjective knowledge every theoretical concept is related to practice and is a point of tension due to attachment of self-achievement and self-progress.

Infact in every human incarnation, the total spiritual knowledge exists in fully revealed state only. But, it appears as partial knowledge because the knowledge related to that particular level is vehemently emphasized again and again. Before such stressed related knowledge towards that level at that time, the remaining part of the knowledge becomes invisible, which does not mean absent. Some rare student, who is fit for the remaining knowledge, can also grasp it and get the benefit. For example, let us take the Gita. Arjuna is at the level of karma (action) and not at the level of Samnyasa (sacrifice). Even after hearing the Gita, when Abhimanyu died, he wept so much that he wanted to withdraw from the war even though he was taught that the war is the work of the Lord. Therefore, he cannot be fit for the standard of Samnyasa in which the action is done for the sake of the Lord only and not for the sake of himself or family. When the mother of Shankara died He did not withdraw from the work of the Lord, which is the propagation of knowledge. Therefore, from the point of Arjuna's level, karma was emphasized throughout the Gita by which Arjuna has to fight and get back his justified kingdom. Thus, the fight is for Pravrutti only. To destroy the injustice and establish the justice was with reference to the loss and benefit of Arjuna only. The fight is not with reference to the welfare of the world, which alone can be the work of the Lord. Krishna stressed on the fight to get back his kingdom. Thus, Arjuna was eligible for Pravrutti and not Nivrutti. But, still you will find Jnana Yoga and Bhakti Yoga also in the Gita. Finally, you also find Karma Yoga, which is doing service to the Lord. Karma is doing service to yourself and your family. Krishna stressed on karma and mentioned about Karma Yoga, which is the highest and

comes after Jnana Yoga and Bhakti Yoga only. Therefore, the whole spiritual knowledge is revealed in the Gita. But, karma was stressed and Krishna showed the final goal i.e., Karma Yoga passing through Jnana Yoga and Bhakti Yoga. Arjuna withdrew himself even from karma. He was prepared to do injustice to his family based on unjust love towards Bhishma and Drona. Bhishma and Drona are prepared to fight against Arjuna. Therefore, the love of Arjuna on Bhishma and Drona was blind even within the boundaries of karma. Hence, Arjuna fell down even from the first standard, which is karma. In such case, the stress should be on the first standard. Arjuna did not mention Krishna while giving the list of relatives, who can be harmed in the war. He was worried about the death of Bhishma and Drona only. He never bothered about the possibility of the death of driver (Krishna) in the war. He did not treat Krishna equal even to Bhishma and Drona. Therefore, the Lord subsequently introduced the knowledge of God, human incarnation, devotion to Lord and finally service to Lord. These steps are Jnana Yoga, Bhakti Yoga and Karma Yoga respectively. Thus, with respect to Arjuna though the first standard was stressed, He showed all the standards up to the P.G. Level. The stress on the first standard appears as if that Krishna taught only about the first standard throughout the Gita. Similarly, Shankara stressed on the attainment of self with respect to Buddhists and Purva Mimamsakas, who were atheists. But, He mentioned about the Lord, human incarnation etc., also in His knowledge, which shall be revealed in detail in the answers of your future questions because your future questions are completely concentrated on the preaching of Shankara.

There is some difference in situation of Krishna and the situation of Shankara. Krishna preached only one student, Arjuna, who is like a brilliant student. Arjuna was sage Nara associated with the Lord in several previous births. Arjuna fell even below first standard only for the sake of the world. Keeping Arjuna as an example Krishna taught the syllabus from 1st standard to P.G. level. The Gita is universal because it covers all the levels from LKG to PG. The fall of Arjuna below the level of LKG is only for the sake of others so that the syllabus can be covered starting from the lowest level. The fall of Arjuna was not real and therefore, he rose to the highest level as the Gita proceeded. Even withdrawing from the service of God due to the death of Abhimanyu were also apparent. This was only to show that even a scholar will slip, when it comes to practice. Arjuna did not believe Krishna fully and was born as a hunter, which is a lower birth. This is again to show that the next birth will be based on the present samskaras only. Arjuna worshipped inert object (ShivaLingam) and in the next birth, he

worshipped again the same inert object. Thus, Arjuna showed the various types of states of a human being by taking those different roles. Otherwise, Arjuna was a fully liberated soul only. Thus, in the Gita you find the total concept built up in a sequence only. Ofcourse, stress was given on karma because Arjuna fell even below the level of karma. The first level is karma in which even there is no introduction of God. You have to work for yourself and your family. Your family should be greater than the public. If one is trapped by a prostitute to steal his money by false love, he is below the level of karma. He should be taught that his wife is far better than the prostitute. This is the lowest level and the knowledge of Pravrutti starts at this level. Similar is the case of Arjuna. Bhishma and Drona stated that Duryodhana is unjust. But, these two supported him and came to the war even to kill Arjuna. Arjuna loves such people! This is like loving the prostitute. He wants to leave the kingdom, which should be enjoyed by his family. This is foolish and blind love. This is pure Pravrutti without God. Krishna started preaching from this level onwards. He told Arjuna to kill such worst people and get the kingdom for the enjoyment of his brothers and sons, which is justified. In this field, there is no element of God or Nivrutti. In this level, Arjuna has to kill such worst enemies, who are in the disguise of relationship. To remove tension and relationship pertaining to body, Krishna taught Atma Yoga which also is not having any touch with God. By attaining self one loses tension and fights for justice. Thus, Pravrutti is just LKG standard. Passing LKG with first class is not getting PG degree. Attaining the self to stand in Pravrutti is not attainment of God at all. From this view, the Lord introduced the Atman and also doing actions without attachment so that tension is avoided. Today also when a spiritual preacher conducts a workshop for the present Jobholders, he is doing same preaching and the stress is released. There is no any element of divinity in this level. It is only perfect health of body and mind. It is just the medical science. Ofcourse, this is essential basis for the future steps.

Without perfect physical and mental health, one cannot even understand God and no chance of loving and serving God. After this first level, the second level comes, which is Jnana Yoga, which deals with understanding about God theoretically as well as practically recognizing the human form of Lord. Jnana Yoga thus, includes both theory and practical. Then development of love on God in mind and also on the human incarnation is the theoretical and practical stage respectively in the third level called Bhakti Yoga. The final fourth level is karma yoga, which is doing practical service to the human form of the Lord. In this fourth level, if repulsion to human incarnation is not removed, atleast serving a statue in

the human form of the Lord is recommended as a training. In this fourth level, the training is meaningless unless it is transformed into the service of human form of Lord. What is the use of serving a statue in the temple, which is inert and does not feel for your service? At this point, Swami Dayananda objected the idol worship and you should take Him positively in this point and He is also the human incarnation of the Lord. His concepts should be taken with reference to that time in avoiding the exploitations in Hinduism. He would have not objected the aspects of tradition if they were in the right direction. When the direction of an item is opposed, you misunderstand it as the opposition of that item itself. Even Christianity and Islam object from this angle only. But, you should leave the service of statue only to serve the human form of Lord but not to keep idle without the very concept of service itself. You simply say that God is formless and does not require any service and concentrate your service to yourself and your family only. At this point, some say that serving the public is the highest stage. But, in what way the public is different from your family? Shankara condemned this (*Loka sevaka mata Nirasah*). Infact your family is also a part of public. Serving the family is also the public service. Infact, family is greater than public. You should not leave your family for the sake of public. Bhishma and Drona were worst than public. Arjuna wanted to leave the welfare of family for the sake of such Bhishma and Drona. Atleast public is neutral. But, Bihishma and Drona were supporting injustice and wanted to kill Arjuna for that. Ofcourse, serving devotees in the public is better than serving your family, who are not devotees. Devotees are just next to Lord. But, if the family members are also the devotees, then serving your family-devotees is better than serving outer devotee. After all, even the devotees are human beings (Jiivas) only.

Thus, Karma Yoga is serving the Lord or serving the devotees. Their position is greater than the position of your family members. ***If the family members are also devotees and if they compete with the outer devotees, your selection must be based on the degree of devotion.*** It means the Lord is higher than devotee and the devotee is higher than the family member. The family member is higher than the general neutral public. Thus, the position of the worship of statues and the position of the so called word “Yoga” coined by the moderns, which is improvement of physical and mental health have their own places of importance in the complete syllabus of spiritual knowledge. Since the spiritual knowledge is subjective, it is better to close the doors of the classroom of each level till the standard is finished. If it is objective knowledge there is no danger even if all the standards are conducted in a single hall. If you teach about the heart attack,

nobody is worried, though every one hears the subject with attention. But, if you say that a particular person is having some symptoms of heart problem, the tension may be so much that he may get the heart attack immediately. Therefore, hiding the truth and stressing on the relevant partial knowledge is essential in the subjective knowledge.

In the case of Shankara, the students are many unlike the one Arjuna. Moreover, those students were below average and were ordinary human beings without any previous association with Lord. Therefore, stressing on the relevant knowledge and hiding the complete truth is essential. The aim of Lord is to uplift the humanity of that generation from their level to the next immediate stage. The aim is not to expose the depth of knowledge by disclosing the whole truth and get fame. The Lord has come down for the welfare of humanity and not for winning the noble prize by disclosing the entire knowledge. The students of Shankara were completely atheists who were Buddhists and Purvamimamsakas. The former believes in the absence of everything and do not believe even in the existence of soul. The latter believes in the existence of the soul and not in the existence of the super soul or the Lord. Both were atheists. The target before Shankara was to bring Buddhists to the level of the Purvamimamsakas and make the latter believe in the Lord. First, He attacked Buddhist and argued that there should be soul to know that everything is absent. The existence of soul (Pramata) is thus established. The leader of Buddhists (Dignaga) accepted Shankara and started the school of Prajnavada, which means the acceptance of knower. Buddhism disappeared and ran away crossing the boundaries of the country. Now, the second task was to establish the existence of God atleast theoretically. At this stage if Shankara speaks about the human incarnation, even the God will not be accepted. Now since Buddhism disappeared and Purvamimamsakas only remain, all the students accept the existence of soul. The next step is only introduction of Lord atleast theoretically. Shankara thought over about a way. Shankara told that since you (soul) exist God exists because you are God. Now, the Purvamimamsakas are trapped and had to agree to the existence of God. Mandana Mishra was captured in this way. Today, nobody knows how many problems I faced while I was in the body of Shankara at that time and today you say that I have hidden the complete truth. If you place yourself in that time and in that circle of Purvamimamsakas, you understand all those practical difficulties.

Yoga – Yoga Rudha

Shankara made a trick to avoid any damage to the total concept. He told that any soul is Brahman. There are two methods of expressing the meaning of any word. **i) Yoga:** the word is used in its root sense, **ii) Yoga Rudha:** the word is used in the root sense and simultaneously it is fixed to a particular item only. The word Brahman in Yoga means that which is greatest in a category. This word is not Yoga Rudha. If you fix the word Brahman to God only, you should not use this word for any other item. But, the word Brahman is used to mean the Veda also as we see in the Gita. Therefore, this word can be used to any item if the root meaning is satisfied. The soul, which is made of pure awareness, is most delicate and is the greatest item in the creation. Therefore, the soul can be Brahman. Since it can be used to any item on satisfying the root meaning, it can be also used to mean God. Therefore, the students thought that soul is God and by realizing the soul, they can become God. Since they believe in the existence of the soul, they have to believe that God exists. They cannot cross more than this level at that time due to their ignorant egoism and jealousy to a greater item called as God. If you open the trick, they will reject even the theoretical existence of God and they go to the original stage. Something is better than nothing. The mother makes the child to eat the food by telling that the moon will come down if the child takes the food. By this, you cannot say that the mother is trickish and cheated the child. The aim of the mother was the welfare of the child and the trick can be used due to the unavoidable ignorance of the child. The commentary of Shankara is thus a lesson for a classroom containing below average students. Shankara cannot reveal the entire syllabus because they were below average unlike Arjuna, who was above average.

But, a few students who became personal disciples of Shankara have become eligible to know the higher truth. Therefore, Shankara revealed the higher truth to such limited circle only. He swallowed molten lead for the sake of such limited circle only and established the concept of God other than the soul and the concept of human form of God. If you say that the students have not realized the self fully to perform such a miracle, it is not correct. They were trying for the self-achievement throughout their lives staying very close to Shankara. If they cannot attain self, nobody can attain self. They have attained the self very well and left their families and were detached even from their bodies. Such a miracle is possible even for a demon because demon believed in existence of God other than himself and did lot of penance. Such miracle performed even by demon indicates the

power of Lord only in an indirect way. Such power could not come to the Advaita scholars because basically they were wrong in not accepting God other than themselves. If you follow the correct path, you can become God and can even become the master of God. Hanuman and Radha never spoke that they were God and they have become God and master of God respectively. Thus, I am not obstructing your chance to reach the goal. I am saying that you can go even beyond the goal if you travel in the correct path. Hanuman never expressed Advaita in the entire Ramayana. No Advaita scholar can be greater than Hanuman. Hanuman knows all the Upanishads in a better way than any Advaita scholar. This single point is sufficient to say that the path of Advaita is wrong, whereas Advaita and more than Advaita is also correct.

For the minority, who are the meritorious personal disciples, Shankara revealed the entire truth through prayers and His commentary was for the masses. The word Parabrahman was introduced by Shankara only. He stated that this is not a word because it means God beyond Brahman. It does not say what is God. It says that God is beyond Brahman (soul). Since this word cannot reveal any positive nature of the object, it cannot be a word at all. You must know the object by hearing a word. Therefore, God is beyond words and can be indicated by silence only (*Maunavyakhya Prakatita Parabrahma tattvam...* Shankara). Keeping Himself in the place of a fully realized soul, He stated that He is in the Lord but the Lord is not in Him like a wave in the ocean and the ocean is not in wave (*Satyapi Bhedapagame...* Shankara). Infact God is in Him but He stated this keeping Himself in the place of a fully realized Advaita scholar.

You cannot blame Shankara for not making His commentary like the Gita open to all levels. The Gita was only for Arjuna, who was a merit student and can grasp the knowledge from LKG to PG level. The situation of Shankara was quite different. All the students were below LKG standard only. He has to teach the LKG only for all through His commentary, which explains only about the self-achievement. All His commentary is only an elaboration of second chapter of the Gita, which is the knowledge of self only and not the knowledge of superself. Only one or two exceptional students were there and He preached the degree and PG level to that minority only in a personal level through small prayers and small miracles like swallowing the molten lead etc. As time passed on, the students raised to UG and PG levels. Thus, after Shankara gradually Ramanuja and Madhva came. Infact, the same Shankara who preached Janana Yoga of self at the school level came as a college lecturer in form of Ramanuja and preached the Janana Yoga of superself and the Bhakti Yoga of superself

and again the same Shankara came as the PG Professor in the form of Madhva and preached karma yoga, which is the service to the Lord. Thus, if you sum up all the three commentaries of the three preachers, the total syllabus of the Gita results. Thus, the three commentaries are not simultaneous angles of the same subject. They are the three stages in sequence gradually built up. Each commentary stresses on the corresponding step throughout the Gita while nominally recognizing the other two steps. Shankara stressed on the achievement of self throughout the Gita while mentioning the other steps nominally. Ramanuja emphasized on the recognition of Lord and the love on Lord throughout the Gita while acknowledging the other steps. Madhva emphasized on Karma Yoga of the soul as a servant while the accepting the other steps. A schoolteacher gives stress on the school syllabus but refers to college and University. Similarly, the college lecturer refers to the knowledge of school and University but gives stress on the UG level only. Similarly, the University Professor. If you understand the Gita as an above average student like Arjuna, read the Gita without any commentary. But if you are a below average student read the Gita with the commentary of Shankara. Then become average student and read the Gita with the commentary of Ramunaja. Finally, you can read the Gita with the commentary of Madhva as above average student. ***Since the knowledge of self is inferior to the knowledge of Lord, the former is called as Sankhya Yoga and the latter was only called as the real Jnana Yoga.*** Kapila, the founder of Sankhya Yoga, also stressed about the self and did not speak about the God. Therefore, people misunderstood Him as atheist. Similar is the case of Buddha. Similarly, Jiddu Krishna Murthy emphasized on this basic step, keeping silent about God and that does not mean that He was an atheist. Even some blind followers of Ramanuja criticized Shankara as an atheist. People called Shankara as a Buddhist in disguise. When you want to lift a person from the pond of mud, he will be also covered by mud since you have to jump to his level in to the pond.

On the topic of self and Superself, Shankara was a basic schoolteacher and Ramanuja and Madhva were lecturer and professor respectively. But, when the topic of the creation comes, Shankara acted as the Lord from His own angle by stating that the creation is very negligible and almost nil. In this topic, Ramanuja and Madhva spoke like souls. The creation is negligible to God but the human being is negligible before the creation. The soul can explain well about the view of the soul. Infact, Ramanuja and Madhva were liberated souls and were devotees of Lord (Shesha and Vayu). The same Lord spoke through those liberated souls also but exposed their names only because the angle of a soul should be explained by the

mouth of soul only. In that way, the same God gave the knowledge through the bodies of all the three Acharyas. The body of Shankara was created by the Lord Himself for His entry. The bodies of Ramanuja and Madhva were the bodies of liberated souls used by the same God. If you speak by sitting in your house or sitting in your friend's house, it makes no difference in the contents of your speech. When God entered the bodies of Ramanuja and Madhva, they were also treated as human incarnations. Thus, the place of Balarama (Human incarnation of Shesha) in the ten incarnations of Lord is to be realized. This shows that a devotee also can become the human incarnation.

Sat – Chit – Ananda

The soul in the essential form as energy also exists as *Sat*. Even from the angle of God, the creation is only negligible and is not really absent. Soul, being the part of creation, also exists and is not unreal. The existence becomes negligible only in the sense of its power. If anything is very weak, you neglect its existence, which does not mean that is completely absent. God is *Sat* and He is not negligible because He is most powerful. Therefore, you cannot differentiate the God and soul from the point of existence. The prominence of the power gives the degree of existence as explained in the seven-fold theory of Jainism. If the soul (creation) does not exist, there is no entertainment to God. The soul is *Chit*, which means pure awareness. No objection. The power of God is also *Chit* but again there is difference in this aspect also. The *chit* of God is independent of the existence of a nervous system. The *chit* of the soul depends on the functioning of nervous system and existence of energy. The awareness is defined as that specific form of energy pertaining to a special part of brain that functions in the awakened state and dream state only. In the state of deep sleep, another part of brain may send electrical pulses so that heart, lungs etc., may work but such form of energy is only the inert electrical power, which is the same inert electricity by which the machines in the factory work continuously. Such electrical energy is in no way different than the heat energy that is present in the body even during the deep sleep. Ananda is continuous and intensive happiness only and therefore it has a limited boundary, because when the misery appears ananda runs away as we see in the experience. Therefore, ananda is a limited item (Kosha) only. *Ananda* is the characteristic of *chit* only and is not independent. Even *chit* does not exist independently without nervous system and therefore, ananda has the same fate of *chit*. The *ananda* referred in the Vedic hymn “*Shrotriyasya...*” refers only to the soul. The power of the Lord (Cosmic energy) is also having infinite bliss and that is

not a limited item. Similarly, the awareness of that power is also infinite (*Sarvajna*) and does not require a nervous system. But, the *ananda* of a soul also requires nervous system because *ananda* is the property of Chit. Therefore, there is no objection to call the soul as Sat-chit-ananda. But, if you come to God, you are not realizing His nature positively in anyway. You are realizing the existence of the unimaginable God through His unimaginable power exhibited through human incarnation. You should not say that the power of God (Cosmic power) is independent and itself is God. Any power must have a source or substratum. Such source is God (***Brahma Puchcham Pratishtha***- Veda). Scientist feels that this power itself is independent and is ultimate. The devotees of Shakti also believe this concept. The Advaita scholar is in no way better than these people because he believes that the awareness form of energy is ultimate God. The sages have eliminated every item of creation as not God (*Neti Neti*) and this does not mean that God does not exist. A proof for the existence of God is given by the human incarnation exhibiting unimaginable power of knowledge and miracles. Such power is based on the human incarnation, which is practically seen. Therefore, the existence of the source of the power is thus proved. You are not seeing the existence of such powers without the individual, who may be the human form of the Lord or even may be a demon.

You should not try to separate Atman and Chit. If chit is awareness, what is Atman? Only awareness and inertness are seen. If Atman is not inert and also is not awareness (Chit), then Atman is unimaginable and that is what we call as God or Parabrahman. When the same object is realized, what is there in prescribing any name for it? If you say that avidya (ignorance) is the causal body, it is to be carefully analyzed. The causal body means that which is the cause. The ignorance has two factors with which it is related i) The ignorance of What? ii) The ignorance of which knowledge? Suppose I say that I am ignorant of physics. This ignorance belongs to Me and this ignorance is regarding the physics subject only. Therefore, if you take avidya as the ignorance of soul and the ignorance is regarding the point that you are the pure awareness (soul). In that case, such ignorance cannot be the cause of this Universe. When you forget yourself, such ignorance is creating a dream but not the universe or even an atom in the universe. Therefore, the ignorance relates to the soul only and is regarding with the subject of soul only. In such case, avidya is certainly the causal body of the dream. In such case, the soul is certainly beyond the causal body or avidya because the soul is able to destroy the ignorance and attain itself in the case of a scholar. I have no objection even if you say that

the soul is the possessor (Sharirin) but not possessed body (Shariram). The Gross body disintegrates when the soul leaves it. The soul is able to subside all the qualities and therefore, the subtle body also cannot exist without the soul like waves without the water. If the soul does not exist, there is no point of existence of its avidya. Therefore, soul is the ultimate possessor of all these three bodies. This angle was stressed by Shankara because the then students can believe only up to existence of soul and not in the existence of the supersoul or the Lord. But, when you go to the higher concept you can understand that the soul is also a possessed body by the Lord when He enters it. Even otherwise a soul is maintained and controlled by Lord only. The Veda says that the God is controller of all souls (*Atmeshwaram*). If you analyze carefully, gross body is diseased against the will of the soul. If a vital organ of the gross body is damaged, it cannot control it. The Veda says that the supersoul controls even the sun. In the severe sun, the soul runs away from the gross body when death occurs due to sunstroke. The Brahma Sutra says that it is against the experience and logic to say that the soul is Lord (*Anupapattestu Na Shaarirah*). The table appears to be the support of an object on it but the table is supported by the floor. Therefore, the floor supports both the table and object. Thus, the Lord is only possessor or controller of all the bodies including the soul. Now, from this angle, the soul is also a body and you can call it as the fourth body.

I shall give the interpretation based on the philosophy propagated by the four disciples of Shankara. The soul being part of the entire Mula Maayaa, it can be called as causal body in qualitative sense because originally the Mula Maya (subtle inert energy) is the cause for this universe. If you neglect the dream, in quantitative sense the avidya cannot be a causal body. But, the universe cannot be neglected. Since the Mula Maya (Ocean of subtle inert energy) is the cause of this creation, a drop of it, which is the soul can be considered as the cause of the universe qualitatively though not quantitatively. When this limited Mula Maya charged by God (unimaginable awareness) forgets itself due to influence of God, this universe, a dream at that level, is created. The ignorance is only for the awareness (drop of Mula Maya or soul) and not for God. Thus, avidya at that level is the cause for the dream creation. But, avidya itself cannot create the universe. The universe is a form of energy only. Therefore, the soul integrated with avidya or the Mula Maya integrated with avidya can only create the dream or universe respectively. Thus, avidya is an integrated quality of Mula Maya in causing the creation or dream. But, avidya alone cannot exist without Mula Maya or the soul. Mula Maya or soul can exist without the avidya in the state of realization. Therefore, avidya can be

treated as a quality that exists or that can be removed by realization and thus, avidya comes under the item of subtle body only. The Moha (fascination), one of the six qualities of Jiiva is nothing but ignorance (avidya). Thus, you need not give a special place for avidya in the higher concept where a soul is not the final item. But, when the soul is assumed as final item in a particular level of students, to count the three bodies, the place of a soul can be given to avidya because avidya is secondary cause for the dream. In that way it can be treated as causal body. By this way, Shankara showed the places of three bodies and kept the soul on the top position for the case of purvamimamsakas and declared the soul as God so that the believers of soul have to logically believe the existence of God. Though such belief is not perfect, but atleast the concept of God is introduced for the further journey. You will understand the greatness of Shankara because He has to keep the most ignorant child in the school. It is very difficult to bring a child to the line of knowledge. It is easy to develop a college student and it is easier to develop a PG student. Shankara laid the foundation for spiritual knowledge, which is the most important basis for the castle of spiritual knowledge.

Shankara spoke about the creation from the angle of God and Buddhists were happy by misunderstanding that as their angle. Shankara told that the world is Mithya, which means almost unreal in the angle of God. Buddhists were very happy because they say that everything is unreal from their angle only because there is no question of angle of God to them. For such extreme people if you say that the world is real from the angle of the soul, it becomes very difficult to transform them. With great difficulty they accepted the existence of soul. In such situation something is better than nothing. Instead of everything being unreal, let atleast the soul be real. This is the reason why Shankara kept silent about a clear analysis of the angle at that time. When the soul only exists and there is no other item, naturally it must be greatest and can be called as Brahman. But for Purvamimamsakas the world exists and Shankara does not want to tell that the world is really unreal like Buddhist because they will not accept it. They were fond of heaven in which luxuries can be enjoyed. If the world is unreal, the luxuries will become unreal. Therefore, to satisfy both these extremists, Shankara told that the world is neither real nor unreal. It is actually real but being very weak before God it is negligible and almost unreal from the angle of God. Thus, again He spoke from the angle of God and the students took it as the concept from their angle because no student accepts God. For the Purvamimamsaka the world, which is object of enjoyment and the soul, which is enjoyer, are real. Therefore, their next

step is only to accept God. But they will not accept God beyond the soul or world under any circumstances. Therefore, Shankara said that soul is Brahman and the statement was correct from the angle of the Yoga meaning of Brahman. But people have taken Brahman as a word of Yoga Rudha and fixed to God already. Therefore, they misunderstood that the soul is God. Do not say that Shankara cheated the students. No. No. No. He made those atheists atleast to utter the word “God” by their mouths atleast by speaking that any soul is God. For such people, who are attracted by pleasures of senses, such concept pacified their egoism also. In course of time, some of them having accepted the existence of God started thinking about the real nature of God. They started studying the scriptures and slowly realized that God exists beyond the souls. At this level, the Lord came as Ramanuja and helped them in transforming as believers and devotees of God. Slowly they started thinking about the path to please the God. The Lord came as Madhva and showed Hanuman as an example. If you look at Hanuman, the final concept is realized. If you walk in the footprints of Hanuman, you will reach Brahma Loka and become God Himself. Hanuman exhibited the final essence. He recognized the human incarnation of His time. He did the service of Lord in His work blindly without analyzing it as a personal work or the social work. According to the Ramayana, He never chanted the name of Rama. He never sat in meditation of Rama. He never said that He is God even after studying all the Vedas and Shastras directly from the sun. He attained superpowers but never attached any importance to such powers. He did not believe Ravana as God simply by his superpowers. Infact, He Himself was having more superpowers. He maintained good physical health by practicing Yama, Niyama, Asana and Pranayama. He maintained good mental health by Pratyahara by detaching Himself from all the bonds of the world. He developed bond with the Lord in human form (Dharana) and maintained it (Dhyanana) and was immersed in it (Samadhi). Such bond was expressed in terms of service and not in terms of mere words and feelings as in the case of a poet or prostitute. Without service the love in words, mind and intelligence is like offering water without meals. If water is associated with a plate of meals then the service is complete through Trikaranas (mind, words and action).

Reality of Kundalini and Chakras

I never rejected Yoga preached by Patanjali. I only rejected the funny concept of Kundalini and Chakras in its apparent sense and they are not mentioned in any scripture. If you realize what they represent it is good.

The yoga gives perfect health of body and mind and is the basis for the whole spiritual path. Prayers and meditation with service, without aspiring anything in return is accepted. I only criticized prayer and meditation without service and aspiring fruits for such theoretical approach. I always emphasized the knowledge of scriptures and continuous logical analysis because the decisions become correct and firm by such Buddhi Yoga. It is the torchlight that should be present in your hand in the switched on condition till you reach the goal. But, without service, there is no need of switching on the torch always to waste the energy of battery. Without using practically, we should not waste the energy. I have appreciated the idol worship as a training of service to the human form of the Lord when egoism and jealousy are not completely conquered. I only criticized the lifelong training without joining the Job in which the knowledge of training is to be practically used. I have accepted all the concepts of tradition but plucked them out from the wrong places and reinstalled in correct path. Then only they grow like paddy plants and yield the final crop. It is only restructuring or revitalizing of the entire spiritual system. All these aspects were introduced by Me only through the previous incarnations. I will not condemn My own introductions. I am only placing them in proper positions, which were disturbed by ignorant and mischievous people. I support even the concept of telling the partial knowledge itself as final word at every level because that was essential in subjective spiritual knowledge. Infact, I only said like that previously and if I criticize that, I am criticizing Myself only. One must again and again realize that whatever the knowledge is spoken now, it is directly from the Lord Dattatreya existing in Me. The word 'I' refer to Him and not to Me (Soul), who is the owner of these external gross and internal subtle bodies. If a speaker speaks something sitting in his friend's house, you cannot say that the speech is given by his friend, who is the owner of the house. Unless this misunderstanding is clarified at every stage, all the spiritual knowledge becomes waste like the scent poured in ash. God spoke the Gita similarly through Krishna. Therefore, throughout the Gita you will find "God spoke" (*Shri Bhagavan Uvacha*) and not "Krishna Spoke" (*Krishna Uvacha*). When Arjuna asked Krishna to repeat the Gita, Krishna said that it is not possible. When Arjuna forced Krishna spoke the Gita (Anu Gita), which is not at all famous because it was not from God.

The concept of human incarnation and the concept of human being can be compared. When God enters the human being, it is the human incarnation. The word Parabrahman is Yoga Rudha and is fixed in God only. The subtle body in human being is called Jiiva in which the qualities

are integrated with the pure awareness. In deep sleep, since the pure awareness is in its original form of inert energy, even in deep sleep Jiiva exists in his eternal form. Therefore, you need not make any essential difference regarding Jiiva in deep sleep and other states. Similarly, the soul, which is pure awareness, exists in its essential eternal form of inert energy in the deep sleep. Similarly, in the case of Jiiva also you need not make any difference of soul between the deep sleep and other states. Infact, the soul is in the Jiiva only as the water exists in waves. Krishna is the human incarnation and Arjuna is the human being. The common item in both is the human body, which consists of the gross, subtle (Jiiva) and causal (Atman or soul) bodies. God is the extra item in Krishna. If God exit from Krishna, Krishna is just equal to Arjuna. If the current leaves the electric wire, the wire is just an ordinary wire. In Krishna, the soul can be called as Brahman and the Jiiva can be called as Eshwara. The gross body of Arjuna and Krishna are having the same name except that the gross body of Krishna can be treated as a divine body since God pervaded all the three bodies of Krishna. You can experience God from the gross body of Krishna. There is homogeneity in all the three bodies. The gross body is made of matter and inert energy (fire and space). Matter is the solid earth, liquid water and gas-air. Thus, the gross body is made of five elements. The subtle body consists of qualities, which are work forms of energy. The soul is made of pure energy. The pure energy is also active and work form only. Thus, awareness, which itself is a special work form of energy, can be treated as energy or even the special work form of energy. Thus, there is no basic difference between energy (Shakti) and quality (Guna). Similarly, there is no essential difference between matter and energy. These three bodies are made of the same single essential item which can be called as energy, which is indicated by the word *Tejas* in the Veda (*Tat Tejosrujata*) and the entire creation is one homogeneous item only. The subdivisions of this *Tejas* are the five elements, qualities, inert energy, awareness etc. For the sake of convenience only, the sub-divisions are made and therefore, we are using separate terms like Atman, Jiiva etc. The soul in Krishna charged by God is Brahman. The soul in Arjuna without God is Atman. Similarly, the subtle body charged by God in Krishna is Eshwara. The subtle body in Arjuna without God is Jiiva. You can compare Brahman and Atman. The energy beyond the qualities is the common item, in both Krishna and Arjuna. Thus, the common item is not internal but external only. Similarly, when you compare Eshwara and Jiiva the external item (qualities) is common and not the internal item. When you say that the awareness (chaitanyam or chit) is the common item between Brahman, Eshwara,

Atman and Jiiva, we have not gone to the deepest internal level. You are taking the common item that is present in the external cover of these four entities. Suppose there are four metallic wires, which are made of Gold, silver, aluminum and iron. Suppose current is flowing in Gold and Silver wires only. The common item in all these four metallic wires is not current. Here let us take the Gold as Brahman, Silver as Eshwara, Aluminum as Atman and Iron as Jiiva. Current is the Parabrahman or God. God is only in the soul and Jiiva of Krishna only. God is not in the soul and Jiiva of Arjuna. Now, if you say that if all the four wires are taken away the current remains as common item. But this is not correct. You leave the current and for some time assume that the current is taken away from golden and silver wires. For this, you can take Parashurama as an example instead of Krishna. God left Parashurama after the massacre of kings. Now, there is no difference between Arjuna and Parashurama. But, you cannot call now the soul and Jiiva of Parashurama as Brahman and Eshwara. But, still you can use these two words for the soul and Jiiva in any human being if you take these two words in Yoga but not in Yoga Rudha. In this way, you can call any soul as Brahman (because the soul is the greatest item) and you can call any Jiiva as Eshwara (because any Jiiva can control the mater in limited situations and the controller is called as Eshwara in that particular situation). Now, in this context, the difference between the four items disappears and the four items are reduced to only two items i.e., Brahman or soul and Eshwara or Jiiva. Now Brahman is Atman and Eshwara is Jiiva. But remember that the current is taken away and the current is not the common item between these two entities. Now if you go back to compare Krishna with Arjuna, Brahman of Krishna is electric Golden wire, which is different from Atman which is the non-electric Aluminum wire of Arjuna. Similarly, Eshwara of Krishna is electric silver wire and Jiiva of Arjuna is the non-electric iron wire. Now current cannot be the common item between Brahman and Atman or Eshwara and Jiiva. Current can be common item only between Brahman and Eshwara. Therefore, you cannot get the common item in the deepest level between Brahman and Atman or between Eshwara and Jiiva. If Shankara says this, those students will not be satisfied because that day Arjuna wants to claim himself as Krishna by having some common item. If the common item is identified, he can reject the differentiating item and limit himself to the common item and also limit Krishna to that common item and say finally that he is Krishna. Unless his ego is satisfied, he will not sit before Shankara to hear anything more. Retaining him is the important point in that situation. Therefore, Shankara keeps silent about the current. Shankara goes only to a deeper level and find

out the common item. The common item is the energy in all the four wires. The four wires are different metals and difference is only in the state of matter only. Since energy is condensed to become matter, we can say that energy is the common item between the four wires. We may go one step more and say since current is a form of energy, current is the common item. Therefore, energy or current (chaitanyam or God) is the common item. Therefore, in Arjuna Atman is God (Brahman) and the Jiiva is God (Eshwara). The difference between Brahman and Eshwara is again ephemeral only because water without waves is Brahman and the same water present in the waves as the same component is Eshwara. Thus, if the common chaitanyam or energy is called as God, the ego of student is pacified and he sits for some more time to hear the preaching. Tricks are necessary and are not wrong if the final aim is good. The common item, which is extracted by such analysis, is only an item of creation and not the creator. If we analyze this in the deepest level, we should assume that current is not a form of energy. God compared to current is unimaginable and all the other items are imaginable. Therefore, the simile is limited to the aspect of comparison only and should not extend to all the aspects. The face is compared to moon in the aspect of pleasantness and there is no comparison in other aspects like eclipse etc. Similarly, God is compared to current in one aspect only that it is completely a separate item. The concept that current is a form of energy should not be taken here. In that case, there will be no example in the creation for the creator because God (creator) is unimaginable and all the items of creation are imaginable. This defect of creation brings a serious complication in the spiritual knowledge. Another serious complication is that whether the word is used in Yoga or Yoga Rudha. Any firm can have any name, but some firms have registered their names and such names cannot be used by other firms. When the name gives the sense of businesses of the firm, it is Yoga. When the name giving the sense of the businesses is registered, it is Yoga Rudha. Suppose the name does not give the sense of the businesses but still it is registered for that firm only it is Rudha. The fourth type of word is Yougika Rudha, which is a special registration of the word in the Veda only. In this spiritual knowledge we are concerned only with Yoga and Yoga Rudha. The word Parabrahman is Yoga Rudha and cannot be used to any other item because except God no other item is unimaginable. But the word Brahman is disputable. Sometimes it is in Yoga and some times it is in Yoga Rudha. This means that some times the registration is valid and some times the registration is not valid. When the registration is valid Brahman stands for the Mula Maya (ocean of energy) charged by God or the soul (drop of

ocean of energy) charged by God. If the registration is not valid the word Brahman can be used to any greatest item in a category like soul, the Veda etc. Soul is greatest among all the items of the creation in a particular angle i.e., the aspect of knowledge. The Veda is greatest among all the scripture because the pollution is absent since it was protected by recitation only.

Avidya (ignorance) cannot be the material of anything. Ignorance is the absence of everything or something. In the case of a layman, all the knowledge is absent and thus, it is full ignorance. A person who knows Sanskrit may not have the knowledge of English and in this case, the ignorance of English only exists which is partial ignorance. A person who is ignorant of any language has full ignorance. Both these people cannot speak in English. In the case of the Sanskrit scholar, he can speak in Sanskrit but not in English. In the second case, he cannot speak anything. Therefore, the speech is made of the knowledge of some language and not is made of the ignorance of any language. When you are imagining, your imaginary world is made of your mental power. If you forget yourself also and sit alone, your imaginary world is absent. The cinema is made of power. If you sit with ignorance, neither the imagination nor the cinema is created. This world is made of matter and energy. Thus, matter and energy are the material cause of this universe. The electricity associated with the film is the material cause of the cinema and thus, energy and matter are involved here also. The mind is also energy and thus energy is the material cause of your imagination. Since matter is energy, you can say that energy is the material cause of the creation of this Universe or your imagination. Ignorance is absence of everything and cannot be the material cause of anything. Either matter or energy or mind is a positive entity and can be the cause of the creation. ***Ignorance is a negative entity and cannot be the cause of anything.*** In such case, how can you say that the causal body is made of avidya (ignorance)? When avidya is a negative item, the causal body is a negative item, which means the causal body is absent. Ignorance can be the cause of entertainment. When you forget yourself, you can enjoy fully the cinema or your imaginary world. Thus, ignorance exists and can be the cause of entertainment. From this point of view, Shankara gave a third place to ignorance as a causal body. But remember that ignorance cannot be the material cause. The soul (Atman) is awareness or work or energy and thus, the soul is only the material cause of the imagination. Thus, the soul is the main or primary causal body (Maha Karana shariiram). The Mula Maya is the same awareness and is the main cause of this universe. At the level of this human body, the soul is the main cause and at the level of the Universe, the Mula Maya is the main cause. God or

Parabrahman is beyond the soul or Mula Maya at both these levels. We can simply say that God is beyond awareness. Awareness is different from ignorance because awareness is a positive item and ignorance is a negative item. Therefore, the soul is beyond avidya (ignorance) as per Shankara. There is difference between Maya and avidya. Maya is positive item, which is awareness or energy and is a material cause of this universe. The letter 'A' in avidya means the negative aspect and this letter is not in the word Maya. Maya means a wonderful positive entity. The soul is a drop of infinite Maya.

When the drop is positive, the ocean must be positive. When God or Parabrahman enters the Mula Maya, God is called as Brahman. But Mula Maya itself is Brahman, which is the greatest item in the Universe. Thus, the word Brahman denotes the Mula Maya with or without God. Here comes the confusion. In the Brahma Sutras, the first Brahma Sutra refers to the word Brahman, which means the Mula Maya, pervaded by God. In the Gita, the same word Brahman denotes the Mula Maya without God (*Mama Yonih Mahat Brahma...*). The word Parabrahman is separately used in the Gita (*Anadimat Param Brahma...*). In the Brahma Sutras, there is no reference to this word Parabrahman. Vyasa is the author of both these scriptures. In the Brahma Sutras, the ultimate is Saguna Brahman, which means God pervading the awareness. Therefore, the last Sutra also ends with reference to this Saguna Brahman only. The imagination of any human being cannot cross the Saguna Brahman. The Brahma sutras are meant for any human being. In the Gita, the Lord preached the knowledge not only with reference to Arjuna but also with reference to Himself. When He spoke with reference to Himself, He introduced the word God or Parabrahman (Nirguna Brahman) also. All the Acharyas have also preached with reference to the limits of human intelligence only. Therefore, they stopped at the final point of the creation, which is awareness (energy). They have shown awareness in which God exists as Brahman. Such Brahman is the cause of this universe and is called as Eshwara. There is no difference between Brahman and Eshwara except one small negligible point. In the state of Brahman, the awareness contains the creation in condensed state (*Avyaktam*). The cinema is in the film. The producer is simply associated with the film and not seeing the cinema because the film is not expressed or exhibited. The same producer seeing the cinema exposed on the screen is Eshwara. Brahman or Eshwara is not having any trace of ignorance in real sense. The ignorance is only imposed or apparent. God gets only apparent entertainment through Brahman or Eshwara. In the state of Brahman, the entertainment is only that He has the whole cinema in His store. In the state

of Eshwara, He sees the cinema and gets some entertainment. Such entertainment is not full because the knowledge of self continues and it is not removed completely. The ignorance is like the shadow of the evening in which the light and darkness are mixed. But the soul is in complete ignorance and is fully entertained. The ignorance is very intensive so that the soul forgets even the concept of entertainment. A producer with film is Brahman. A producer seeing the cinema is Eshwara. An actor, who is seeing the cinema is a realized soul. But this actor is neither producer nor director nor has any right to close the cinema. The producer-cum-director can close the cinema at any time. Both the producer and the actor are the spectators and have the apparent ignorance and both are having apparent entertainment. These common points cannot make the actor to become the producer. Thus, there is fundamental difference between Eshwara and even the realized soul. This fundamental difference is referred by several Sutras in the first chapter itself (*Anupatteh...* etc.). This scripture clears this fundamental difference later on also as the difference based on creation, direction and dissolution of the Universe. The fundamental difference between the two spectators is that one is the producer and the other is simple actor. The Veda says about this difference very clearly that the producer is the employer or the master of this actor (*Atmeshwaram*). Suppose the producer also becomes the actor of the cinema. This state is the human incarnation. This state contains all the aspects in a mixed state. Krishna is the human incarnation. Krishna is Brahman because after the dissolution of the world, He possesses the film. Krishna is Eshwara because He is the spectator of the film being exhibited as cinema with apparent ignorance. Krishna is the realized soul because He is actor who is the spectator with apparent ignorance. Thus, Krishna is Brahman, Eshwara and is also a realized soul. Sometimes an actor may be seeing the cinema with full ignorance. He forgets himself completely and gets full entertainment. Such state of actor is Jiiva. Only in the state of Jiiva, the full entertainment is possible. Infact in this state even the word entertainment disappears. He is so much involved that he forgets even the concept of entertainment. Unless this state comes, there is no full involvement which is the basis of full entertainment. But if the concept of entertainment is totally lost, what is the use of such full involvement? Thus, Jiiva is unfortunate because he has lost the very concept of entertainment. Even if a trace of the concept of entertainment exists, a trace of corresponding self-realization must exist. This is the difference between the human incarnation and the human being. In the case of human incarnation, the full involvement exists but the concept of entertainment is not completely lost because the concept of self-

realization exists as a trace atleast. In the case of human being, even this trace is lost. This happens because in the case of human incarnation, God exists and in human being, God does not exist. The awareness associated with God is eternal and therefore, the self-realization is also eternal. In the case of human being, the awareness is not eternal because of the dissociation with God. Even in the case of a realized soul, the awareness disappears in the state of deep sleep and thus, is not eternal. In the human incarnation, the self is God and therefore, the awareness of God is eternal. In human being, the self is awareness itself and therefore, awareness is not eternal.

Awareness in the state of meditation is a lump of gold. Awareness in deep sleep is ignorance, which is a negative item. This means awareness is absent in deep sleep. In deep sleep since the awareness is converted into its cause (inert energy), the deep sleep cannot be treated as the complete absence of everything. The pot disappeared and has become the lump of mud, when the pot was destroyed. This is absence of pot but not the absence of mud. Therefore, it is not absence of everything. Hence, the pot is created again from the mud. It is only a point of inter-conversion of awareness (pot) into inert energy (mud) in deep sleep. In the case of awakened state, the inert energy is again converted into awareness. A major portion of the inert energy remains in its constant form and maintains the other systems like respiration etc. Thus, if you consider the awareness essentially as the inert energy, it is eternal. This eternality of inert energy is also relative with respect to matter only because when the world is dissolved matter disappears and the inert energy remains. But you may plead that the inert energy is still eternal because it remains in the form of film. But, before the creation of film, the inert energy did not exist since the film was not created at all. God alone existed before the creation of the universe. If God wishes even the film can be destroyed. Therefore, with respect to matter only the inert energy is eternal and not with respect to God. Such relative constancy is praised in the second chapter of the Gita while stating that the soul is eternal (*Ajo Nityah...*). This constancy of soul is not absolute but relative only with respect to body i.e., matter. Here, the Gita states clearly that the soul is eternal while the body is non-eternal as it is destroyed (*Nahanyate Hanyamane Shariire*) and to prove this Krishna created exactly duplicate souls. This is the main knot of ignorance of Advaita philosopher. The main problem lies with the word 'self'. A Prime Minister and peon use the word 'I' as a common word. The word 'self' can indicate both the Prime Minister and the peon. Up to the item of awareness, both are one and the same. But there is difference beyond this item. You are

traveling up to this common item only. Beyond this, the field of unimagability starts. Therefore, you are dropping your journey at this point and say that both are one and the same. The Advaita ends with this common point, which is the ultimate limit of the creation. Beyond this point, God exists and the realization of God is only possible by experience. The logic ends the limits of the creation. Beyond this creation only experience is valid. But you need not do away with logic. You must travel up to the ultimate limit of the creation (awareness) with the logic but the aim of this logic-weapon should be to prove that any item of the creation is not God. Thus, logic is meant for this positive purpose. The total aim of the logic is lost when the final item of the creation is attained. The Advaita scholar uses the logic positively with respect to every item of the creation but when the final item of the creation is attained, he is misleading himself. He is removing all the obstacles with this logic-sword throughout the path by the process of elimination. But when the final item is reached, he is cutting his own throat. Thus, he is the most pitiable case. Ofcourse there is reason for such misleading. The reason is that the awareness is the final obstruction and he does not find any obstruction beyond that. As long as he finds the next obstruction, he cuts the present obstruction but when he reached the final obstruction (awareness), he does not want to cut that also because beyond that he does not find anything. He should realize that though he does not find anything further by logic, he can find the item beyond that awareness also by experience. ***Therefore, he should throw that weapon of logic at this point and should take the weapon of experience to realize God beyond this final item.***

There are four machines in factory, which are doing four types of work like cutting, grinding, printing and packing. This factory is the nervous system (Nadi Mandalam). The four machines are the four internal instruments (Antahkaranams). Mind, which does desiring, and thinking otherwise (Sankalpa and Vikalpa) is the cutting machine. Intelligence, which takes the final decision after intensive discussion, is the grinding machine. Ahankara, which maintains the concept of self is the printing machine, which prints the name of company. Chittam, which packs the information, is the packing machine. These four Antahkaranams (Manas, Buddhi, Ahankara and Chittam) are the machines from the point of material aspect or the aspect of matter. Thus, these four are the four special parts of the nervous system. From the point of work form of energy, these four are the specific works called cutting, grinding, printing and packing. If you take the aspect of work form of energy, you can call these four as the four parts of awareness. Now, where is the work form of energy (awareness) if these

works are absent? In deep sleep, these four works are absent. Therefore, it is a very simple conclusion to say that awareness (work form of energy) is totally absent in the deep sleep. The four types of jewels like chain, ring, bracelet and bangle are stolen away. Now, is there gold in the house? The gold is lost along with the ornaments in the deep sleep. The awareness is lost along with these four works. But in the meditation state, the ornaments disappeared but the lump of gold is present. Awareness of itself exits here without any type of work. In deep sleep state also, the awareness is lost but it is converted in to its essential form, which is the inert energy. Suppose you have converted the lump of gold into a lump of iron by artificial radioactive transmutation. Now the gold is not lost even in the deep sleep because it exists in the form of inert energy. When the machines stop work, the electricity that is being converted into various types work through these machines exists in its original form of electrical energy in the Thermal power station. Thus, if you view the work as essential form of energy, it is eternal and remains even in the deep sleep. But there is difference between the electrical energy and work of cutting. Unless the electrical energy is associated with the machine, the work of cutting cannot appear. Therefore, unless the inert energy is associated with the nervous system, the awareness is not produced. Neither the nervous system nor the inert energy can alone produce the awareness. This inert energy is produced by the combined action of food (Annamaya Kosha) and oxygen (Pranamaya Kosha). The electricity is produced by the combined action of coal and air in the Thermal power station. When the coal is burnt in air, the energy is produced. When this energy flows through the machine the work is generated. Similarly, the Annamaya Kosha and Pranamaya Kosha produce energy (shakti) by combined action and when this flows in the nervous system (the various machines), the various types of work or awareness (Antahkaranams) are generated. In the absence of any of these items, the awareness cannot be produced. Thus, the awareness is not an independent item even as food, oxygen, inert energy, nervous system etc. Ofcourse, these are ultimately controlled by God only and these items have atleast temporary independence. But the awareness has not even that temporary independence and it exists as long as the above four items co-exist. The awareness is the greatest item because of its special characteristic of knowledge, which is not present in any other item. But in all other aspects, awareness is most delicate and most relative item. Hence, the awareness is the weakest form of the energy, called as Lalita, the most tender form that is flowing thorough most tender brain and nerves. It is the strongest item in its essential form as inert energy only. Thus, the inert energy is strongest in

all aspects but it has one defect i.e., it has no knowledge. The awareness is the greatest due to the specialty of knowledge but it is most relative and weakest. Thus, you should search for the defect in every item of creation so that it can be rejected as not God. For such discovery of defect, a very powerful logical analysis of intelligence is always needed. Hence, Krishna gave this Buddhi Yoga in the beginning of the Gita itself and He states that one can attain God by this analysis only. What does this mean? When God is beyond logic, how can you attain God by logical analysis? Here, you have to understand like this. You can eliminate everything, which is not God by logic and thus, you can stop logic and realize God by experience. Unless you have eliminated every item of the creation by logic, how can you come to final realization of God who is beyond the creation? Thus, logic is the main indirect cause for the realization of God. Unless you travel all along the logic, you cannot come to the end of logic. Unless logic ends experience of God cannot start.

The sage Charvaka was scientist and atheist. His scientific approach was appreciated and his theory is given place among the six theories (Shat Darshanas) by Vidyaranya. He told that a soul or awareness is just a conversion of food into energy. This is the exact elaboration of the Vedic statement (*Annat Purusha*). But he denied the experience of God beyond this logic. What is the difference between the Advaita scholar and an atheist? The Advaita scholar denied God beyond awareness like an atheist. The Advaita scholar said that the awareness is God. The atheist said that awareness is also not God because God does not exist. Thus, science is appreciated and not atheism. All scientists are not atheists. All atheists are not scientists. I put a simple question to scientist who is an atheist. ***How are you denying the experience when it is also based on physical observation?*** How are you denying the miracles shown by human incarnations? In such case you have to deny the fan, its movement and the experience of the air coming from it also. For a sensitive person, even this physical miracle is not necessary. He analyses every simple incident of his life and experiences the existence of God. Even in such analysis of realization of God through experience, a sharp analytical process called as Buddhi Yoga or Jnana Yoga is essential. According to Shankara this torchlight should never be put off. Even after recognizing the human incarnation, this torchlight should be switched on continuously because the doubts created by some ignorant people will certainly mislead you. The identification of God in Krishna is called as Jnana Yoga or Samkhya Yoga. Samkhya means complete knowledge. When you have decided the existence of God in Krishna without any doubt, it is the complete knowledge. The medium or the human

body or Krishna is the cup that contains the God-nectar. If you neglect and break the cup, you cannot drink the nectar. Only through human body, you can have complete and direct experience of God. Through the incidents of life or through the possibility of existence of the cause of this world (Anumana Pramanam) or through the scriptures explaining about the God (Shabda Pramanaam), you can only experience the existence of God but not directly the experience of God Himself. Even when you see a miracle, you accept the existence of the concept of unimaginability and thereby the existence of unimaginable God. Therefore, nowhere the direct experience of God is possible except in the human incarnation. When this Jnana yoga is complete, the karma Yoga (service) to the medium starts. Yoga means the attainment. The attainment of medium in which God exists is only possible. You can take the nectar through a cup only and not directly. Therefore, unless Jnana Yoga is complete Karma Yoga will not arise. When the Karma Yoga appears, Jnana yoga must have been completed. You find only Karma yoga in Hanuman and this means the Jnana Yoga was completed, which was attained by Him from the Sun. Therefore, the Gita says that both these Jnana Yoga and Karma Yoga are inseparable like God and flesh or like nectar and cup (*Ekam Samkhyam cha Yogamcha...*).

Your questions and My answers are at very deep level and resemble the argument that I had with Mandana Mishra while I was in the body of Shankara. I am very much pleased with you for your quest for right path and right goal. While keeping on the torchlight of knowledge, you have attained the knowledge of self, the knowledge of superself, the knowledge of the present human incarnation and you are doing the service in mission of the Lord, which alone can please the Lord. Infact, you were prepared to sacrifice your job, wife and even your beloved child for the sake of the mission of the Lord. Whenever I remember you, the tears of love flow from My eyes with immense emotion.

Chapter 2

REFUTING MISCONCEIVED ADVAITA - II

April 16, 2006

O Learned and Devoted Servants of God,

In the case of human incarnation, the self is God or Parabrahman or Paramatman, which is like the sun and which is always in the complete state (Purnam). In the case of human being, the self is Jivatman. If the human being is a realized soul, the self is Atman. The difference between Atman and Jivatman is that Atman is pure awareness without qualities and is like standstill water without waves. The Jivatman in any ordinary human being is disturbed pure awareness with qualities and is like vibrated water. Both Atman and Jivatman differ from Paramatman because Atman and Jivatman are imaginable items, which are made of awareness. Awareness is nothing but a special form of work of inert energy flowing through nervous system. Paramatman is unimaginable and is beyond all the items of the creation. Any item of the creation is under the purview of the four-dimensional space–time model. Therefore, any item of the creation has spatial limits or boundaries and its existence is bound by the time. Matter is an item of creation because it has spatial limits. In this world you find matter and energy. Thus, matter is limited and energy is also another limited item. When the dissolution of the world takes place, matter disappears and is converted into energy. Therefore, matter has spatial limits and also has the limits of time. Similarly, energy did not exist before creation and therefore, energy is also having limits of time. Energy has spatial limits because of the co-existence of matter. Space also has limits of space and time. When everything is absent, we say that the space or vacuum exists there. When something is present, vacuum or space does not exist there. Therefore, space has spatial limits. Before the creation, space did not exist. God created the space (*Atmana Akasah*- Veda). Therefore, space has limits of time. When the energy has limits of space and time, naturally awareness which is a special work form of energy must also have limits of space and time. Thus, every item of creation like matter, energy, space, awareness etc., has limits of space and time and is under the realm of the four-dimensional space and time. This is proved in science by the topmost scientists like Einstein.

Analysis of the Koshas

Any item of creation, which has the limits of space and time along the four co-ordinates of the four-dimensional space–time model, is called as Kosha in the Veda. Thus, the human body is made of food or matter and is called as Annamaya Kosha. The inert energy is included in this matter itself because matter is a condensed form of energy. When you are eating hot food, you are taking both energy and matter together. Next comes, the Pranamaya Kosha, which is the item of air (mainly oxygen). The food and the oxygen react and combustion reaction takes place. The inert energy is released. When this energy passes through the nervous system, special work form of energy is produced and this is called as awareness. This awareness is divided into four types of special work forms, which are called as the four Antahkaranams (Manas, Buddhi, Ahankara and Chittam). The Veda mentions only two items of awareness i.e., Manomaya Kosha and Vijnanamaya kosha (Buddhi). In these two items, the other two items are always included. The mind (Manomaya Kosha) does sankalpa (desire) and Vikalpa (alternative possibilities of desire). The intelligence (Buddhi or Vijnanamaya Kosha) does Nischaya (determination). While these works are done, the concept of ‘I’ continuously is maintained and therefore, the awareness of ego (Ahankara) is always maintained simultaneously. Since all these forms of works are maintained in the awareness energy, the Chittam (storing capacity) is also simultaneously included. Thus, the first two items Annam and Prana mention the five elements. The next two items Manas and Buddhi include the four Antahkaranams. These nine items are called as Navaranams, which are referred in the concept of Shri Chakra. These nine items are the nine walls which have to be crossed to reach Atman or self. These nine items constitute the gross and subtle bodies. ***The gross body is made of five elements and subtle body is made of four Antahkaranas.*** If you cross these nine items, you will reach the undisturbed pure awareness (Suddha Chit) or Atman or the soul. This is called as self-attainment. The last item is Ananda, which is a quality of awareness only. Ananda is defined as the infinitely intensive and continuous happiness. Concentration of happiness is infinite and the continuity is also unlimited. But Ananda is also an item of creation which is the quality. A quality (guna) must have both the limits of space and time. If the happiness is unlimited and has no limits of space and time really, there should not have been the misery at any place and at any time. If one says that he is having unlimited happiness, it is not correct. Happiness is a quality of awareness only. In deep sleep, the awareness is absent and

therefore, happiness is also absent. When the happiness itself is absent where is the point of bliss? You are experiencing happiness or bliss only after the deep sleep but not during the deep sleep. Therefore, bliss is time bound. Bliss exists only in the human being and does not exist in a stone. Therefore, bliss has spatial limits.

i) Bliss is only an item of creation and not the creator.

ii) After all, bliss is also a special work form of energy flowing in the nervous system.

iii) Bliss is a type of awareness only. Therefore, Ananda is also mentioned as Kosha in the Veda.

The infinite intensity and limits of happiness in the word 'bliss' is only figurative and is not real. The word infinity means only excess and not really infinite. Thus, Ananda is also a Kosha. Thus, Chit (Awareness) and Ananda (Bliss) are the characteristics of the soul present in the human being only. In the case of God, the characteristics are unknown and therefore, Chit and Ananda cannot be the characteristics of God. Ofcourse, you can say that Chit and Ananda are constantly associated items with God. They are not the real characteristics (Swarupa Lakshanam). They are only associated characteristics (Tatastha Lakshanam). ***But you can treat these two as the real characteristics because they are constantly associated as the marks of identification of God.*** These two exist in the soul also. Chit exists in every living being. Chit is not knowledge but is mere awareness. Jnanam is again not the characteristic of Chit but the reverse is true. Wherever Chit is present, Knowledge (Jnanam) is not seen. But wherever knowledge is present Chit is seen. Similarly, Ananda is also like knowledge. Wherever Chit is present, Ananda is not present but wherever Ananda exists Chit exists. In a human being, Chit exists but Ananda may not exist because misery is seen. Therefore, misery and happiness are qualities only. Thus, the Veda introduced this fifth Ananda Maya Kosha only to discuss about the concept of qualities (gunas). Qualities are separately treated from Antahkaranas. Qualities like happiness, misery, fear, generosity etc., come under a separate headline, called as gunas. But remember, that qualities are also special work forms of awareness only, which is the energy flowing in the nervous system. When you attain the self, all the misery is lost because all the worldly bonds and the feelings are destroyed. Such state of liberation (Moksha) gives happiness. But such happiness is intensive and is more permanent than happiness and therefore, can be called as bliss. The intensity and continuity are again not absolute as in the case of the bliss of God. Therefore, such bliss of the soul can be only happiness with limits (Kosha). It is actually the peace only, which arises

due to absence of misery. The absence of loss can be assumed as profit. But it is not a real profit when it is compared with the real attainment of profit. With respect to the loss only it is a profit. Thus, peace with respect to misery can be treated as bliss. But this bliss (Anandamaya Kosha) is not the real bliss compared to the real bliss of God. Ofcourse, the difference is only quantitative but not qualitative. Thus, the bliss of God is also an item of creation and thus, is only an associated characteristic but not the real characteristic. Ananda of God may be infinite but still such Ananda is only an item of creation. The word infinity cannot be the real unimaginability. An infinite item can be imaginable and can be perceived. For example, the Universe is infinite but is perceived. The infinity cannot bring unimaginability. Therefore, there is no use in saying the infinite bliss as the characteristic of God. ***The infinity cannot make the bliss to be unimaginable and therefore, the infinite bliss cannot be the unimaginable God.*** The infinite bliss can be only an associated characteristic of God constantly and thus, can be assumed as His real characteristic but not really His actual characteristic. Similarly, Jnanam is the special development of chit. The material of Jnanam is only chit. The Jnanam may be exceptionally special and can be infinite but still it is an item of creation only since Jnanam is chit and chit is a special work form of energy only. However much may be wonderful the jewel but after all, it is made of gold only.

Thus, Chit and Ananda cannot give any information about God. Ofcourse, *Sat* is a common point between the creator and the creation. Both Creator and Creation exist and therefore, both are *Sat*. Ofcourse, the existence of creation is very negligible compared to the existence of the power (Maya) of the Creator. Again, the existence is qualitatively one and the same. If the creation is totally absent (*Asat*), the entertainment of God is absent. Then God becomes incapable and inefficient of creation. ***The existence of God is attained by His grace only and not by your effort.*** You can grasp the existence of any item of the creation by your effort and logical analysis. This is possible because you are a part and parcel of the creation. But since God is beyond creation, His existence is realized only through indirect experience that too, sanctioned by His grace only. The Advaita Philosopher does not depend on His grace and finds God by his self-effort of self-analysis. Therefore, he imagines God by his intelligence and thus, he fails. The awareness is the weakest item of the creation, which is like a tiny rat as it has several defects like generation and dissolution in every day. The only special merit is that it has the knowledge. It has one merit and all the defects. The inert energy is strongest and constant and thus, has several merits. It has only one defect i.e., inertness or non-

awareness. The inert energy is just like a lion, which has all merits but one defect that it cannot create a hole in the mountain. The rat is a tiny creature having all the defects but has one merit that it can create a hole in a mountain. The Advaita Scholar did not capture even the lion after digging the big mountain of creation. He captured this tiny rat only. The awareness is greatest item in the creation from the single point of knowledge only.

The analysis of the five koshas was introduced by the Veda and the aim of this is to find out whether God is the human being, which is the composite of all these five Koshas. It is search for God in the creation. All the five Koshas are rejected by elimination process. The gross body, which consists of the five elements (matter & energy) represents the first two Koshas (Anna and Prana). The four Antahkaranams are mentioned by the next two Koshas (Manas and Vijnana). The fifth Kosha (Ananda) stands for all the qualities (gunas) like knowledge, bliss etc. All the four Antahkaranams and all the qualities together are work forms of the awareness-energy only and thus, these three Koshas (Manas, Vijnana and Ananda) stand for the subtle body only. All these are just the waves of the pure awareness. The third body is Atman or soul or pure awareness, which is beyond all its vibrations or waves. The Avidya (ignorance) cannot be a positive entity and therefore, cannot stand as the absolute causal body. It is the cause of the entertainment and therefore, it is included in the main causal body itself as a secondary causal body. Here, the main causal body (Atman) is a positive entity, made of awareness-energy and the secondary causal body (Avidya) is only associated with the Atman. Therefore, Avidya need not have a special place. We have no objection even if you give the third place to Avidya and make Atman as the fourth item. In such case, Avidya is the secondary causal body (Karana) and Atman is the primary causal body (Maha Karana). This sub-division is not at all a point to be considered. The concept of Shankara giving third place to Avidya has a different purpose for the sake of the then Buddhists. Shankara wanted to keep Atman beyond the three bodies and say Atman as Brahman. The word Brahman again was meant in the sense of the greatest item in the creation. Buddhists misunderstood Brahman as Parabrahman and came to the path with an attraction that Atman present in them is God. The Purva Mimamsakas also came to the correct path by this attraction. Shankara wanted Atman to be beyond the three bodies and make Atman as God because it was a familiar point that God was beyond the three bodies. In reality, Atman is also a body and God is beyond the three bodies. If this is stated, those atheists cannot be attracted. Therefore, Shankara created Avidya as third body (causal) because Avidya is also a cause for

entertainment in the creation. Shankara kept silent about the real God who is beyond the three bodies. When Avidya became third body, naturally Atman can be assumed as God. In this trick, the possibility of Atman being called as Brahman also helped Shankara. Thus, the atheists thought that Atman is Brahman and that means that Atman is God. The fourth place of Atman created by Shankara also helped to attract the atheists. Thus, this entire plan has as a specific purpose for Shankara.

Today, that situation does not exist because the atheists are in minority only and such tricks are not necessary now. Therefore, I give the third place to Atman and make it as the third item, called as the causal body. Thus, the human being is just a composite of these three bodies. This concept is introduced by Ramanuja after Shankara. The human being forms a part and parcel of the body of the Lord. Ramanuja says that the inert matter and energy together with the awareness constituting the four Antahkaranams and all the qualities form the body of the Lord. All the inert matter and energy are indicated by the word *Achit* by Him. All the antahkaranams and all the qualities are indicated by the word *Chit* by Him. He says that the Lord is “Chidachit Vishishtah”, which means that God is beyond both awareness and non-awareness. The awareness indicates the subtle and causal bodies, which constitute all the Antahkaranams, qualities and pure awareness. The non-awareness constitutes the inert matter and energy, which is the gross body. This is the analysis of the three bodies and Ramanuja said that these three bodies become the body of the Lord. Actually, this is the analysis of the human incarnation because in the case of Lord Krishna, God exists beyond these three bodies. In Krishna, you find the gross body consisting of the five elements, the inner subtle body consisting of the four Antahkaranams and all the qualities and finally the innermost causal body consisting of the pure awareness. If you end with these three bodies, Krishna is just an ordinary human being. But the fourth item, God, exists pervading all over these three bodies. Ramanuja has extended this concept to Eeshwara also. In His language, Eeshwara is indicated by the word Narayana. People confuse that the word Narayana stands for Vishnu only. The actual meaning of Narayana is the God, who is the source of the special spiritual knowledge. Vishnu is the God involved in maintenance or ruling of the Universe. Brahma is the God involved in creating the Universe. Shiva is the God involved in the dissolution of the universe. Thus, God present in the three divine energetic bodies as Brahma, Vishnu and Shiva is called as Narayana and He is preaching the spiritual knowledge to all the angels and divine sages. Such special spiritual knowledge is the Veda. Thus, the word Narayana has broad significance

and should not be limited to Vishnu only. God proved this concept through a special energetic body called as Datta, in which all the three faces of Brahma, Vishnu and Shiva are visible.

Meaning of Datta

When the same Narayana comes down to the earth in the human body (Nara), He is also called as Datta (given) to the human beings for preaching this special knowledge. When God preached the Veda to angels and sages, He was in the energetic body and such energetic body was also Datta because He was given to angels and sages through such energetic body for the purpose of preaching. Thus, Datta means God given to the world for the sake of preaching through a medium, which may be the divine energetic body for angles or may be a human body for human beings. Therefore, we, the human beings are concerned with the human body only given (Datta) to us as the preacher (Narayana). We are not concerned with the energetic body given to angels and sages because we are not in the celestial bodies like angels and sages. But, we will neglect the human body due to the principle of common item. We always respect the energetic body. Therefore, Ramanuja explained this concept with the help of the energetic body and not the human body. Of course, He introduced the concept of human body also as Vaasudeva. But to draw our attention more and more, He was always indicating the energetic body only through the word Narayana. Shankara limited the same concept to the human body only and since He Himself was the human incarnation, He did not extend this concept to the energetic body. Of course, He praised the energetic body through several prayers. But the stress of Shankara was on human body only because the context is with reference to the human beings on this earth. The exact meaning of the statement of Shankara “*Jiivo Brahmaiva Niparah*” means that when God comes as Jiiva, such Jiiva is really God because whatever is spoken by Him is actually the speech of God only. Shankara was very direct. He stressed on the human incarnation and He declared Himself directly as that human incarnation. As Lord Krishna declared Himself as God to Arjuna, Shankara also declared Himself as God to His disciples. But Arjuna was one disciple only and he could digest this concept because he conquered the egoism and jealousy due to his long association with Narayana in several past births. Therefore, Krishna had no problem with Arjuna. But the disciples of Shankara were not having such divine background. The problem of egoism and jealousy entered. When Shankara declared that He is Brahman (*Aham Brahmasmi*) and that He is Eeshwara (*Shivoham*), the disciples repeated the same. Shankara

swallowed the molten lead and corrected the statement by stating that He alone is Eeshwara (*Shivah Kevaloham*). He did not correct the statement that He is Brahman. The word Brahman has a double meaning. Brahman stands for God as well as for the pure awareness, which is the greatest item of the Universe. The human being as the composite of the three bodies also is the greatest item of the creation. Even a realized human being limiting himself to Atman is also the greatest item because the pure awareness is the greatest item from the point of the specialty of knowledge. Therefore, Shankara kept silent and allowed that statement to pacify their egoism and jealousy. All this was the practical problem which is faced by a teacher in a practical situation. All of you do not know this practical situation because I was the preacher in the body of Shankara who actually faced this problem at that time. Therefore, you cannot understand Shankara as I can.

The analysis of the five Koshas helps in detecting God because such analysis eliminates the human being to be misunderstood as God. Ramanuja only clarified the concept of Shankara by stating that the soul is also a part and parcel of the body of God. The word “self” can be used for the gross body also. Everybody means the gross body only whenever the word self is used under the superimposition. In this way also there is no objection to use the word self for the gross body or the subtle body or causal body (pure awareness) or for the composite of these three bodies. The word *Sat* can be used for the identification of the unimaginable God because we say that God exists. *Sat* means existence. But, in the case of God, the word *Sat* also is inferred existence and not the perceived existence. You are saying that God exists not because you have perceived God directly. Your statement of the existence of God is based only on the inference (Anumanam) and is not based on perception (Pratyaksham). In the human incarnation also the human body (all the three bodies) is giving the inference of the existence of God but not the perception of existence of God. By touching the electric wire, you are inferring the existence of electricity but you have not perceived the existence of electricity directly because you have not perceived the electricity directly. The yellow thread of the married lady is only visible and the married lady is invisible. By catching the yellow thread, you have perceived the existence of the yellow thread but you have not perceived the existence of married lady directly. Based on the existence of the yellow thread, you say that the married lady exists. Therefore, the existence of the married lady is only indirect. Therefore, when you say that God exists, such existence is inferred only. But if you analyze carefully at this point, there is no difference between perceived existence and inferred existence. After all, existence is existence

whether it is perceived or inferred. It makes no difference. But you may become egoistic by this and say that you have captured the existence of God by your effort. To avoid this, we remind you that the captured existence is only indirect because such captured existence is only the existence of the yellow thread and not the existence of the married lady directly. This is the meaning of the verse in the Gita (*Param Brahma Nasattat Nasaducchyate*). The verse means that you cannot say that Parabrahman exists and you cannot say that Parabrahman does not exist. You cannot say that Parabrahman exists because you have not captured the direct existence of Parabrahman. You cannot say that Parabrahman does not exist because the existence of Parabrahman is inferred and there is no difference between perceived existence and inferred existence and thus, you can say that Parabrahman exists. Why is this beating on both sides? This means only one thing. You can say that Parabrahman exists because there is no difference between perception and inference as far as the existence is concerned. But you should not become proud and egoistic to feel that at least you have captured Parabrahman through the point of existence. All this game is done only to save you from the egoism of capturing Parabrahman. If you are not egoistic, we have no objection if you say that Parabrahman exists. Therefore, the Veda says “*Astiityeva Upalabdhyah*”, which means that God exists. The Gita is an extension of the Veda. The Veda has given the existence of God through inference but unfortunately you have become egoistic and claimed that you have captured God. Immediately, the Gita enters by saying that the existence of God captured by you is only by inference and not by perception. When your egoism is removed by the Gita, you can go back to the Veda and say that God exists because there is no difference between perceived existence and inferred existence basically.

But My friend! Limit yourself to *Sat* only as far as God is concerned. Don't extend this to Chit and Ananda. If you extend this analysis to Chit and Ananda, the danger comes. If you say that God exists, by this, the unimaginability of God is not contradicted. When you infer that something exists it does not mean that something is imagined. There is no problem as far as the existence is concerned. If you have realized the existence of something it does not mean that you have realized the real nature of that some thing. But if you say that God is Chit, immediately it means that you have realized the real nature of God and God becomes imaginable. The visible yellow thread is associated with the invisible married lady. By catching the yellow thread, you have inferred the existence of the married lady. Up to this, there is no problem because by this existence, the real

nature of the married lady is not revealed at all. But if you say that the married lady is yellow, based on the yellow thread, the problem comes. The married lady becomes visible because the yellow color cannot be inferred since the color can be perceived. Even if the color of the lady is only inferred, since color is the characteristic of the lady, the real nature of the lady is imagined. Therefore, the Chit is like the yellow color of the thread. The Advaita Scholar has erred at this point. This first error leads to the infinite chain of errors. By this starting error, he concludes that every living being which has Chit is God. By such generalization, since he is also a living being, he wants to become God.

Errors of Advaita Scholar

This first error is to be eliminated by stating that the knowledge is God. Every living being cannot be God because every living being has mind but not the intelligence. Therefore, the error is now limited to human beings only because every human being has intelligence. The error is minimized at least. The Advaita scholar is happy because he finds his place in this minimized error also. Since he is also a human being, he does not object this. Now the error has to be still minimized by the elimination process. We have to proceed from the statement “Jnanam Brahma” (knowledge is God) to “*Prajnanam Brahma*” (special knowledge is God). This means that every human being is not God. Only a scholastic human being is God. This means that mere intelligence is not God but special intelligence is God. The Advaita Scholar is still happy because he is a special intelligent Scholar. He is not objecting because he is finding his place still in this process of minimization of error by the elimination process. But the poor fellow does not know that he is finally going to be eliminated in course of time! The final interpretation of Prajnanam comes. No Scholar can be Krishna or Shankara or Ramanuja or Madhva or Jesus or Buddha etc. The poor Advaita Scholar slips from this point, because his preaching cannot be the Gita or the Bible etc. He lost his place in this final filtration and the final selection. The competition process of election ends here because the human incarnation alone stands in this final selection of the interview. This elimination process is mentioned in the Veda as “*Neti Neti...*”. Thus, Vaasudeva alone stands in the final selection and gets elected. Now the egoism and jealousy in the Advaita Scholar bursts like a bomb! From this point, he slips and deviates from the theory. He becomes mad and deviates his theory. In his madness of becoming God, he does not mind to extend and generalize the error and say that the Chit is God, which means that every living being is God. This is the explosive reaction of

egoism and jealousy only. The kindest Lord tries again and again to bring the Advaita Scholar to the path. If you analyze the background of the Advaita Scholar, who was this fellow originally? He was either Buddhist or Purva Mimamsaka who was an atheist and he became the Advaita scholar by the attraction that he is God. Therefore, you cannot expect any thing more than this with him. When that single attraction shown by Shankara disappeared, he goes back to his original atheism. Shankara kept him in the path of theism without further analysis, because Shankara was sure of his revolutionary attitude. As a Jiiva you have to try again and again to convince him because the kindest Lord wants to uplift every human being.

You have to help the Lord in His mission with patience and you have to pity your fellow human being. But My Friend! Don't lose your path in such trials. Keep your identity in such efforts and do not lose yourself in such mission and become the Advaita Scholar. You must know that the association is very powerful and instead of converting him, you may be converted. Shankara and Ramanuja end with the identification of human incarnation. Here again due to egoism and jealousy the concept of human incarnation is limited to Vaasudeva only and people do not recognize the human incarnation existing in their time of generation. This is again the virus coming on the screen of the computer. Even after finishing the program, this point lies as My total effort in this time. Thus, the program of human incarnation gets completed. Now the point comes how to please the human incarnation. Here comes Madhva, the final teacher. He showed Hanuman and Bhima as His elder brothers. Hanuman stands for the identification of human incarnation present in His time. Hanuman exhibited the error of confining to the old human incarnation and not recognizing the present human incarnation. By taking a special role He acted as if He did not recognize Krishna as God. He was present in both the generations and finally corrected Himself by recognizing Krishna. Hanuman gave the message that God comes again and again for every human generation. This is the exact meaning of the statement "***Jesus will come again***". The essence of the total spiritual effort is only to conquer egoism and jealousy. That is the end of Sadhana, which enables you to identify the present human incarnation. If you are still attacked by that virus, at least you analyze the concept of human incarnation and realize that God is in flesh and not the flesh. After all, the prime minister needs a house to stay. This does not mean that the house is the prime minister. It also does not mean that the owner of every house is prime minister. Thus, such analysis will avoid the virus that attacks every time. Who is giving this divine knowledge? Lord Datta staying in Myself is speaking. Who am I? I am Venu Gopala Krishna

Murthy, who stands for the house. The house is a composite of three bodies. I am only the house or medium through which God is speaking. Don't misunderstand that the house is the speaker. You are standing before the house and seeing the house. The invisible speaker is in the house and is speaking from the house. The doors of the house are closed. Don't mistake that the house speaks. The house cannot speak. The human being cannot give such special divine knowledge. Hanuman stands for the path to please the God. He stands for the service, which is sacrifice of work and fruit of work. Work and fruit of work are one and the same. The work is converted into fruit. Bhima stands for the faith, which is even beyond justice. Krishna asked Bhima to kill an elephant named as Aswatthama so that his guru Drona can be deceived and killed. Bhima did it immediately without any dialogue. Arjuna made several dialogues before following the order of Lord Krishna. Dharma Raja refused Krishna and said that Aswatthama, the elephant, was killed. But Bhima simply followed the order of Krishna without any dialogue. Thus, Hanuman and Bhima stand for the total faith in the human incarnation in doing the service without any logic. Thus, Shankara, Ramanuja and Madhva have completed the concept of total spiritual effort, which is the identification of present human incarnation and doing the service without any logic.

When God comes as human incarnation, the self is the Sun, which is always full. The ignorance of self and the corresponding worldly involvement can be ninety nine percent. Correspondingly the entertainment is also ninety nine percent. At least one percent self-realization exists however much He may be involved. The trace of light exists however much the Sun may be covered by the clouds. But in the case of the human being, the self is the moon, which becomes totally nil on the night of Amavasya day. The self-ignorance and the worldly involvement becomes hundred percent. Here we expect the entertainment to be hundred percent proportionally according to the rules of Mathematics. But alas! The entertainment becomes zero. In the case of a realized soul, the moon appears and grows day by day. As the self-realization grows, the self-ignorance and worldly involvement are proportionally reduced and therefore, the entertainment is also correspondingly reduced. A fully realized soul is never entertained in this world. All his entertainment lies only in God. But when the fully liberated soul comes down in association with God, He gets ninety nine percent entertainment like God. But Sir! Don't claim the moon as the Sun by this common point. The moon is the moon and the Sun is the Sun. The liberated soul is not the Lord.

Why was this wonderful knowledge not revealed earlier?

[Shri Ramanath (Bombay) asked that why such wonderful knowledge was not revealed by previous human incarnations.

Shri Lakshman (Bombay) asked that why is My knowledge becoming sharper and sharper day by day.]

Swami Replied:- Both these questions have the same answer. The first question was in a macro scale and second question was in a micro scale. As generations passed, the human beings have become more and more sharp by the development of scientific logical analysis. Therefore, a better knowledge is revealed at present. Similarly, as My devotees become sharper and sharper, My knowledge is also becoming sharper and sharper. The same God existed in the previous human incarnations also, who possessed the complete knowledge. In this human body, the same God exists every day and God is not sharpened day by day! The Veda says that the body is the chariot (car). The senses are horses (wheels). The mind is the controlling chains of horses (steering rod). The soul is the owner of chariot sitting in the chariot (car). If the driver is an ignorant person, the car will meet with an accident and owner will die. Similarly, if you are proceeding in the spiritual path using your own intelligence or a wrong preacher as your driver, you are bound to go to the hell and fall in the liquid fire in the wrong path. If the driver is human incarnation like Krishna, you are sure to travel in the right path and reach the final goal successfully like Arjuna. In the darkness, your eyes cannot lead you in the right path and you will certainly deviate. But the human incarnation is like torchlight and will lead you in the right path. I am giving this divine knowledge step by step with certain gaps in between. The reason is that if the total divine knowledge is revealed, a real devotee will burst with surprise on understanding the total concept at single instance. A farmer got one lakh by lottery. He was informed that he got one lakh by lottery. He was shocked with surprise and died immediately. Therefore, this wonderful knowledge revealed in single instance will shock the real devotee. The devotee may become mad or may even leave the body. The Gita says that the devotee hears the knowledge from God with infinite wonder (*Ascharyavat...*). I am giving the gaps so that you are deviated by such intervals. The interval will immerse you in Maya and thus, dilute your seriousness and wonder. The Lord not only knows the divine spiritual knowledge but also knows the method of injecting the knowledge based on the withstanding capacity of the receiver.

Chapter 3

SARASVATI RIVER OF SPIRITUAL KNOWLEDGE

April 18, 2006

O Learned and Devoted Servants of God,

[The following is the discourse given by Swami in response to questions asked by Dr. Nikhil, Smt. Devi and Smt. Gayatry.]

Swami Replied:- 1) Jesus preached wonderful knowledge. The ordinary fishermen were convinced and followed Him as the Lord. The priests of church were great saints who were unmarried and left everything for the sake of God. Those priests were certainly higher than ordinary people. The ordinary people followed Jesus because they were convinced in their minds, intelligence and consciousness. They clarified their doubts with Jesus directly and were convinced. This is called as Atma Pramanam. These ordinary people did not look for the voting of the priests to Jesus. Infact, the priests opposed Jesus and crucified Him. In spite of that, the ordinary people followed Jesus since they were convinced. A priest has left everything for the sake of God. No doubt they are greater people since they have greater urge. The greater urge itself cannot qualify any person. A student may have a greater urge for the answer but he might have not understood the answer given by the teacher. Another student might have not so much urge but has understood the answer. Who is greater between these two students? Janaka was a king and did not leave the kingdom. Shuka was a saint and left everything with extreme urge for God. Sage Vyasa appointed Janaka as examiner of Shuka. Who is greater between these two? Though Janaka was a householder and did not leave anything, he is the student with answer. Shuka is a saint who left everything and got answer from Janaka only. Quest is appreciable but cannot be the qualification. Capacity to understand the answer lies with the internal mental development (samskara). The external orange robe, the quest for God, leaving everything and roaming everywhere, attaining a post of Pithadhipati, studying scriptures by tradition etc., are certainly appreciable but are not the qualifications of greatness. A student may be in the uniform dress. He may have lot of urge to get the knowledge. He might have left his house and roamed from school to school. He might have become a teacher of a school. He might have studied the course according to discipline. He might have memorized and got through the examination and He might have thus, got the degree and

became the teacher. But still his doubts in the subject were not answered. Einstein and Ramanujam did not get a pass and could not get the degree. But they have perfectly understood the subject. Therefore, attainment lies in their internal samskaras and attaining the real preacher. Both the samskaras and Guru (Preacher) are important for the attainment and not the other points. ***Both the pearl shell and the rain drop are essential for the formation of a pearl.*** Except these two, all the other factors are ephemeral only. You should judge anything by yourself and in association with others through discussions and debates. In coming to the conclusion, you can take the help of the discussions with others. But you should use your own intelligence and consciousness in final conclusion. In this way, the participation of others is helpful. But to see whether somebody lifted his hand or not for voting is a point of foolishness. You can discuss with him about the point. You should lift your hand based on your final conclusion. Even a clever person may go wrong in that particular point. Your vote should not depend on his vote.

A householder might have followed Swami today after a long discussion. Is he not the same Mandana Mishra internally as well as externally? He is Mandana Mishra internally because he decided based on the personal discussion with Swami. He is also Mandana Mishra in the external dress of this time related to a householder. He is certainly Mandana Mishra because he decided himself based on the long debate but did not look for the vote of other persons. Mandana Mishra did not enquire whether a Pithadhipati or a saint debated with Shankara or not before following Shankara. His decision is not based on the vote of a second person. Mandana Mishra never enquired about such information before coming to the conclusion. His conclusion was based on the answers given by Shankara to his points. When Mandana Mishra was convinced by himself, he followed Shankara. But, there were other scholars also who were convinced by Shankara and did not follow Shankara whether they were Saints or householders. The degree of samskaras, jealousy and egoism vary in the people whether they are saints or householders. A householder may have greater samskara and lesser egoism. When he is convinced, he can become the follower. A saint may have lower samskara and even if he is convinced, he may not become the follower. Based on the degree of egoism the results vary. Somebody may not be convinced at all due to the mental rigidity. Some one may be convinced but appreciates in his mind only because of higher egoism. Some one may express the appreciation to a few people only. Some one may express the appreciation to several people. Some one may desire to appreciate before the entire world and may become

the follower to propagate the knowledge. All this depends upon the degree of samskaras and the degree of egoism, whether he is a saint or a householder. A saint-Pithadhipati may appreciate in his mind only due to higher egoism. The samnyasa cannot be the indication of the internal samskara. Since a student left his house and stays in the hostel for attaining the knowledge, you cannot say that he became the scholar. A day scholar coming from his house to the college every day without leaving the house may become the scholar. Some householder appreciated in mind and also expressed to his circle and also gave in writing as certificate. That is a lesser degree of egoism. Some one like Nikhil might have come forward to propagate his appreciation to the entire world, which shows the least degree of egoism. Now in all these three cases, Swami is the common preacher. The rain drop is the same. In the sea, it has become salt water, in the river it has become drinking water and in the pearl shell, it has become the pearl. The saint was the sea, the scholar who gave the certificate is the river and Nikhil is the pearl shell. Before becoming the pearl, the pearl shell did not enquire about the fate of the raindrop in the sea and in the river. Since the raindrop did not become pearl in sea and river, did the pearl formation was affected by the point? The pearl shell can refer to the other pearl shells who are the other present devotees working for the similar propagation. Ajay, Phani, Gayatri, Lakshman, Ramnath, CBK Murty, Surya, Prasad, Sarma etc., are the pearl shells. All these pearl shells are householders because they are similar. They are not saints or Sanskrit scholars because they are not oceans or rivers, who are dissimilar. Which is greater? Pearl shell? Or Ocean? Or River? The ocean is very large like a saint. A Sanskrit scholar is larger like river. The pearl shell is very small. The size is the quest, orange robe etc. The quality is the internal samskara.

The orange robe cannot indicate the internal ripening. This is only illusion of dress. Similarly, the Sanskrit language cannot indicate that he is the angel because Sanskrit is the mother tongue of angels. Shankara also criticized the external dress and the linguistic grammar of a scholar. The logic (Tarka Shastra) is only the analysis of creation in Sanskrit language. The same subject in English is science. Thus, the scientist is a scholar of Tarka Shastra. Infact, the analysis improved day-by-day. Science analyzed the creation with theory and corresponding experiments. Tarka Shastra is only theoretical mathematics. Science is more valid than Tarka Shastra. The present facts of Swami while alive will be exaggerated in the future after Swami. The reason is that the repulsion decreases to a great extent in absence of the human incarnation. I may have a few devotees now, but after some generations, poets will write that I was leading large crowds. The

today of Swami should be compared with the yesterday of Jesus or day before yesterday of Krishna to have a true similarity. You cannot compare today of Swami with today of Jesus because the facts of Jesus were already exaggerated due to increased appreciation since He is absent today. You were not present yesterday to find the real state of Jesus. Moreover, the majority is always discarded in the spiritual field. Krishna told in the Gita that only one knows Him. Jesus told that large crowd always goes to hell. The Gita says that a devotee should dislike the majority (*Aratir janasamsadi*) because majority is gravel stones and minority is a few diamonds. Majority is school children and research scholars are minority. The reason for this is that jealousy and egoism are the two layers of two eyes for majority. The human incarnation is the best surgeon and His preaching is the successful eye-operation. Today many saints leave their houses not in the quest of God but due to various other reasons as criticized by Shankara. Several situations force them to come to this line. Today, a saint may appreciate your knowledge, if he is alone with you only. If a third person is present, he keeps the appreciation in his mind only, because he fears that his importance in the eyes of a third person may be reduced. This is the standard of many saints of today. I consider Nikhil or Phani to be better than a saint because their hearts are so pure, they become frank in expressing the appreciation to everybody. Again, I say that the internal ripening is important and not the external factors like red robes, caste, sex, religion, nationality, age etc. According to Madhva, each soul is typical like fingerprint. This is because of various combinations of various quantities of qualities and no combination is repeated. Therefore, nobody can behave like Mandana Mishra. Since God is one and the same in all the human incarnations, there may be a possibility of similar behavior. For example, let us compare Nikhil with Mandana Mishra. Both are scholars in science irrespective of the language. Both had long debates with the human incarnation. Both are convinced and became the followers of the Lord. Both are householders. Both are in the same external dress of a householder suiting their times. Both were ready to leave the family to participate in the mission of Lord. Devi also resembles Ubhaya Bharati in having so much value for spiritual knowledge. But there is one difference. Mandana Mishra after becoming saint scolded the Lord Jagannatha in Puri, when the doors were closed on his arrival (*Eishvarya madamattosi...*). But, Nikhil will never do this. If the human rebirth is not there for any soul (according to Christianity and Islam also), Mandana Mishra will never appear again in this world to exactly show the same behavior. Even if the saint and the Sanskrit scholar expressed their appreciation regarding Me, the samskaras of the

other people should be also the same to carry on the propagation. Another point again disturbs this that those people might not have been in My contact and might not have discussed with Me to have a similar appreciation. Thus, there are several parameters and the last parameter is that the standards are falling from generation to generation. You cannot compare the standard of this generation with the standard of even just previous generation. Apart from all this, the program of the Lord is different every time according to His will and pleasure.

2) The Veda says that everybody carries on the good and bad results along with them (*Priyaa priye...*). At the same time, the Veda says that God is removing the sins of the deserving devotee (*Ubhe punya pape, Apahatapaapmaa* etc.). The Gita also says that one has to enjoy the good and bad results of the wheel of deeds (*Tetvaghama...tetambhuktva...*). At the same time, the Lord says that He protects His devotees (*Yoga kshemam...*). God is the judge, who has delivered these results based on His own constitution. How can He violate His own judgment even in the case of a deserving devotee? Judgment is Universal but devotion is personal. This needs link of interpretation. Krishna wanted to give all His wealth to Kuchela and transfer his poverty to Himself. In the incarnations of Datta, this tradition is very clear in the experience. As a judge He fines His son and as Father He pays the fine. The constitution is not violated and at the same time, the devotee is saved. Jesus is another best example of this tradition.

Why Krishna could not repeat the Gita?

[3] Smt. Gayatri asked: Why Krishna, the Lord, could not repeat the Gita when Arjuna asked again. She said that a chemistry lecturer can teach chemistry at any time.]

Swami Replied:- This point can be correct provided God is in the inert human body like the lecturer (Jivatma) present in his inert human body. In the case of Krishna, God is present in the human body, which is a composite of the three bodies (causal, subtle and gross). The subtle and causal bodies together are called as Jivatma and the gross body is the inert house. In the case of the chemistry lecturer, he is just a composite of these three bodies i.e., Jivatma present in the inert gross body. The chemistry is in the Jivatma of the chemistry lecturer. In the case of Krishna, God spoke the Bhagavad Gita and Krishna spoke Anu Gita. All the knowledge taught by Sandeepa is present in Krishna, who spoke Anu Gita. But, the Bhagavad Gita came directly from God and God never requires any knowledge from any teacher. Thus, a double personality exists and therefore, it is said “God-in-flesh”. God speaks as a speaker and He does not require any aid. But if

God speaks directly, people will get tension due to excitation by observation of the superpower. Then knowledge is not grasped. To keep them in ground state, God speaks directly from human body and people approach without tension thinking that the human body is speaking. If God enters the inert body only, it is as good as entering an inert statue. Speaking through statue will again raise the tension. When God enters the human body, He needs the Jivatman also, which possesses all the qualities for His play. God need not use His special power for a work, when it can be done by the medium itself. Arjuna was retaining a little egoism and therefore, the concept of the exhibition of such double personality is needed. Such analysis will pacify the egoism because God and Krishna are different. For higher level devotees like Gopikas, there is no difference between Krishna and God. For them, God pervades all over the three bodies and is also seen and touched through the gross body. For them only, God speaks always. At the same time, for others it appears as if Krishna is speaking. For such high devotees, the Jivatma is reduced to the state of inert energy with all the qualities stored as pulses. Now for them only God speaks and God only exhibits His qualities. For Duryodhana, there is no God and only Krishna exists. Duryodhana will accept Krishna as God provided, He is also treated as God! This is maximum state of egoism and jealousy. The atheists at the time of Shankara were in that state and there was no alternative for Shankara to keep them in that state only. They will reject any deviation. The present Advaita scholars are the heirs of such converted atheists into Advaita. They have the climax of ambition and they speak of removing kama, lobha etc.! Arjuna was in the higher state than the Duryodhana but was in the lower state than Gopikas. Therefore, Krishna showed the intermediate state exhibiting both God and Jivatma in close association (*Dvasuparna... Veda*).

For the highest devotees, in the human incarnation the Jivatma becomes an inert part of the inert gross body because the awareness of the soul is converted into the inert energy as in the deep sleep. ***There is no difference between the awakened state and state of deep sleep in the case of human incarnation from the point of highest devotee.*** God does the work of the antahkaranams and thus Jivatma becomes inert as in the deep sleep. Ofcourse, the other part of functioning of brain controlling the gross body takes place as usual because the preaching requires only the work of antahkaranams. In this sense God only does the desires, decisions and the memory works, which are the part of Jnana yoga. This is the state in which the Bhagavad Gita came out. But simultaneously others will think that Krishna is doing all the activities as Jivatma similar to any human being.

The concept of human incarnation is the most complicated system changing according the level of devotees. When Arjuna surrendered to Krishna, he was in the highest state of devotion. Therefore, God alone existed and spoke directly. After the war, the state of Arjuna is slightly reduced and therefore, this split concept has to be exhibited. The Gita says “*Ye yathamam...*”, which means that the concept shifts according to the level of the devotee so that the repulsion is minimized to create a good receiving.

God may pervade only the soul and in such case, we can say that Atman is Brahman in the case of human incarnation only. Ofcourse, the soul of every human being can be also called as Brahman because soul is the greatest item of the creation due to its specialty of knowledge. Thus, the soul with or without God can be called as Brahman. In the first sense, it is God and in the second sense it best item of creation. Shankara exploited both these senses for the sake of converting atheists. His soul is Brahman because it is God. Every soul is Brahman because it is best creation. Therefore, He called all the souls including His soul as Brahman. Brahman is familiar in God only. So, the atheists thought that every soul is Brahman or God. Shankara did not clarify this point because on clarification the converted atheists will go back. Such trick is not wrong because it is for the welfare of the human beings. Without knowing this point the followers of Ramanuja criticized Shankara as an atheist. They say that Shankara says that there is no Brahman beyond the soul. When God pervades the non-vibrated soul it is Brahman and therefore, the qualities (vibrations) have to be filtered. If the qualities are not filtered, the soul is vibrated awareness and is called as Jiiva. Atman is included in Jiiva and can be called as Jivatman. When God pervades such Jivatman, this Jivatman is called as Eshwara. God can also pervade the gross body if required. In such case, God can be seen and touched. This is the case of human incarnation in which God pervades these three bodies in microscale. God pervades the infinite ocean of awareness (infinite soul), which is separate from the creation and is called as Brahman. Such ocean is Samashti Chit, which is not the total sum of the souls present in the creation. The aggregate of souls is discontinuous but this infinite soul is continuous. The soul (awareness) is not present in hair, teeth and nails of the body and cannot be pervading even all over the body. The soul in human incarnation can be compared with this infinite soul. God is common in both. The awareness is a drop in the human incarnation (Vyashti Chit). The difference is only in the quantity of chit. This quantitative difference is also not real because the chit in both cases is actually beyond space since God, who is beyond space, is present in both. The medium (Upadhi) or chit attains the properties of God in both

cases. Similarly, the vibrated ocean of chit pervaded by God can be also called as Eshwara and can be compared with the Eshwara of human incarnation as above. For clarification you can call Samashti Brahman, Vyashti Brahman, Samashti Eshwara and Vyashti Eshwara. Really there is no difference in these four items. The first one is God pervading the infinite ocean of chit without any vibration before creation of the world. The third item (Samashti Eshwara) starts when the desire of the creation started. When the creation is done the third item becomes Brahma, when creation is ruled the third item becomes Vishnu and when the creation is dissolved the third item becomes Shiva. In these three states, the third item is a spectator of the creation for entertainment. The third item is separate from creation because the third item is subject and creation is object. The first item without God is Mula Maya. The third item without God is Maya. God living in first and third items is Parabrahman. The infinite ocean of chit is the first creation of the God. Parabrahman is the Nirguna Brahman and Chit is Guna or quality. Parabrahman beyond chit is the chief source or the chief substratum. Parabrahman is completely unimaginable for anybody at any time and the logic along with intelligence, mind and words cannot touch Him. Parabrahman is the real greatest item and can be called also as Brahman. Brahman means simply greatest. The first creation chit is the energy, which is the material cause of the Universe like the mud of the pot. This Chit is the greatest among the created items and can be called as Brahman. Now to distinguish this Brahman (Chit) from God, God is called Parabrahman.

Meaning of Parabrahman

The word Parabrahman means God beyond Brahman (Chit). Now the desire of creation enters the chit and the chit is vibrated. The first vibration or apparent modification of chit is desire. What is the source of the desire (guna)? Parabrahman or God is the source of Chit as well as desire because God is the source of any imaginable item. Both chit and desire are imaginable. The association of chit and desire is also due to God. Chit is the material (dravya) and desire is the quality (guna). Both the material and its quality are like water and its wave. If God does not enter this ocean of chit, we say that God is beyond the creation in complete sense. When God enters this ocean of chit (Mula Maya), such chit is called as Brahman. When the chit is vibrated by desire, such chit is called as Maya. God exists in such vibrated ocean of chit (Maya) and such vibrated ocean of chit with God is called as Eshwara. Never depend on the word Brahman. This word Brahman can be used to call any item and it is like the garland that can be

put on every person praising every body as greatest. This is the meaning of the Vedic statement “Everything is Brahman” (*Sarvam Khalu Idam Brahman*). Whenever you use this word Brahman, you must completely specify the item with full description. This is also the meaning of all the four great Vedic sentences (Maha Vakayas). Even a book like the Veda is called as Brahman. This freedom was used by Shankara for uplifting the atheists in that time. Even a demon can be called as Brahman by a poet for getting some benefit. If I ask the address of a person, you should not say that it is the person who is having the garland. Everybody is garlanded. Brahman is a multi-dimensional word showing different meaning in different angles like the diamond showing different colors from different angles. The first Brahma sutra says “*Athato Brahma Jijnasa*”, which means that first, the word Brahman should be clarified before starting the spiritual knowledge (Vedanta). The Gita also says that one should clarify the word Brahman with logic and decide the meaning in any context (*Brahma sutrapadaih...*).

The search of the meaning of the word Brahman is like the worship of Ganapati before any work. A very little part of Infinite Ocean of chit is modified into creation. The modification is very negligible and can be assumed as almost nil. Such modification is apparent and called as Mithya by Shankara. It is neither real (because negligible) nor unreal (strictly speaking it exists). This is called as Vivarta. The followers of Shankara misunderstood that as unreal. Shankara again came as Ramanuja and corrected them by telling that the modification is real (Parinama). The modification is thus, Mithya and therefore, the result of modification (Universe) is also Mithya. But, friends! Please remember always that this modification or the universe is Mithya from the point of God only and not from your point. Therefore, no human being has right to say that the world is Mithya. Infact, you are Mithya before the world, because you are just a tiny particle of this world. You should not call your mother by the same word used by your father. Even in the view of God, the world exists (may be negligible) because if the world is unreal, the entertainment is unreal. The main aim of the creation is entertainment to God (*Ekaki...* Veda). When the world exists even in the view of Parabrahman, how dare you fellow to say that the world is unreal! This is the first clarification given by Shankara in the form of Ramanuja in the first revision class. The world is just imagination for God and the entertainment is not complete because the ignorance of self (self means God here) is very little. The soul as Jiiva (vibrated droplet of chit) is with full ignorance. But full ignorance will not give any entertainment. *Therefore, God enters the world as the Jiiva with*

99% ignorance only, where the entertainment is also 99% and this is its maximum limit. If any one crosses this limit of ignorance and enters into 100% ignorance, the entertainment becomes zero. This is the difference between human incarnation and human being. The human incarnation gets maximum entertainment but in His case the ignorance is not fully hundred percent. The universe itself is a drop of the original ocean of chit. Assuming this drop as an infinite ocean, the soul is a drop in this universe and should be called as droplet. This vibrated drop of chit (Universe) can be called as Maya. Then you can call the vibrated ocean of chit as Maha Maya, just for a quantitative distinction. Thus, the universe (Prakruti) can be called as Maya (*Mayamtu Prakrutim-* Gita). Again, this word Maya is Universal. Maya means wonderful. Any wonderful item can be called as Maya. The word Maya should not be used in negative sense as ignorance. Ignorance is Avidya, which is completely the negative item. Maya is power of energy, which is a positive item. Again, if the ignorance is wonderful, you can also use the word Maya to ignorance. Therefore, in spiritual knowledge the fixation of the usage of word is very very important. If we use the word in its root sense (Yoga), any item can be called by that word when that sense is applicable. In such case, the item fixed in your word in that context (Rudha) can be understood within the limits of that context only. Therefore, the fixation of the word should not extend to every context. This is the essence of the Sanskrit grammar (Vyakarana Shastra). This is the main line of the Maha Bhashyam written by Patanjali on this grammar. Similarly, the word Atman means that which pervades. This word can be used starting from God to the soul because the God pervades any item of creation and the soul pervades all over the body through pervading nervous system. Thus, the word Atman stands for God in the Vedic statement “*Atmana Akasah*”. The same word Atman stands for the soul in the Vedic statement “*Atma Guhaayaam...*”. In the first statement, space is created by Atman (God) and in the second statement, Atman (soul) is embedded in the intelligence of human being. According to the context, you have to take the meaning of the word. Therefore, the word is Yoga Rudha, which reminds us both the application of root sense as well as the fixation of the word within the prescribed limits of that context.

God created both chit and desire and their association was also due to God only. Thus, no association between two is by its own. The Sun is shining. Sun is the material and shining is the quality. Any material is associated with a quality by the order of God only. If God wishes otherwise, material will lose its inherent property. If God wishes, fire becomes cold and water becomes hot. God in the form of Yaksha proved

this to angels clearly in the Veda. When God created the chit, it was originally in its causal form (inert energy). In the deep sleep, the awareness goes into its causal form, which is the inert energy. The awareness (desire) is a modification of this causal form. This awareness helps the causal form to be spectator of this Universe. God sees the creation by Himself. But to make us know that He is seeing, His surrounding awareness–energy (which is the causal inert energy that developed the property of awareness) sees the creation so that we can know through that awareness-energy that God is seeing.

God – Source & Root Cause of Everything in the Universe

God is capable of doing anything and infact, He is the source and root cause of everything in the Universe. *In order to make us know what He does, His surrounding Upadhi does the same work by His wish so that we can identify what He does.* When God speaks, the external human body called as Krishna also speaks so that we shall know that God speaks. This indirect method is adopted so that we lose the tension. In such case, we say that God speaks through Krishna. God does everything to fulfill the desire of the devotee. Thus, the most fortunate devotee sees, speaks, touches and lives along with God. For such devotees, God pervades all over the three bodies. For Gopikas, the external physical body of Krishna was also God. Thus, God gives the direct experience to a most blessed devotee. The Veda says that one fortunate devotee sees God (*Kaschit Dhirah...*). If the devotee is in such state, God can preach the same Bhagavad Gita any number of times. But Arjuna was not in such highest state. Only Gopikas and Hanuman were in such highest state, who embraced God and experienced Him directly even through touch (Sparshanam). This is the climax state of devotion, which is almost unimaginable. In this state, the jealousy and egoism do not appear even as traces. The Ahankara comes to zero state. The devotee becomes a slave (Dasa) like Hanuman and mad like Gopikas. In the absence of Krishna, one mad Gopika stated that she was Krishna. This state is called as Bhava advaita, which is very much appreciable. This state comes in the madness of devotion and beyond this state only death occurs. Radha died like this (*Unmado maranam tatah*). But the Advaita, which we see is completely different, which is due to egoism and jealousy and is a demonic. There is no a trace of devotion here. They claim this Advaita as their inherited property (Prapta prapti). They call this as Kanthachamikara Nyaya. It means that they are already Brahman. They feel that it is attainment of already attained gold chain. They say that a lady got an illusion that she lost her gold chain. But by the

instruction of somebody she found the gold chain on her neck only. She forgot that the gold chain was already on her neck. Such fellows never accept the human incarnation. They say that this is exploitation of human beings by one clever human being. Therefore, Hanuman was exploited according to them! They are wiser than Hanuman! They are better scholars than Hanuman! Such Advaita is most powerful ghost and the worst demon. Even the ghosts and demons worship Lord Shiva. Hanuman, the incarnation of Lord Shiva is not killing actually these ghosts and demons. If you constantly remember Him, this Advaita, the most dangerous ghostly demon is destroyed. They do not accept the existence of a separate Brahman, which may be treated atleast as formless. There is some meaning in jealousy towards the human form of God, which is just before the eyes. But what a climax of jealousy and egoism is this! They do not accept the existence of even invisible Brahman!

Arjuna believed the human incarnation but a little jealousy and egoism existed with him. Krishna knows the mind of Arjuna even though Arjuna praised Him as Lord every time. Krishna always presented the concept of the double personality of human incarnation to Arjuna to satisfy that little jealousy. If the house owner says that the Prime Minister is present in his house, certainly some jealousy will be created. But if he says that he is the Prime Minister, the jealousy will go to climax. You will understand all this if you constantly watch your thought everytime and you will realize the truth in My words. ***Hanuman killed this ghost of jealousy and demon of egoism completely.*** We do not accept even the real greatness present in a fellow human being. But see the case of Hanuman. He is several times greater than Rama. But still He became a slave to Rama. Hanuman had all the superpowers and Rama had no superpower. Can you become a slave to a fellow human being even if you are much greater than him? You cannot think this even in dream. Then think how much Sadhana you have to do to reach the state of Hanuman to recognize the human incarnation, which often appears in a lower state! Hanuman served Rama in His personal work and not in uplifting the world. If you are in that state you will immediately criticize Rama. This is a test for you that whether you give higher place to the Lord or to the Society. Imagine how much it is difficult to recognize Krishna, who often exhibited even Rajas and Tamas (bad qualities!). This state is very dangerous in recognizing God in the human form and sometimes the devotees may even run away. Therefore, Krishna neutralized such severe test by exhibiting some miracles. Since Rama exhibited always Sattvam, there was no necessity exhibiting any miracle.

The original infinite ocean of chit without God is Mula Maya. The same ocean with God (Parabrahman) is called as Brahman and this is also called as Karana Brahman, which means Brahman, which is in the causal state through the Upadhi or medium (Chit). This chit is the cause of the creation. This state is also called as Hiranyagarbha, which means ocean of chit impregnated with God. The word Hiranya (gold) indicates God because gold is the greatest metal. This is a figure of speech. When the vibration of desire is created in this ocean of chit, the desire is the effect (karyam). Such ocean of chit with God, in vibrated condition, is called as Karya Brahman (Eshwara). The Parabrahman is beyond the cause and effect. God is always the indirect cause of everything. He is like the present politician, who is not involved in any case directly. Therefore, the Gita says that God does everything but God does not do anything (*Kartaramapi Sarvasya...*). This God enters the creation, which is a modification of a drop of this ocean of chit for maximum entertainment. If God enters the entire world, there is no difference between the spectator and the object. In such case, the entertainment is totally lost because the process of seeing anything except Himself cannot happen. Therefore, God enters into a droplet of chit and becomes the human incarnation. If God in the human form is an Avadhoota, the Jiiva does not exist because in Avadhoota, the awareness is converted into inert energy as in the deep sleep. In such state, God does not perform any work of awareness. In such state, even the soul has become a lump of inert energy and does not perform any activity of awareness. In such state, you can say that God is living in a total inert house. All the three bodies are made of inert energy or inert matter only. It will be like God staying in an inert statue. In such state, there is no entertainment of God because God has no work of awareness in that state. But, God may show that state for attaining a firm static state. This is extreme state of Avadhoota, to show that God is beyond awareness. Alternatively, the human incarnation may be in a state of Yogi. In this state, the Jiiva disappears and Atman only remains. This is the perfect state of meditation. Awareness exists without any activity of any antahkaranam. This is the state of self-realization or self-attainment. The awareness exists without any vibration. The state of Avadhoota is called as Nirvikalpa Samadhi in which the waveless water is converted into solid ice. This means that the awareness is converted into perfect inert energy. In this state of Avadhoota, there is no possibility of further vibration. In the second state of Yogi, the water is standstill without waves, which is Savikalpa Samadhi. But there is a possibility of vibration if a stone falls in it. ***The state of Avadhoota is permanently avoiding tensions. The state of Yogi avoids tensions***

temporarily. The state of Avadhoota is just the state of deep sleep. The state of Yogi is the state of meditation. If you can maintain the pure awareness without the activities of antahkaranams, there will be no vibrations of the soul. In the state of Yogi, you have to be very careful in avoiding the fall of a stone. But in the state of Avadhoota, any stone cannot vibrate your soul. In the second state, the external prevention is necessary and in the first state, the internal protection is already done. This is called as Manolaya Yoga or chittavrutti Nirodha of Patanjali Yoga. The word Manas stands for all antahkaranams and it means the dissolution of the activities of awareness. The use of all this is to have perfect mental health and thereby physical health also because the mental health is linked to physical health. Such a peaceful state is essential for the Jnana Yoga, which is the identification of the human form of the Lord and also for Karma Yoga, which is the service to be done to please the God in that human form. Yoga is a very general word. Yoga means attainment. Therefore, attainment of good physical and mental health is yoga, which is the foundation of spiritual path. A person without health cannot understand God and also cannot serve God. Health is essential wealth for Sadhana. The physical exercise (Asana), the exercise of breath (Pranayama), the control of senses (Yama and Niyama) lead to the attainment of good physical health. The Pratyahara is the detachment from the worldly bonds through stopping the vibrations of the soul. This is the state of qualification of journey and Shankara explained this Atma Yoga, which is the foundation. Certainly, this is Prapta prapti because the soul is already in you. Shankara explained this because this is the first step for an atheist or theist to start the spiritual journey. Hanuman is the best example for the best physical and mental health. From this point the actual spiritual course starts, which is the worship of God. For this, you have to select the form of God, which is convenient to you. The attainment of the suitable form of the God is also called as Yoga, which is most important yoga. The human form of God is the most convenient and also most real since it is a direct worship of God. The direct worship reaches God and pleases Him directly. At the same time, this is most difficult line because we have to eradicate egoism and jealousy completely. Then the leftover way is indirect worship like imagining the form of past human incarnations like Rama, Krishna etc. But it is imaginary form only. If your jealousy is high you may not like even the imaginary human form. Then you can imagine the energetic form of God like Datta, Brahma, Vishnu and Shiva etc. But remember that it is also a human form. Ofcourse, if your jealousy is limited to the human form of this world only, the human form of the upper world (energetic forms) can be

imagined. But if your jealousy is very broad and you do not like any human form, you can imagine simply the awareness charged by God. You call this as formless but it is imaginable and therefore, it is not absolute God. When it is not God actually and when it is only an imaginable item, how does it matter whether the Upadhi is with form or without form? The Nirguna Brahman or Parabrahman is completely unimaginable. There is one merit in all these lines. i.e., you are not leaving the awareness in media. This means that there is no use of worshiping the inert forms, which do not receive your worship. If you understand this point through imaginary forms, the mental worship is meaningful to some extent. If you understand this point, you have to finally go to the human form only. If this point is not realized and practiced, your imaginary forms are as good as the inert objects. There is no difference between worshiping the photo or an imaginary form of the king unless you worship the king directly. The word chit plays the key role in the selection of the form of God. The word chit stands for the selection of human form with chit. Any inert form is the representative of God only. If you take the word chit for awareness only you can worship all the living beings in the lowest state. If you take the word chit for knowledge, you can worship all the human beings in the higher stage. If you take the word chit for better spiritual knowledge you can select the scholar as a Guru and worship him. The Guru being a devotee also, in this excellent line of worship God is very much pleased as His devotees are served. This is the process of gradual filtration. If your fortune is ripened you may catch the real human incarnation for the worship. His preaching is always the perfect truth and is called as Prajnanam. In doing the service, you should not aspire the bliss because bliss is the final fruit of the fulfillment of any desire. People say that they have no desire for any fruit except bliss. It is just like saying that one has no desire for money except for the lottery. In any line of worship, Dharana is the formation of new bond with the God, Dhyana is maintaining that bond and Samadhi is the eternal fixation of bond in God. Hanuman and Gopikas followed the path of worship of human incarnation as per the Ramayanam and the Bhagavatam in the Bharatam. Arjuna also followed the same path but with little jealousy and egoism. He worshiped Lord Shiva also, an energetic form, without full faith in Lord Krishna.

Human Being – Realized Scholar

In any human being, the droplet of chit is present as Atman. In realized scholar, this Atman is without vibrations and can be called as the soul or Atman in its real sense. In all the ordinary human beings, the soul is in vibrated condition and these vibrations are the activities of

Antahkaranams as well as several vibrating qualities and such soul is called as Jiiva. The vibrated awareness (Jiiva) contains awareness (Atman) just like the water waves contain water. Therefore, it will be right to call this soul as Jivatman. This Atman or Jiivaatman is *Vyashiti chit* or *Pratyagatman*. The original ocean of chit is the basic inert energy. It is inert because it is under the perfect control of Parabrahman. Due to created awareness (desire) it is Sattvam. Due to dynamism it is Rajas. Due to force it is Tamas. This original energy is thus having the three aspects of the three qualities (*Jnana bala kriyacha*— Veda). This original energy was dynamic in the beginning stage (Rajas), then it is aware due to desire (Sattvam), and finally it becomes immense force (Tamas). Thus, it has the creation, maintenance and dissolution aspects of Brahma, Vishnu and Shiva in the state of seed itself. These are expressed as action (karma), awareness (jnanam) and matter (balam). As per the Gita or as per Sankhya Karika of Kapila (Kapila says that the Purusha is inactive and since Kapila stressed on the foundation only and did not speak about further spiritual journey, He was misunderstood as atheist like Shankara), the attainment of inert state of awareness or the state of the original inert energy itself is very much praised by filtering all the qualities. The awareness, work and matter are only the modifications of this original energy. In the state of deep sleep, when the awareness is temporarily converted into inert energy, the human being is becoming just a mixture of inert energy and inert matter. Since the matter is treated in terms of inert energy only, this whole Universe is just a continuous and homogenous ocean of inert energy and thus, the human being is in single phase of eternal energy and eternal matter. In this state, all the bonds disappear. The inert matter of the gross body has no problem. The inert energy i.e., operating various systems in the gross body also does not create any problem. This awareness, which is a special form of the inert energy, is creating all the tensions and also is not allowing us to bind with God.

When all the trials fail to control the activities of awareness, the process of meditation is to be followed. Such practice of meditation gives the result but the result can be disturbed at any time. For permanent solution, the state of deep sleep is important in which the awareness is dissolved and is converted into inert energy. In meditation, awareness stops all the activities (thoughts) except that it is aware of itself. This single activity (*Ekavrutti*) is about itself only (*Atmavrutti*). This is called as the attainment of its own form (*Svarupa*) but in deep sleep, even this single activity disappears and the awareness is completely converted into the basic form of even its original form (*svasvarupa*). The deep sleep can be treated

as a training in which many activities of awareness, which are thoughts or vaasanas disappear. In the next morning, only important vaasanas remain. But if you go into the state of Avadhoota, even all the important vaasanas like the bonds with family and body also disappear. This is something like death while alive. By the disappearance of awareness, the real death does not come because all the vital systems are working. Thus, life is only the activity of inert energy. Life is not awareness (Manomaya Kosha). Life is only a combination of Annamaya Kosha and Pranamaya Kosha. Plants have life but no awareness (awareness is almost nil). In the real death, the life energy also disappears. All this process is only to cut the strong vaasanas, which obstruct the bond with God. In the real death, all the strong vaasanas are really cut. This sadhana is to cut these bonds without the real death. After attaining the state of Avadhoota, which is the permanent attainment of the basic inert form of self and which is praised as the attainment of Brahman (*Brahmi Sthiti*), the bond with God forms and this is the re-birth because now the awareness is again reborn. The single phase of inert energy in the form cosmos is called as Brahman from which the universe appears, by which the universe is maintained and into which the universe gets dissolved. This is the entire essence of science or the final conclusion of the analysis of creation. Space, matter, various form of energy like heat, light, work etc., and awareness are just the manifestations of energy only, which is charged by the hidden God.

If you add just one single point to this science, the entire subject will become philosophy. That single point is that God exists as the source of this energy. In the morning, the sun is not seen but the sunlight appears. We should not mistake that the sunlight exists independently without the source. Science should realize this point and should not think that the electromagnetic radiations exist independently without the source. God is the hidden source (*Brahma Puccham Pratishta*- Veda).

In this rebirth attained by sadhana, all the vaasanas (activities of awareness) are related to God only. This is called as re-birth and such a reborn person (Dvija) is the real Brahmana. The word Brahmana has no significance of caste. Such a re-born person can be Brahmana or Kshatriya or Vysya. When all the vaasanas are related to God, the Brahma jnana becomes real and he becomes Brahmana. Kshatriya is famous for dynamism and force. When all the external activities are also surrendered to God, he becomes Kshatriya by karma samnyasa. When all the wealth is also surrendered to God, which is the fruit of his works, called as karma phala tyaga, he becomes Vaishya. If a person has no such rebirth and is immersed in the vaasanas of the world only and goes to hell finally for

permanent misery, he is called as shudra (shudra means the misery-effected). Thus, these four castes are based on the vaasanas (guanas) and karma (karma samnayasa and karma phala tyaga are one and the same because the work is converted into its fruit). Therefore, the Gita says “*Guna karma vibhagasah*”. Swami Dayananda, who is also human incarnation of God has brought out the significance of this shloka in its real sense and saved Hinduism. But, traditional people with jealousy and egoism killed Him by food poisoning as the priests killed Jesus. Shankara was also killed by black magic of an ignorant traditional scholar. Gandhari cursed Krishna to death since Krishna established the dharma. Thus, human incarnations are always affected by jealousy and egoism, which is a tradition by itself.

Chapter 4

TEACHING FOR THE VARANASI SAINT

April 23, 2006

O Learned and Devoted Servants of God,

[The following is the discourse given by Swami in reply to the criticism of a saint, from Varanasi. He was told about Shri Datta Swami and His teachings by Swami's devotees.

1. He raised objections on several points of Swami's knowledge. Swami gave the following brilliant discourse in which He has refuted all the criticisms of the saint and has given a teaching for the upliftment of the saint.]

Swami Replied:- There are two items. One is the memorization of knowledge, called as *Vyutpatti*. The second is *Pratibha*, which means the assimilation of the real interpretation by sharp analysis. The debate will be meaningful if the opponent has *Pratibha*. There is no meaning in arguing with a person who has only *Vyutpatti*. He will repeat the same text again and again for any of your arguments. He memorized the commentary of Shankara very well. The insight is needed for any development. *Vyutpatti* leads to rigid recitation of text only again and again. A school boy is the best example. Infact Shankara was an excellent professor. Unfortunately, He was posted in a small school as an Acharya. He will think of uplifting the school students by preaching the school syllabus only. If He is a mere scholar, He will expose His depth and the children will weep and run away. He was placed when India was full of Buddhists and Purvamimasakas who were atheists. Brining them to the spiritual line is the total task. An atheist is always in the climax of jealousy and egoism. He abuses God for His greatness and abuses the exploitations of society in the name of God. He never takes the positive aspect of the concept of God. His view is social and political but not spiritual. Such an atheist is brought to the spiritual line and the degree awarded to him is Advaita scholar. Well, if you are in that state, we have no objection to your entire course of Advaita. We have got the commentary of Shankara in condensed form only due to absence of recording and printing technology. We have not heard Shankara directly. We are hearing His commentary with others' interpretations. Moreover, there is always the fear of additions and deletions of original text. Therefore, we have to analyze it with logic and commonsense. The Veda is not having such pollutions, which was preserved by recitation only. But still even the Veda should be discussed to draw out the correct conclusion as said by Shankara (*Shrutimatah Tarkonu Sandhiyatam*). If you simply

quote the commentary of Shankara, it is not sufficient. You must also analyze the situation at the time of Shankara. You have to understand His concepts with reference to His situation. If you are in similar situation, ofcourse, you can apply His theory directly to your case.

2. If the tradition should not be criticized, why the human incarnations like Jesus, Shankara, Swami Dayananda etc., criticized the tradition? Why Prahlada rejected the tradition of his family? It is said that one drinks even the salt water from the well telling that his father dug that well (*Tatasya kupoyamiti...*). It is also said “a scholar neither accepts the entire past nor rejects the entire present. He examines both and arrives at the truth by analysis. A fool blindly follows either past or present” (*Puranamityeva...*). If the tradition is to be blindly followed, there should not have been the necessity of the appearance of human incarnations for preaching again and again. The original text is always misinterpreted by the followers to suit to their limitations and therefore, there is necessity of human incarnation to come again and again to remove the wrong interpretations and establish the correct interpretation. The correct interpretation causes inconvenience to some selfish and egoistic people, who go to the extent of rejecting the human incarnation. Krishna had several enemies and only a very few devotees in His lifetime. Shankara had several opponents. Buddha faced a similar situation. Kapila was criticized as an atheist. Jesus and Dayananda were even killed directly. When the human incarnation passes away, again His original preaching will be misinterpreted or even polluted by selfish people. Then, they praise the past human incarnation because they use Him as their support. Why Prahlada did not follow his tradition? Sometimes the pseudo-human incarnations misinterpret and due to this reason Mohammad and Dayananda rejected even the concept of human incarnation. But again the context of their situation at that time should be understood and it should not be extended to every time. When the children are suffering with cold, the mother denies the ice cream in that situation. The mother will give the ice cream again when the children get rid off the cold.

Declaration of Incarnation

[3. The saint raised severe objection to Swami’s declaring Himself as a human incarnation of God.]

Swami Replied:- From My side, I never declared that I am the human incarnation. I gave the spiritual knowledge. The devotees started telling that it is very special and never heard or present in any book. They started calling Me as Datta. Some of the devotees were pressing Me to show the miracles which were spontaneously expressed. Therefore, I stated that Datta

possessed Me and gave this knowledge and also showed miracles. What is wrong in My statement? Because this is the concept of any human incarnation. The Gita says that God possess a human body for His divine mission. I did not believe or declare simply based on the words of devotees unless I had My own proof since I am basically a scientist. Science never denies the practical proof and it gives a logical explanation of any truth. Such logical explanation coincides with scriptures and therefore, the truth is constitutionally valid. When the devotees raised some points believing Me as human incarnation, I answered those points assuming that I am a human incarnation, because such points relate to any human incarnation in general. The answers are valid whether I am the human incarnation or not. Devotees have repeatedly stated that My knowledge is special and wonderful.

This statement of devotees is the basis on which I developed the subsequent analysis. The special and wonderful knowledge can be given only by God as per the Veda and the Gita. This means that God entered Myself and is speaking. When God enters the human body that is the human incarnation as stated by the Gita and the Bible (*Manushiim Tanum, God-in-flesh*). This does not mean that God has become the human body. God is in the human body. The concept of human incarnation is only this much. Such God given through human body to the devotees is called as Datta. This concept of double personality pacifies the jealousy of even higher devotees. They accept this and their jealousy is pacified. Even such higher devotees cannot tolerate if I say that I am the God. Even though Krishna told Arjuna that He is God, He also told in the Gita that the God entered human body (*Manushiim Tanumaashritam*) and also clearly stated that God has not become the human body (*Avyaktam Vyakti...*). This means that the God present in the body of Krishna spoke “I am God” and this statement is not uttered by Krishna. Arjuna was higher but not highest devotee. Gopikas were highest devotees, who believed that Krishna is God, who came down directly to the earth. Krishna made their belief become true because for them God pervaded all over the three bodies including the external gross body. God superimposed (Adhyasa of Shankara) Himself on the gross body as a human being superimposes his self on the gross body. In the case of God, the superimposition is with knowledge due to necessity and in the case of human being, the superimposition is due to ignorance. For them there is no need of any clarification and hence, no need of the Gita. But if that concept is revealed to Arjuna, Arjuna will totally reject it because he was a higher devotee and not the highest devotee. The highest devotee is only one in millions. Higher devotees are many like Arjuna. Therefore, the Gita is Universal and is not necessary for Gopikas. When

Uddhava tried to preach the concept of this dual personality (God as possessor and the human being as possessed), Gopikas rejected him totally. Even this clarification does not pacify the jealousy of some people because they cannot tolerate even the presence of God in a particular human body only. They want the presence of God in their bodies also. This is the highest degree of jealousy. Since such highest jealousy is a common point to every human being, the Advaitins revolt against the human incarnation by generalizing that God is in every human body and gets the support of majority. This is the revolution and the formation of the union of people, who feel that they were suppressed. This is communism revolting against capitalism. This is politics in philosophy. This is a special situation because philosophy enters every subject. The degree of philosophy (PhD) can be taken in any subject. Therefore, you have philosophy in politics which is general and normal.

Even though I also felt that this knowledge is wonderful, I never said it because it will be misunderstood by the ignorant people as self-praise. Therefore, if the devotees stated this and if their statement is correct, there is no doubt that I am the human incarnation based on the concept of at least this dual personality as per the analysis related to higher level of devotees. Such analysis can be extended even to the highest devotees, which prevents them from falling down to the higher level from their highest level. This concept of dual personality will at least fix the devotee to the higher level preventing from further fall. The people who fall down from this higher level also, believe God but not the human incarnation. They say that either no human being is God or every human being is God. Either the concept is totally rejected or is extended to everybody. Let nobody be rich or let everybody be rich. There should not be one richest person. They hate the richest person and gradually they hate even any richer person. They want equality of every human being. This is good in economics or sociology (Pravrutti). But the subject of spirituality (Nivrutti) is completely opposite to the subjects of the world (*Duurameti Vipariite Vishuicii-* Veda). Shankara had to act like a communist even in the spirituality because in that time, the country was filled with atheists of communist-psychology in Pravrutti and for them Nivrutti was totally absent. Hanuman is also an incarnation of Shiva like Shankara, but He followed the extreme capitalism in spirituality, which is quite opposite as said in the Veda. The spiritual knowledge was given by Krishna to Arjuna, when Arjuna fell down on the feet of Krishna with complete surrender as a servant.

Krishna said that one should become servant of Guru before receiving the spiritual knowledge (*Tat Viddhi Pranipatena...*). Hanuman represents

the path of spirituality for every devotee. The task of Shankara was different which was to make the atheist atleast become a believer of the existence of God. In that time, the devotion was very far off. Such people will be very much excited if I say that the Prime Minister visited My house (body) and is staying with Me. This does not mean that Myself or My house is Prime Minister. But still, they want that the Prime Minister should be atleast in their houses only if the possibility of their becoming Prime Minister is ruled out. If you, devotees, withdraw the statement that My knowledge is wonderful, I will certainly withdraw this analysis and I will say that I am an ordinary human being only or atleast I am a scholar-Guru, if permitted by you. If you give value to this knowledge, it is immaterial whether I am a Guru or the human incarnation. If I am not the human incarnation, you must search for the human incarnation present in our generation, since the concept of present human incarnation is the main essence of this knowledge and allow Me also to join you. My analysis is never wrong. Only your statement is either right or wrong. This point is totally left to your statement. Before uttering the statement, you should analyze completely. If you come to the conclusion about the level of this knowledge, further analysis will depend on it. If this knowledge is ordinary, I am an ordinary human being. If this knowledge is good and special, I am a scholar and can be called as Guru. If this knowledge is exceptionally and extremely special and best, I am the goal. If your faith is that I am God, yes, I am God. If your faith is little weaker, the God is in Me and God spoke this knowledge and I did not speak (*Ye Yathamam* – Gita).

Arjuna was in highest state of devotion when the Gita was preached. Therefore, Krishna told “*I am God*”. But Krishna knows that Arjuna will slip from that state. In highest state, there is every chance to slip easily. Therefore, the Lord always kept the safety side preserved by two shlokas in the Gita, which mean that God entered the human body (*Manushiim tanu ashritam*) and God did not become the human body (*Avyaktam Vyaktimapanam*). This is like keeping petrol in reserve. Tomorrow Arjuna may come down and announce to public that Krishna declared Himself as God. The ignorant public will not tolerate that. When that situation comes Krishna will say that God entered Him and spoke the Gita and therefore, it was statement of God and not Krishna. Krishna will quote the above two verses tomorrow as proof already given. This is a safety measure. Moreover, it also serves as an advanced prevention of jealousy coming in future when Arjuna goes down. People say to the human incarnation that He is real God. But the human incarnation knows the strength of the faith and its tenure. Therefore, the human incarnation may

respond accepting the statement of devotee on that day. But the Lord in human form will immediately speak about the concept of dual personality in human incarnation and does not cross that safety limit, because the devotees may censor their statement and present the statement of Krishna only saying that Krishna Himself declared as Lord. Devotees like Gopikas are very rare who were sages for several births and for them, the Lord need not preach anything because they have started with decision and not arrived at decision.

The devotee expects the position of the Lord atleast in the future. If such chance exists, he will stick to the Lord. Alternatively, he also sticks to the Lord if some chance of benefit or solution to his problem is expected. For that he will enquire about the miracles. If the superpower exists, he will try to tap it for his benefit and for this purpose, he will act as an excellent devotee. If all these possibilities do not exist, he will leave the human incarnation and will join the Advaita Union, where he will have the chance of becoming the Prime Minister atleast along with others in general quota. The Advaita union gives the highest fruit at once by saying that you are already the Prime Minister and you have to just remove ignorance! When Jesus told that He and His father are one and the same, He was dragged to the court on that statement and was crucified. Just imagine the irritation created by jealousy and egoism!

The human incarnation comes in every generation but you are not coming in every generation. The rebirth as human being is almost impossible and completely impossible as per Christianity. In such case, you are having only one chance to contact the human incarnation present in your generation. If you miss this, never again this luck comes. The next meeting with God is direct where He acts as judge. Therefore, there is no second coming of Jesus for you and you will meet God finally only. In this way the second coming of Jesus at the end can be understood. But if you say that you cannot meet the human incarnation in your present generation, you are not having the opportunity even for once. In such case, why a particular generation in which God came in human form as Jesus was only blessed? They had the extra fortune and this means God is partial to that generation. Therefore, every person in every generation will have the equal chance of coming in contact with the human incarnation once in his or her life and the final contact with God in the energetic form as judge. Therefore, the impartial God comes again and again for every generation (*Yada Yada hi...* Gita) but you are not having the chance to meet the human incarnation again since you have no human rebirth. One may get the human rebirth in extreme exceptional situation and you should not depend

on that because it involves high risk. The human birth, the urge for salvation and coming in contact with the human incarnation are the three real fortunes and the importance increases from left to right in the order. Therefore, simply having the human birth and having the urge by taking orange robe are not sufficient. Unless you contact the Lord in human form and get the right knowledge for correct implementation, everything is waste (*Manushyatvam Mumukshatvam, Mahapurusha Samshrayah, Durlabham*— Shankara). There is no quarrel if you say that the second coming of Jesus is only at the end because everyone is having the equal chance. But if you say that I have to worship the past human incarnation only even in the present generation, then the equal opportunity is not given to Me when I am compared to the human being present in that generation in which Jesus came directly and clarified all the doubts face to face. I must have such equal privilege and here the quarrel comes with you since you deny the equal opportunity. The second coming is final with respect to every human being but not with respect to God because in such case, several human generations miss the chance of direct contact with God in human form except that one particular human generation. Even if you say that Jesus told that His second coming is only final, it is true with respect to every human being and not with respect to Him. You have misinterpreted this statement by extending it with reference to Jesus also because you want to exploit the people in the name of past Jesus and get personal fame and other facilities from the devotees. You are in no way different from the priests present in that time of Jesus. Both of you do not admit the human form of Lord. Both of you keep the past which is invisible (invisible Jehova or invisible Jesus) before the devotees and earn money and fame. The only difference between you both is that that priest got Jesus killed through the court and you cannot do that in the present time. The repulsion towards the human form before eyes is common to both the priests and devotees. But in the case of priests there is an extra factor that they may lose fame and offerings from the devotees because they get benefited standing at the background of the invisible form of God or inert form of God. In the case of devotees, this extra factor does not exist because they are prepared to sacrifice for God and they are not losing since they do not receive. Any Guru or Priest immediately resists human form of God based on these two factors since he fears that the human form may get the fame and their offerings. Thus, there is political, economical and social issue of psychology in this spiritual line. Attraction to fame and money associated with jealousy and egoism is the main background and Lord Datta brings out the truth that is buried up to any depth. All the details of truth are

known to the omniscient God. The Veda says that the knowledge of God is always based on truth (*Satyam Jnamam*).

4. The Lord should be greater than any soul of the society. Jesus says that one should leave even the closest souls like family members for the sake of the Lord. Leaving the close worldly bonds is salvation but it should be for the sake of the God. Jesus told that you should hate the family bonds for the sake of Jesus. Krishna went one step above and asked Arjuna to kill the family members for the sake of His work (establishment of Justice on the earth). The family is greater than the society and the Lord is greater than the family. How can you give more important to society than the Lord? When a lady was washing His feet with scent, a disciple with jealousy told that the beggars should have been served with the cost of the scent. Jesus told that beggars are always there but serving Him is very rare. Beggars are under the punishment of God for their sins. If you simply help them it is interference with the judicial administration of God. Of course, serve them by converting them in to devotees of God. In such case, God will excuse and bless them. Then only they can get the permanent solution. Shankara discarded the social service in comparison to the service of Lord (*Loka sevaka mata nirasah*). Hanuman never did such things except serving the human incarnation. The service was also personal. It is real test for you to see how much value you give to the Lord. Hanuman never did Japa, dhyana, bhajan, Tapas, Yoga, social service, service to beggars etc., as per the Valmiki Ramayanam. Gopikas also never did these things as per the Bhagavatam. Their full concentration was only on the human incarnation. Without the instruction from Rama, Hanuman did not protect even the Sugriva from Vali. Shri Rama Krishna Paramahansa told that one should take the responsibility of uplifting the humanity only on the command and under the direction of the Lord. Hanuman did everything whatever He can do only under the guidance of Rama.

[5. The saint said that Swami couldn't be a human incarnation of God because He has not performed fantastic miracles like lifting a mountain, as Lord Krishna had done.]

Swami Replied:- Miracles are done even by demons and black magicians and therefore, cannot be the identifying marks of God. Miracles alone are not sufficient to detect the Lord. Krishna is identified by not miracles but by excellent knowledge of the Gita. Krishna lifted the mountain but Ravana also lifted the Kailasha Mountain.

[6. The saint then said that the power of creation, maintenance and destruction of creation is present only with God. So if Swami is an incarnation, He should kill him (the saint himself) and bring him back to life as Lord Krishna had done for His Guru's son.]

Swami Replied:- You should not test God by demanding miracles and this was told by Jesus to Satan, when Satan asked Him to convert the

stone into bread. The saint asks Me to kill him and give him life again as proof. In the history of human incarnations, nobody asked like this and no human incarnation did like this. If such challenge is thrown, a demon will certainly come forward with a miracle. Lord Krishna killed several evil people but never gave life to them. Due to His plan only, Abhimanyu was killed. When Subhadra asked to give life to him, He refused. But He gave life to Parikshit and brought back the dead son of His Guru. He did miracles in the case of exceptionally deserving devotees only, but not on any challenge. Whenever the devotee deserves and the Lord by Himself wishes, any miracle can take place spontaneously. Shukracharya knows to give life to a killed person but he is not God. Vatapi and Ilala were demons. Ilala kills Vatapi and serves him as food to the guest. Then Ilala calls Vatapi. Vatapi becomes alive and comes out by tearing the stomach of guest. Does this mean that they are God?

[7. The saint told that Krishna only created, maintained and dissolved the Universe, which is an exceptional miracle.]

Swami Replied:- But Krishna did not dissolve this entire Universe and created it again keeping you separately as a spectator. He only showed the cosmic form as a vision to Arjuna. In the vision, He created the Universe, maintained it and finally dissolved it. During this vision the universe is not affected. Even Duroyadhana saw it and discarded it as hypnotic illusion. Arjuna believed the vision for sometime. Udanka appreciated the vision forever. Ofcourse, this vision proves that Krishna is God. Since the Veda and the Brahma Sutra also give this as the super most miracle of identification, which is not possible for anybody except God.

On one Guru Purnima day, I was giving a divine discourse and suddenly I stood for five minutes silently in highly excited state. Then I sat again in the chair. I asked two devotees in the crowd to tell what they saw simultaneously. Both of them told that they had the vision of cosmic form (Vishwaroopam). Ofcourse, God in Me gave that vision and I have nothing to do with it. If God is not in Me, how was that vision given? How I identified only those two devotees? How I said that both of them had the same vision and they should explain it to other devotees? If one person gets the vision it may be illusion. How the same illusion is created to both the devotees simultaneously. The analysis made Me also believe that God (Parabrahman) is present in Me. When God is given to the devotees through human body, He is called as Datta. The Veda also says that the special divine knowledge comes form God only (*Satyam Jananam, Prajnanam...*). The Gita also says the same (*Jnanitvatmaiva...*). I gave importance to these aspects in analyzing that God is in Me to give this

special knowledge and that special vision. Ofcourse, Duroyodhana discarded even that as hypnotism. The Brahma Sutras also tell these two aspects as the identifying marks (*Janmadyasya..., Shastrayonitvat*).

[8. The saint criticized My devotee for not doing the rituals and also for eating the garlic.]

Swami Replied:- Neither in the Veda nor in the Gita garlic is mentioned. The Gita says that the food that is kept for long time and is contaminated with impurities should not be eaten, which is tamas (*Yata yamam...*). Garlic is not mentioned in this verse. The food which is stored for a long time is affected by bacteria according to science and is not good. But today the fridge removes this defect. According to medical science, garlic is good for controlling the cholesterol. The food should be taken in view of the individual problem of health of a person, which cannot be generalized. I never opposed the rituals. I have revised and re-oriented them to bring out the real sense. For example, Gayatri does not mean the hymn, which is recited without singing. Gayatri means singing Bhajans. Bhajan gives a temporary solution for forgetting the tensions. It does not give permanent solution. I have given the detailed way of performing the Yajna and also performing the Shraddha. Let all the rituals be done but with right spirit and in the right direction, which can be obtained only from jnana yoga (*jnatva Kurvita...* Gita). Then the right results will come. The sage Yaska, who wrote the grammar of the Vedas, says that the Veda means knowledge and the Vedic rituals mean the actions based on knowledge. He says that if one does these rituals blindly without the jnana yoga, they go waste and no fruit can be obtained. For this he gives the simile that the blind fellow doing the Vedic rituals is like a fool cooking the food without fire (*Anagnauviva...*). He also says that such blind fellow is like a porter carrying the bag of gold for a small wage without knowing what is present in the bag. Shankara was also criticized by traditional people to be atheist for rejecting the rituals.

Only a Saint can be a Human Incarnation of God?

[9. The saint criticized Swami when he came to know that Swami is married. He was under the impression that only a saint (monk) can be a human incarnation of God. He also said that even God prostrates before a saint.]

Swami Replied:- Is not Phani greater than Mandana Mishra? He is a young charming person, well qualified and he is employed well. He was having long debates with Swami. He became the disciple of Swami by rejecting the marriage and job, to work for the propagation of divine knowledge. Mandana Mishra rejected the family after leading some family life. Certainly, I consider him greater than Mandana Mishra. In discussions,

he uses very sharp logic and he is perfectly scientific. He is a scholar of science in English. Mandana Mishra was a scholar of science (Shastra) in Sanskrit. Mandana Mishra was in the dress suitable to that time and Phani is in the dress suitable to this time. People appreciate a lesser personality of past but discard even a greater personality of the present. This disease is present even in angels as said in the Veda (*Paroksha priyah...*). You must appreciate the point of any person irrespective of the external orange robe or a dress of householder. If the gravel stone is wrapped by an orange cloth and is kept in traditional Math, will it become diamond? Shankara fell on the feet of even a cobbler for the excellent knowledge. A real scholar can only appreciate the real knowledge. In the place of Shankara if some other traditional saint is present, he will say that the cobbler should be kicked out!

[10. The saint criticized other saints and holy people who go abroad and have a large following of devotees. He was upset that many such holy people are regarded as incarnations of God.]

Swami Replied:- Why is he criticizing the saints who go to the foreign countries for spreading the divine knowledge? If he also gets the same chance, he will not criticize them. I guess this because he says that Swami is an Avatar provided, he is also accepted as Avatar! Those saints are doing good service because by correlating the religions, they are helping for the concept of the Universal Spirituality to grow. Are they compelling the foreigners to pay the money? The foreigners give money with appreciation as Guru Dakshina. Indians should learn this detachment from wealth (karmaphala tyaga) from foreigners. Indian saints should also appreciate those saints who are trying for some sort of universality in the path of spiritual knowledge. They are not earning money by doing the businesses which is a type of cheating others only. The Manu Smruti says that businesses is a mixture of truth and light (*Sayanrutamtuvanijyam...*). They are also not collecting money like terrorists.

[11. The saint refused to accept Prajnanam as an identifying mark of God saying that there is nothing such as a special knowledge of a human incarnation of God. He said that Jnanam or knowledge is the inherent property of Brahman or Awareness, which is common to all humans and even animals.]

Swami Replied:- The saint says that Prajnanam is not the mark of God and this is against the Veda (*Prajnanam Brahma*). The word Prajnanam means the special knowledge and not mere awareness. The word Jnanam stands for knowledge (Yoga Rudha). The word chit stands for mere awareness. He says that Krishna is not Brahman but He is only a Guru because the Gita is not Prajnanam. Is he not full mad for saying that Krishna is not Brahman? You have taken the word jnanam to stand for

awareness just by Yoga. Yoga Rudha is powerful than Yoga as per the rules of the Vyakarana Shastra. The saint says that the word Prajnanam is only awareness and every living being is Brahman. How funny is this contradiction! When everybody is Brahman, Krishna also becomes Brahman through the general rule itself. Even the basic commonsense is absent. This shows that *vyutpatti* is not necessarily associated with *pratibha*. A student on memorizing for long time does not use the commonsense to think about even a simple point.

[12. The saint says that every living being is Brahman due to the presence of awareness. He says that everybody cannot be Bhagavan without having the special six qualities. He says that Bhagavan or Eshwara can control any human being but not Brahman.]

Swami Replied:- Again how much childish is this statement! When you say everybody is Brahman and one only becomes Bhagavan or Eshwara, it means Eshwara is greater than Brahman. Again, you say that Eshwara cannot do anything to Brahman! You have taken the following concept given by Me in My discourses. Water is Brahman. Ocean is Eshwara and water drop is Jiiva. The ocean can control the water drop but cannot control the water. There is no ocean without water and there is no drop without water. Ocean is water and drop is also water. When you say ocean can control drop, it means water control yes water! If you say that ocean and drop are different from water, they do not exist at all without water and therefore, the concept of control itself is lost. When you are defeated by another stronger man, will you accept your defeat or not? Or will you say that since both of you were men and since the stronger man cannot hurt the man, as a man you are not defeated! How childish is this logic! By qualitative similarity you are not equal to the stronger man. A peon and the king are men. Does this mean that the peon is the king by qualitative similarity because both are men! Is this acceptable logic even to an ordinary man with even little commonsense? There are only two people. One is king and another is peon. You should say that both are equal or both are not equal. You should either conclude equality or difference. You say that they are different as king and peon but are same as human beings. When difference comes, equality disappears. Equality means absence of any difference. You can say that even Eshwara and Jiiva are equal in the sense of control. A king controls the people of entire kingdom. You control your family members. Both are controllers in their relative spheres. Does this bring equality? One single point brings the difference and that is the king also controls you. The word Atman means that which pervades. Brahman pervades all over the creation as basic substratum. The soul also pervades all over the human body. This single quality cannot bring the equality.

Equality should be in all the points, which should be totality. The word Nareshwara means the king, who is the Lord of a kingdom. The word Jagadishwara means the Lord of Universe. The word Eshwara is common in both. Does this mean that the king and God are one and the same?

[13. The saint says that Avatara never declares that He is God.]

Swami Replied:- It shows the absolute ignorance of the saint about the Gita. The Lord Krishna, an Avatar, clearly stated again and again throughout the Gita that He is God. Ofcourse, the mad saint says that Krishna is not Brahman and also not Avatar and He is only Guru. Is this not exactly demonism and devilism? Only demons and devils utter such statement. Let him say who is Avatar, if Krishna is not Avatar? Perhaps he is only Avatar.

[14. The saint says that a sage who did penance can only recognize the human incarnation.]

Swami Replied:- This is again wrong. Why the sage Udanka, who was in constant penance, did not recognize Krishna as human incarnation and the sage was prepared to give a curse to Krishna? If you require a sage doing penance only to recognize the human incarnation, Swami Shivananda Maharaj recognized Datta Swami (Swami) and announced in presence of huge crowds that Datta Swami is the Lord Datta only. Swami Shivananda did lot of penance in forests and roamed as an Avadhuta. People say that he was seen by the people of about four past generations! He has all the superpowers. However, I do not consider such identifications as genuine. The human incarnation does not require any certificate from anybody. Several demons also performed penance for long time and recognized Ravana or Hiranya Kashipu as God. Therefore, according to your prescribed qualifications and norms such demons are also God. According to the Veda, only *Prajnanam* (the special divine knowledge) is the identity card of human incarnation.

[15. The saint says that the word 'I' in the Gita used by Krishna indicates the soul in every human being. He says that the verse "*Manmana Bhava...*".]

Swami Replied:- It means that you should serve and bow to yourself only according to the version of the saint. In this verse "*Mamnamaskuru*" means that you should prostrate Me. According to the saint everybody should prostrate to himself only. It is impossible to do this also. Krishna clearly stated that He is born as incarnation to destroy the evil people and to uplift the good people. If everybody is God, God is coming as incarnation to destroy God and to uplift God. Krishna clearly defined that Vasudeva, the son of Vasudeva is the God (*Vasudevah sarvamiti...*). In such case, every human being who is God should be the son of Vasudeva only. If God is the soul, then since God is the son of Vasudeva, the soul should be the

son of Vasudeva. Devaki did not deliver the soul. God pervaded this soul, subtle body and also the gross body of Krishna. Now, you can say that God is the son of Vasudeva with respect to the gross body. You can also say that God is in that gross body, which is the son of Vasudeva. It gives the address of God. God is residing in the gross body of Krishna delivered by Devaki and Vasudeva. It means God is not present in any other gross body delivered by other parents.

16. You cannot fix the program of the human of incarnation. God enters the world in human form mainly for self-entertainment. The original aim of creation was only that. Sometimes the preaching is associated with it. Krishna preached the Gita accidentally and His main purpose was destroying the evil people and the primary aim was to entertain Gopikas who were sages in several births. Sometimes the main program itself may be preaching as in the case of Shankara. Sometimes only entertainment may be the program as in the case of Rama. The word Rama indicates the entertainment. The word Krishna indicates the attraction of devotees. The word Shankara indicates giving welfare to devotees. God is absolutely the sole authority of His program and nobody can suggest the modification in His program by asking questions like “Why He did not do like this, Why such person did not follow Him? etc.” The Lord corrects somebody and uses someone else for the propagation according to the situation. In those days, India was full of scholars and Sanskrit was mother tongue. Therefore, the Sanskrit scholar was required for propagation. But today people do not speak in Sanskrit and say that this language is Mruta Bhasha, which means a dead language. Today, people respect English, which is the international language. Today, science is respected and not the Shastra. At that time, for Shankara India was the field of work but today the entire world is the field. Today Mandana Mishra cannot be used for propagation. 99% of people cannot understand Sanskrit or the shastra, which has the terminology of Sanskrit words. How propagation takes place? Today Nikhil is the correct person for propagation in the present circumstances. The Sanskrit scholar who gave certificate to Swami was more than 80 years, when he came in contact with Swami who was 16 years. The scholar was not capable of roaming like Mandana Mishra. Surprisingly Manada Mishra was his ancestor. Moreover, when each soul is totally different from any other soul, like a fingerprint (according to Madhva), how can you compare the behavior of any soul to that of another soul? Mandana Mishra fell on the feet of Shankara and followed Him as a disciple because his total concept was changed. Mandana Mishra was an atheist and became theist which means the change of total concept. Shankara also fell on the feet of cobbler

and this case was different. Shankara was simply corrected in a concept. Shankara did not follow the cobbler as a disciple like Manadana Mishra. The Pithadhipati and the Sanskrit scholar who gave the certificates were not atheists. They were simply corrected in some concepts. Shankara appreciated the cobbler but followed His routine path. Shankara declared Himself as a disciple of Govinda Bhagavatpada only and not as disciple of the cobbler. Correction means diverting to the correct path and not change from the opposite direction. When Mandana Mishra was changed, the direction was totally diverted to the opposite side. Shankara changed the directions in the case of atheists and corrected the paths in the case of theists. To become disciple and carry on the propagation, it requires the ripening of internal samskara and not the external factors like Sanskrit scholar, Pithadhipati etc. God selects only such deserving person based on the internal samskara that suits to the circumstances of that time. Pithadhipati or the Sanskrit scholar were around 80 years and were physically unfit also. They were unfit also from the point the rare knowledge of shastra and their language is not suitable to the present time of propagation. It was also not suitable in view of international field. The internal samskara of broad mindedness of the old generation also changed much if you compare the present generation especially with reference to saints and scholars. The ancient saints were not so much affected by egoism and jealousy as the present saints. The effect of surroundings is responsible for this. Therefore, there are several parameters to be considered before comparing the situations as the time changes. Swami corrected several saints and scholars but did not wish them to be used for propagation, who were not fit to the present time. The correction was only for their self-upliftment. That is sufficient for Swami even if they do not express their appreciation due to egoism and jealousy or due to the fear of reduction of their fame in the society. Swami chooses modern persons who are suitable to the modern time and who also have the ripened internal samskaras by which they do not have the fear of the reduction of their greatness or fame in the world. Infact, they will become more famous and they will be blessed by the God here as well as in the upper world.

Is Datta God or a Sage?

[17. The saint says that the human incarnation cannot be the Sadguru. Krishna and Shankara were called as Jagat Guru. The saint says that Datta is only a sage.]

Swami Replied:- This is the climax of madness of the saint. Datta is considered to be the Guru of Gurus. *The energetic body of Datta represents the highest state of God.* The three faces indicate creation,

ruling and dissolution of the world. The Veda says this point as the identity mark of Brahman. Since the real nature of God (Swarupa Lakshanam) is not known, this is only the associated property (Tatastha Lakshanam). A constructed house gives only the nature of the power of engineer but not his real form. The second Brahma Sutra reveals this point. Even Prajnanam is a constant associated property like the above property. Due to the constant association, you can take this as almost the property of the real form. From this point, Datta stands for the real and complete identification of God. The cobbler, who corrected Shankara was Datta only. Krishna was the human incarnation of Datta only as indicated by the three central faces of His vision of cosmic form. There can be no better representation than Datta for the absolute God. This saint resembles the sage Udanka who misunderstood Krishna as an ordinary human being and started scolding Krishna. Let the saint remember that Shankara composed “Datta Sahasra Nama Stotram”.

When God resides in human body in which the soul is filtered from all activities (all the waves which are Antahkaranams and qualities disappear and Jiiva is dissolved in static soul) and is converted into inert energy as in the state of deep sleep, such human incarnation is called as Avadhuta Datta. If God does not enter the human body of Avadhuta, such human body is just like the inert statue in which only the living mechanisms are functioning as in the case of a plant or as in the case of a person in deep sleep or in the coma. No vasana (worldy issue) can attack such state of a rock. If God enters into a human body in which the soul has become static by removing all qualities and antahkaranams, but the soul is not converted into inert energy, such a state is called as a state of Yogi Raja or Yogishwara. This state resembles the state of perfect meditation in which the nervous system functions but the awareness is not active except that it is aware of itself (Atma Bodha). In the case of human incarnation, there is no difference between the Avadhuta and Yogi Raja because the static awareness cannot be disturbed by any vasana due to the presence of God. But in the case of a human being, such state of Yogi Raja is attained by perfect meditation but there is always a chance of disturbance. If God is present in a human body in which the soul or Jiiva (the waves of awareness, which are Antahkaranams consisting of the three qualities) exists, the human incarnation appears with three faces representing Trimukha Datta. The same human incarnation becomes Vishwarupam with several faces when the Jiiva is consisting of several qualities (which are the various combinations of three qualities only). The various faces in Vishwarupam are the various qualities formed by the interaction of the three qualities, which are represented by the three central faces. These latter two states

represent that Datta is associated with all qualities to entertain Himself in the divine play. The former two stages (Avadhuta and Yogi Raja) are for the sages who do Sadhana to get rid of the qualities for achieving the self. The former two stages are for guiding the devotee to attain the self to get the salvation from all the qualities and thoughts. The latter two states represent God who is playing in the world for full entertainment and is available for the devotees for doing the service. Advaita is related to the two former states whereas Visishtadvaita and Dvaita are related to the latter two states. Thus, Datta means the human incarnation only with reference to this earth and His form represents all the steps of Sadhana.

[18. The saint says that Swami has Vaksiddhi and is hypnotising the people through it.]

Swami Replied:- One cannot hypnotise any person by words only for long time. Swami has Jnana siddhi. Infact, Swami declared Himself as Jnanamohini, who will hypnotize the entire world by the beauty of the Jnana. Swami stated that He could hypnotize Lord Shiva by His physical beauty which is not a great thing. The physical beauty is temporary but beauty of knowledge is eternal. The saint again may shout but let Me clear his misunderstanding that Swami means not this external human form. Swami means the God who lives in this human body. Let his egoism and jealousy be pacified. The saint says that I have *Vaksiddhi*. The word *vak* means the word, which must have the meaning and the meaning means jnana. Therefore, Vaksiddhi means jnanasiddhi. *Vak* is not sound which was the song of flute of Krishna. *Vak* means the words of the Gita which are associated with knowledge. Krishna did not hypnotize Arjuna with words, which have no meaning. In that case, the *vak* means sound. Krishna hypnotize Arjuna by the meaning of words, which is jnana.

[19. The saint says that one should be near the Guru physically and should not be in a foreign country.]

Swami Replied:- This is correct with respect to ancient time when computer, phones and photo technology were not available. It is essential to talk with Guru directly and for such direct talk, the technology was not present in that time. If this purpose is served, it is better to be far from the Guru. The reason is if you live near, you will develop negligence by observing the external activities of the human body of the Guru, which are similar to any human being. Such observation constantly diverts your concentration from the internal divine nature of Guru. I told the story of Rukmini and Radha in this context. Infact, Radha in Brindavanam and Krishna in Dwaraka were separated by ocean and thus, Radha is a foreign devotee of Krishna. There cannot be a higher devotee than Radha for God who was made the queen of Goloka, which is above the Brahma Loka.

When will the Sadhana Start?

[20. The saint says that Sadhana starts only after attaining and hearing Sadguru.]

Swami Replied:- This is not correct when the Sadguru is God Himself. Lot of Sadhana has to be done to identify and catch Sadguru. Infact, He is the guide and also the ultimate goal simultaneously. The left half of Datta is Bhagavan and right half is Guru. Datta is the human form of the Lord given to the devotees for guidance as well as attainment of God. Your above statement may be true if the Guru is an ordinary scholar or saint. To get admission into IIT, lot of effort has to be done. You may get admission in substandard institution without any effort and in that case, all your effort is only in studying your course. In the case of human incarnation, it is like asking God about the path to reach the God. Imagine you are asking the address of a person and he is that very person whose address you are asking! Yoga means attainment of God in human form in this world itself. People are under the illusion that it is attainment of God after death. Unless you present in this human body, attain God present in the human body here, after death, you present in energetic body cannot attain God present in energetic body there (*Ihachet avedit..., Aparokshat Brahma-* Veda). You are missing God here as well as there due to the principle of negligence due to common medium. The word Yoga is used not simply in the sense of attainment but it is used in the sense of fortunate attainment. The word Dhana Yoga is an example. Therefore, attainment of God here itself is luck because generally everybody is affected by repulsion of common medium.

The Gita says that only a rare fortunate fellow can recognize the son of Vasudeva as God here itself (*Samahatma Sudurlabhah...*). If one eradicates the jealousy and egoism by Sadhana, such person will certainly reach God (*Mamevaishyasyasamsayah-* Gita). Here, reaching means identification because in Sanskrit grammar the verb of reaching has the meaning of knowledge also (*Gatyarthanam Dhatunam Jnanarthakatvat—* commentary of Shankara). Therefore, Yoga means recognition of human incarnation here itself. Such a fortunate fellow is called as Yogi, means the person who has attained God. Such a person is greater than Jnani (*Jnanibhyopi Matodhikah...* Gita), who has attained the self by jnana which is the self-realization (*Jnanitvatmaiva...* Gita). By self-attainment, you have the happiness but when you attain Guru, the happiness will be more because you will be guided in proper direction. Sometimes even Guru may be wrong because he is also another soul only. If the Guru happens to be God, the direction will never go wrong and you will attain the most

happiness (bliss). This is told “*Atmabuddhiah Sukhamcaiva, Gurubuddhiah Visheshatah, Parabuddhiah Vinashaya...*”. If the Guru is just another soul only (Para), he may lead you to destruction. The real Guru is only God (*Guruh Sakshat...*). Thus, the attainment of real Guru (Sadguru) is very rare fortune. Once you reach Sadguru, you will never slip because He will take care of your total responsibility. Therefore, all your Sadhana ends if you can identify the human form of God and please Him by your service. Infact, the service to Sadguru without any aspiration for self is the sadhana and the highest fruit will be given by Him. Hanuman served Rama like this and never aspired anything for self and He was made God. Thus, attainment of Superself is the end of Sadhana. Unless you attain the self and get rid of all desires, you cannot be fit to serve God. Therefore, attainment of self is a prerequisite for the service of God. The attainment of self was stressed by Shankara and the devotion of Superself was stressed by Ramanuja and finally the service which is the proof of real devotion was stressed Madhva subsequently. Shankara gave the training to get a seat in IIT. Ramanuja gave the degree from IIT. Madhva gave the job corresponding to the degree. Thus, every Acharya is equally important to every person in the corresponding level. Infact, Lord Datta who is Shiva, Vishnu and Brahma came in the form of the three Acharyas subsequently.

Meaning of “Sarvam Kalvidam Brahma”

[21. The saint says that everybody and everything is God. He quotes the Vedic statement “*Sarvam Kalvidam Brahma*”.]

Swami Replied:- In that case, what is the necessity of the Sadhana? God cannot have ignorance like the sun cannot have darkness. Even if God imposes ignorance for entertainment, there is no need of any effort to remove the imposed ignorance. Therefore, in this statement the word Brahma does not refer God. The word ‘*idam*’ denotes the world. The word Brahma means greatest. This entire world consisting of space, matter, various forms of energy like light, sound etc., mechanical works of energy and special work of energy called as awareness are various forms of the inert energy only. Thus, with reference to energy, this entire world is single homogeneous energy only. This is the proved truth by the science. This is the meaning of “*Ekameva Advitiam Brahma*”. Since the energy is in single phase, energy is the Brahman. The Veda also says that Brahman is material cause for generation, maintenance and dissolution of the world. In this light also energy is Brahman. Energy is material cause like mud of the pot (Upadanam). When God grants the property of awareness to this energy, it becomes chit (Nimittam), which is a designer of the world like

the pot maker. Thus, there exists an infinite ocean of energy, which has the property of awareness also and therefore, is the material cause as well as the designer of this world. Before the association of the awareness with this ocean of energy, a little drop of this energy-ocean is modified into world which is inert. Now the property of awareness i.e., already associated with this energy ocean has entered into the inert world into some discontinuous items of the world like birds, animals, human beings etc. The plants have life but not awareness (awareness is negligible and can be treated as almost absent). Therefore, the Veda says that from plants the awareness (Purusha) came. Plants can be included under the item of living beings but not under the item of awareness (soul). Now, the world is having both inert items like hills, rivers etc., and also living items like plants along with special living items like birds, animals and human beings etc. The cinema is now complete with the inert decorated stage with the actors.

When the property of awareness entered the world, the Advaitins think that God entered the world because God is awareness. Awareness or understanding or thinking or imagining is a work form of energy only and thus, is energy itself. How can the imagination, which is energy, touch God when God is beyond energy? The actors have entered the stage and producer is a just spectator. The construction of the stage, the story of the drama and direction etc., are done by the ocean of chit, which is PA to God. Thus, the Mula Maya or Maha Maya is direct cause. But the entire work is done by the will and power of God only. If God enters this ocean of chit, it is called as Brahman. After creation of this world, this Brahman becomes spectator and is called Eshwara. After sometime to have the full entertainment, God enters the drama as an actor which is the human incarnation. The entry of the actors is not the entry of producer. God is the producer and director indirectly and is not directly involved or affected in any way. You should not mistake God whenever the word Brahman or Atman is used. In a village, people say that the Ruler is coming. The Ruler is head of the village. People in Parliament also say that the Ruler is coming. Here the word Ruler indicates the President of the country. Since the word Ruler is common, you cannot say that the head of village and President of the country are one and the same. The head of the village is also controlled by the President. Similarly, Atman may rule certain activities of the body and certain items in the world. But God rules all the items of the world including the self. The Advaitins do not believe in the unimaginable God and therefore, they do not believe the entry of God into human form. They take the entry of awareness itself as the entry of God. The entry of awareness is already explained in the order of creation by

stating “plants from earth, food from plants and soul (awareness) form food” (*Pruthivya Oshadhayah... Veda*). The entry of God is explained in a different statement (*Tadevanu Pravishat... Veda*). If both are same, God is constantly entering and exiting through the human beings. In such case, how can He say “*whenever the injustice grows... I am born*” (*Sambhavami... Gita*). The verse tells that He is not born constantly in the form of human beings. Ofcourse, for that great saint, Krishna is not God!

[22. The saint says that the verse “*Manushiim Tanumashritam*” means that the soul is present in the human body.]

Swami Replied:- But My dear saint has forgotten that the verse says that the Lord is insulted whenever He enters the human body. This means that everybody is insulting his own self present in his own human body and this is not found in experience. Infact, everybody is praising himself.

[23. The respectable saint says that there is no necessity to propagate the knowledge because it spreads by itself.]

Swami Replied:- This is against the experience. The knowledge does not propagate like scent. It only propagates by discourses, debates, books, E-mails etc. Ofcourse, it means that there is no need of forcing anybody to propagate the knowledge, if the knowledge has merit. To show this point as a representation, Swami used to emit fragrance of lotus flowers during the discourses and this was experienced by several devotees. But this miracle has only the significance of representing the concept that the knowledge is spread by its own merit like the scent. The Lord does not need anybody for His work. It is only by the grace of the Lord, one gets the fortune to serve the Lords’ mission. Rama does not require help of monkeys but He gave the chance only to bless them. The Lord knows the required talents of a person for propagation. In the time of Shankara almost all were Sanskrit scholars. He needed Sanskrit scholars in Shastras like Mandana Mishra for propagation of the knowledge. Shankara was never involved in any other regional language. But when Ramanuja came, regional languages came up. Therefore, Ramanuja was involved not only in the Sanskrit language but also in Tamil language. He was giving the authority of the scriptures in Tamil also. Today the Sanskrit language has almost disappeared. The area of propagation was India for Shankara and Ramanuja. But today the area of propagation is entire world for Swami and English is international language. Today scholars in Shastras are also very rare, but everybody is in touch with science. Therefore, Swami needs the scholars in English who have good touch with science for the propagation. The word science here means the analysis of the worldly objects. Therefore, since the Lord did not wish, those Sanskrit scholars who came in touch with Swami were not

instigated for propagation. ***Without wish of the Lord, nobody can enter His service.*** The Lord will not select the candidates who are not qualified to work in the present situation. When any facility is available by the nature, the Lord will use it. Only when extreme necessity comes, the Lord uses His superpower. Shankara walked all over India for debates because there were no computers and E-mails or phones through which arguments can be done. Once, He wanted to argue with Kumarila Bhatta. But when Shankara looked through divine vision, the Bhatta was burning his body as a self-punishment for sin by sitting in the husk of paddy which is ignited with fire. The body is slowly catching the fire. For Shankara, there is no time to walk. Therefore, there was a bare necessity to use His superpower. Immediately He traveled through the space and He was there in few seconds. But today when the debates can be done through the E-mails, there is no need of leaving the house for the propagation of the knowledge either by walk or by traveling through space using superpower especially when the aeroplane is available. One should leave the house only if the atmosphere is extremely opposing the spiritual Sadhana. There is no need of leaving the house just for the propagation because the computer technology is available today. Shankara and Mandana Mishra left houses on that day when such facility was not available. Therefore, the background of any saint in the present time is to be carefully analyzed and you should not respect the saint simply for the age, red robe, leaving the house, traditional study etc. The traditional scholars pose too much that they have studied Shastras in Sanskrit. Infact, Tarka Shastra is exactly the present science in which analysis of all the items and phenomenae of the Universe exists (***Tarkyante Padarthah Asmin Iti Tarkah***). There is no greatness of any language. After all, any language is just a vehicle of communication of knowledge. Infact, science is superior to Tarka Shastra because Tarka Shastra is only theory, whereas science is theory supported by experimentation. Certain concepts of Tarka Shastra are proved wrong by science. The Tarka Shastra says that sound travels in space. It is wrong. Sound needs a medium of matter for propagation. Tarka says that gold is special form of energy because it does not corrode. But it is wrong. According to science, gold does not corrode because the product of its corrosion is instantaneously disassociated back into gold, since the corrosion reaction is in fast-reversible equilibrium. Therefore, tradition has no value. Only the truth in the tradition has value. Whether the truth is traditional or modern, truth is truth. The contact with the Sadguru and subsequently receiving the true knowledge and its subsequent assimilation which leads to practice is the greatest qualification in spiritual path. All the

other points are waste. You might have left the house and family members. You might have become saint by taking the orange robe, you might have roamed all over the country and met several saints, you might have studied Shastras in Sanskrit in a traditional way, you might not have eaten garlic etc. All this is of no use if you do not catch Sadguru and get the real guidance and implement it. When you go to an interview, you will be tested in the assimilation of the knowledge of that subject and in its experimentation. Without proving that you have realized the concepts and the correct interpretations, will you be selected by saying that you have left the house with great urge and roamed from college to college and studied the course in uniform dress and also attained degree etc.? The job is not given directly to the degree holder without interview. You might have got the degree by memorizing the subject. You must be tested in the realization of the subject. The realization of subject comes only with the help of Sadguru but not from a Guru who has also memorized the subject. You cannot reach the goal without proper direction. The proper direction can be given only by the right knowledge which is given only by right Guru. If the knowledge is right, your practice will be right and you will achieve the right result. Therefore, one should not fall in the illusion of dress, traditional practices, language, traditional studies, leaving the family, leaving the house to roam everywhere, in having great urge etc. What is the value of urge if you are in the wrong direction without assimilating the right knowledge? You have lot of urge and left everything but you are going in the wrong direction. Therefore, you should raise above all these illusions and give importance to the analysis and search for truth only discarding all obstructions. Mandana Mishra was in traditional dress with Sanskrit language and traditional Shastras following all the traditional rituals. Vyasa came as saint with Sanskrit and Shastras. Shankara argued with them for days together on the point. The cobbler was in bad dress without any tradition and was speaking in lower language (Prakrutam) but Shankara fell on His feet without any argument appreciating the point. You just see the point and the subject and do not see anything else because truth is beyond all the external factors. Shirdi Sai Baba was eating garlic when a traditional Brahmin visited Him. Sai told him “He, who can digest the garlic, can only eat the garlic”.

24. The Lord does not require service or anything from anybody. But, He tests your love to Him through service and sacrifice of your service in the form of work and sacrifice of your hard earned wealth. That is the real proof of your love, which is proved like that only to your family. You are covering your false love by the pretext that God does not need anything or

any service. Why Rama needed the service of Hanuman? Why Krishna asked Arjuna to fight, when He showed that He is killing all the enemies by Himself through the Vishwarupa vision? The Lord went to Saktuprastha and asked for little flour to pacify His hunger. The Lord was not really hungry. It is only the test of the Lord for the real love. The proof of love is only service through action and not mere sacrifice of words and mind. The Veda and the Gita praise the sacrifice of the work and fruit of work in several places.

[25. The saint asked whether Swami is Paripurna Avatara.]

Swami Replied:- Swami is the human incarnation of Lord Datta. This means that Lord Datta entered the human body of Swami and is giving this special divine knowledge. The saint need not worry that God is living in the human body of Swami. According to the saint, Datta is only a sage and not the God. Therefore, when Swami is the human incarnation of Datta, the saint need not worry at all. Swami is the human incarnation of a sage. That sage was a Guru and therefore, through Swami is giving the knowledge. The sage Datta started giving this knowledge through Swami from the childhood. If the sage stays till the end of the life of Swami, certainly Swami is the Paripurna Avatara of the sage Datta. Perhaps due to jealousy on Swami, the saint arrived at the conclusion that Swami is not incarnation of God because Datta is not God. Due to the anger of the saint on Swami, Datta suffered in this way! Ofcourse, Datta does not mind this because His tradition is to suffer for His devotees.

[26. The saint asked that the human incarnation should not undergo pain when the sins of His devotees are transferred on to Himself.]

Swami Replied:- The Lord certainly has the power of Maya to avoid the pain during suffering the sins of the devotees. But that will be cheating the Lord of Justice who is Himself. It is violation of His own constitution as Judge. You fine your son as Judge and as father you pay the fine. Here you should really pay the fine. You should not manage as if you paid the fine. Then you are cheating your own department and yourself being the Head of that department. Jesus experienced all the pain in the crucification. Unless the pain is experienced, the sin will not pacify.

[27. The saint said that the path of self-attainment is removal of Mala, Avarana and Vikshepa of ignorance.]

Swami Replied:- Certainly, the removal of these forms of ignorance step by step removes the self-ignorance and you can attain yourself. Up to this, there is no dispute. Dispute arises only when you say that the self is God. An ordinary person became mad and forgot himself. When he is cured of madness, he becomes himself only and he does not become king. If the king became mad, then by removing the self-ignorance, the king will

become king. But the king (Lord) imposes ignorance and acts as mad but does not really become mad. You are taking common item between yourself and the Lord as the awareness. Infact, the awareness is only the cover of the Lord and not really the Lord. Suppose you are a thread. You are comparing yourself with the shirt of king. There is no point of comparison between yourself and the king because there is not a single similarity. Similarly, you are an imaginable item of creation. This creation is the shirt of the Lord. You are part and parcel of the shirt. You can say that the shirt is cotton material and yourself, the thread is also cotton. You can say that you are qualitatively equal to the shirt though not quantitatively. Now you are assuming that the shirt is king. Now you are removing the quantitative aspect and say that the thread is shirt, the shirt is king and therefore, the thread is king. Neither a thread is shirt (due to quantitative difference) nor thread or shirt is the king (due to qualitative and quantitative difference, because thread or shirt are imaginable and king is unimaginable). The quantitative difference between the thread and the shirt never disappears even after *Pralaya* because in the *Avyakta* or invisible state also the thread remains in the shirt as usual. Before the creation neither yourself nor the Universe existed and so there was no context of comparison. During the existence of universe, the present quantitative difference exists. Even after the dissolution of this universe (*Pralaya*), the shirt is condensed to invisible micro-state and you are also correspondingly condensed to the most micro-state. The reduction or expansion of the both the Universe and soul take place correspondingly. The same quantitative difference always exists. You are dreaming a state where the shirt is reduced to thread and then you can be equal to such reduced shirt. This is impossible. When the universe is condensed into *Avyaktam*, the entire universe does not disappear except one soul or the Universe is not condensed into one soul. Your assumption of the removal of *upadhi* in both Eshwara and Jiiva is a dream of your jealousy only. You are assuming that a peon after retirement and the collector after the retirement become one and the same as human being. This simile is not correct here because Eshwara will never leave His post. Even in *Pralaya* the universe is in the form of micro-film and still the Eshwara is the owner of the film. The ownership is never lost and is eternal. Therefore, where is the practical chance of Jiiva becoming the Eshwara by removing the Upadhis of both? Therefore, the concept of equality of Eshwara and Jiiva in Advaita is meaningless because it never materializes at anytime. Simple theoretical assumption is of no use. You may say that the king and beggar will become hand full of ash after death and therefore, there is possibility of equality

atleast in that time. But this king (Eshwara) is eternal since this creation remains eternal and exists always either in expressed state or condensed state. The Jiiva may lose the *Upadhi* in the salvation but Eshwara need not have salvation and does not leave the *upadhi* of the Universe, which is either in micro or macro form. When such problem comes, the Advaitins turns his table by saying that the world is unreal and therefore, since the Upadhi is unreal, the common awareness is remaining as one and the same in all the times. Such argument is the climax of foolishness. Shankara never told that the world is unreal. He told that the world is real and negligible (Mithya). Such state of Mithya of the world is also in the view of God only and not in the view of the Jiiva. Even in the view of God, the world is not unreal because God created the world for entertainment. If the world becomes unreal, the entertainment becomes unreal. The Jiiva infact is negligible with respect to the Universe and is Mithya. Even in the view of God, when the world is real, how can the Jiiva say that the world is unreal? This sort of the foolish attempt shows his madness to become God. Let him take the path of devotion and service. He will not only become God. Even God will become his servant.

28. There are five levels of human beings. The first level consists of highest devotees, who treat Krishna as God. Krishna declared again and again that He is God in the Gita because Arjuna was in the highest level at that time. But this highest level is very dangerous and one can slip very easily. Hanuman indicated such slip by creating a fight with Rama to protect Yayati. The devotee from this first level falls to the second level due to attack of little jealousy and egoism. The devotee in this level blames the Lord for claiming Himself to be the God. Therefore, the transaction between these two levels is very frequent. The Lord keeps a safety measure for this purpose. While stating that He is God, He also stated in the Gita that the God did not become the human body (*Manushiim Tanum and Avayaktam vyakati...*). This means that God is in Krishna and God has not become Krishna. This concept of dual personality becomes helpful to interpret His past statement that He is God. Krishna will now say that God in Him spoke that He is the God. Thus, in the second level of devotee He will say that God is in Him. Both these levels always co-exist because one day or other even the highest devotee certainly falls down unless the devotee becomes mad like Radha. Since Hanuman did not become mad like Radha, just in one instance (in protection of Yayati), He showed His fall. Ofcourse, Hanuman showed the concept through the role. This concept of dual personality was exhibited when Arjuna asked Krishna to repeat the Gita after the war. Krishna told that God told the Gita at that time and now

Krishna cannot say that Gita. The devotee may even fall from the second level due to jealousy and egoism. He cannot tolerate Krishna as God and also cannot tolerate that God lives in Krishna. He also wants either to be God or wants God to live in him also. He will enquire Krishna for atleast a future chance for such state. The follower of a politician remains in the party only if such future chance exists. Radha and Hanuman never thought of such chance. But Radha was made the master of God and Hanuman was made God. In third level, Krishna says that He is the messenger of the God. But the devotee cannot tolerate even this. Since he also likes that privilege. Unless some future prosperity is shown, the devotees will not serve the Lord as bonded slaves. Slavery is the sixth stage of devotion. Even the mighty Hanuman remained in this stage forever. But the human being who is like a small monkey does not like this! Jesus gave the corresponding statements in all the states. He said that He and His Father are one and the same, He said that He is the beloved son of God and He also said that He is a messenger of God. Mohammad told only to the third level that He is messenger of the God. If the devotee feels that He has no chance of divinity even in the future, he will leave the human form of the Lord from all these levels. Therefore, the Lord encourages the devotees by showing the attainment of the divinity. If the jealousy and egoism are highest, the Lord comes to the fourth level by saying that every soul is God or in every human being God lives. Otherwise, the devotee will join the Union of Advaitins. He wants to become God atleast along with others. Ofcourse, he will be very happy if he alone becomes God in future like Krishna. Below this, the fifth level is the state of atheism where the concept of God itself is rejected. The fourth level is better than the fifth level because atleast the concept of God is uttered by mouth.

29. While preaching, the Lord follows the psychology of receiver and speaks to His corresponding level only in a palatable way (*Priyam*) so that he will not run away on hearing a harsh truth (*Satyam*), which may correspond to higher level. But at the same time, the Lord will not preach a lie (*Anrutam*) even if it is liked very much. At the same time, he will introduce slightly higher level so that a little truth with little harshness is introduced. The psychology of the receiver, which likes only palatable concepts, is as important as the truth. If a lie which is highly palatable is spoken, the huge majority of followers will appear. But what is the use of such preaching? Because the receiver is not really benefited in long range (upper world). If the entire concept is revealed, it is so harsh that people will run away without even hearing it. Therefore, the middle golden path of Aristotle should be followed so that a minority of followers appears. If the

preacher shows some miracles, huge crowds will follow, who will be interested in solving their problems by exploiting that superpower. In that case, the preacher may speak any nonsense, the followers will be clapping. The devotion of such followers is only artificial and such devotees are the prostitute devotees. The miracles are exhibited by the Lord spontaneously in the case of extreme necessity for the sake of a really deserving devotee. The miracle is expected to help the devotee in the spiritual path. The sage Udanka did not ask for the vision of Vishwarupam. But still the Lord showed it and sage Udanka got its benefit permanently. The sage believed the human incarnation throughout his life. Arjuna could get only some temporary benefit by such vision and therefore, the Lord did not show it by Himself unless Arjuna requested for it. Duryodhana did not ask for it but Dhritarashtra asked to see it. In the case of these two, there is no use at all and the vision did not change them. The miracle cannot be a proof of the Lord because even the devotees either good or bad also show miracles.

Chapter 5

KARMA-KARMA CHAKRA-ASTROLOGY

May 17, 2006

O Learned and Devoted Servants of God,**1. Why do human beings feel and talk like immortals?**

[A question by Shri Ramnath]

Swami Replied:- Every human being is a composite of three bodies, which are the outermost gross body and the pair of innermost subtle and causal bodies. The innermost subtle and causal bodies can never be separated. The causal body is like gold and the subtle body is like its ornament. The ornament cannot exist without gold, but the gold can exist without ornament. In a realized soul, the subtle body, which is a bundle of qualities, subsides and only the causal body or the soul is leftover. In every ordinary human being, only the subtle body exists, which means that the subtle body exists along with its causal body. Thus, in every ordinary human being both the integrated subtle and causal bodies co-exist so that we should use the word Jivatman. Jiiva is the subtle body and Atman is the causal body. In the case of any ordinary human being, the Jivatman exists covered by the gross body like the golden ornament in a box. In the case of a realized or liberated soul, only Atman exists in the gross body like a lump of gold in a box. In any case, ***the gross body is mortal because it is a form of matter bound in a regular shape characterized by high entropy.*** Entropy is a scientific word, which means irregularity, or freedom, which is spontaneous in the nature. The five elements are forced in a regular form of gross body and in every minute, these five elements are trying to separate and go into free state or randomness. Thus, the gross body is mortal, which everybody knows under the name death. The innermost Jivatman is the immortal as long as the ignorance of the soul (Avidya) continues. The qualities are vibrations of the soul and the soul is pure awareness (Chit). These qualities continue as long as the realization of original nature of the soul does not take place. Once the human being realizes that 'he or she' is that undisturbed pure awareness (soul), the vibrations or waves subside and thus, the qualities disappear. Thus, ***the gross body is immortal up to the death and the subtle body is immortal up to the self-realization.*** The self is subjected to the blind ignorance, which leads to the superimposition of the self (soul) on the subtle body and gross body. The pure awareness, in fact,

is really temporary and disappears in the deep sleep and arises on awakening. But the awareness or the soul is essentially the inert energy in its basic form, which is eternal and will never be destroyed. Even in Maha Pralaya, this basic inert energy remains preserving the design of the world like the information chip of any electronic instrument. Of course, God created this basic inert energy also and it is the first created item. It can disappear if the God wishes so. But God will never destroy this basic energy containing the design of the world like a film of the cinema or a CD of an electronic instrument. In this sense the basic inert energy is immortal. This is the source of awareness and awareness is the source of all qualities and feelings including “I”. Thus, the gross body, the subtle body and the awareness are not immortal. But the essential basic energy form of this awareness is immortal, which is referred in the feeling of immortal Atman or immortal Brahman. This basic immortal energy in the gross body is called as Atman. The same immortal energy in the entire universe is called as Brahman. Thus, there is only a quantitative difference between Atman and Brahman. In fact, the matter is also a form of this basic energy. All the forms like light, heat, sound etc., are also this basic energy. Thus, Atman is in continuity with the external cosmos since the gross body is also its another form only. The immortality of this basic energy called as Atman or Brahman continues through the superimposition and thus, the gross body or the subtle body is also felt as immortal. Though the mortality of the gross body is seen in the death of other human beings; though the mortality of the subtle body is seen in the realization of scholars and though the mortality of awareness is realized before and after deep sleep, still all these three items (gross body, subtle body and awareness) are felt as immortal due to the superimposition of the immortality of the basic energetic form of the soul. If the superimposition is analyzed and is remembered continuously, the ignorance disappears in course of time. ***By knowing this concept once, the knowledge is attained but by remembering the concept continuously realization comes.*** The end of realization is determination. You must hear this self-realization and know it from Sadguru (*Shravanam*). Then you must constantly remember this concept repeatedly every day (*Mananam*). After sometime, the determination is obtained (*Nididhyasa*). The identification of the determination is your practical behavior in the life (karma). This self-realization cuts all your worldly bonds and relieves you from the stress. Starting from hearing, till the determination the constant guidance of Sadguru is required. Otherwise, it may even mislead you into wrong direction as in the case of treating your illness by yourself studying the pamphlets of medicines without the authorized physician. This self-

realization established by Shankara in fixing yourself to the basic immortal energy is called as self-realization and becoming yourself that immortal energy and this is called as Advaita. This can be retained continuously only by the grace of the God in the human form guiding you called as Sadguru. Shankara stressed on the importance of the grace of God in this path (*Ishwaraanugrahadeva*). The Lord is different from yourself whose grace is required to succeed in this path. If you are that God, does it mean that Shankara told that you should have grace on yourself?

2. What is the inner meaning of the word "Karma"?

Swami Replied:- The Gita says that the meaning of the word karma has very deep sense (*Gahanaa Karmano Gatih*). This world is called as creation. Creation means work like explanation etc. Karma means work. Therefore, this world is a form of work only. Work is a form of energy. Energy is dynamism or action or work. Matter is energy. Heat, sound etc., are forms of energy. Therefore, the world, which consists of space, matter, light, heat, awareness etc., is essentially energy or work only. Space is a form of energy. Awareness is also a form of energy. Therefore, all this creation is work only. Work needs the worker. The worker is God. God is the creator and creation is His work. This entire world is said to be the dance (work) of Shiva. This entire world is just a game (work) of God. Therefore, you should realize that any part of this creation is work or dance or game of God. The working material (matter) is also a form of His work only. The forces in this creation are again His works only. Thus, you should realize that every part of His creation as the work of God and thus we should constantly remember God. When you see an object, the object is His work. The process of seeing is His work. The subject (yourself), who is also an object for others, is also work of God. If you analyse yourself, you can realize that you are entirely His work only. The matter of your body, working forces like heat, circulation force of blood etc., are also His works. Awareness is His work. The basic form of your awareness, which is energy, is also His work only. Knowledge is the work of intelligence. Devotion is the work of mind. Service is the work of your body. Sacrifice, which is a process of leaving something, is also a work. Therefore, whatever you understand is work and understanding itself is work. The word Karma is frequently repeated in the Gita. There is nothing like static condition. Even in a static stone, the molecules, atoms and subatomic particles are rotating, vibrating and spinning indicating essentially the work only. The Gita says that work should be found in static state (*Akarmanichayah*). The Gita also says that you should find no work in the work (*karmanya karmayah*

pasyet). What does this mean? This means, you should not think that the work is the work of itself. You should find the worker who is doing the work. You should not think that the work is going on by itself. The work is done by somebody.

The earth is not rotating by itself. Then why is the fan also not rotating by itself? As the invisible current is rotating the fan, the invisible God is rotating the earth. The rotation of earth is work of God. The earth is also the work of God. The rotation of fan is work. The fan is matter. Matter is a form of energy. Energy is work. Therefore, the fan is also a form of work only. Thus, everything is dynamism (work) only. The dynamo is God. You will immediately say that the dynamo is matter, matter is energy and since work is energy, dynamo is also a form of work. Then you will say God is also a form of work. This is the problem with the simile for God. Every simile is only a part of the creation and cannot stand as a perfect representation of the creator. God is beyond the concepts of work and no work because God is unimaginable. You can infer the existence of God through this entire wonderful creation (work). But you cannot experience directly unless He enters a particular form of His work, which is a human body like Rama, Krishna etc. You can infer the engineer by seeing the wonderful building constructed by him, which is his work. But he is present only in a small room of that building. If you want to have a direct contact with him, you should search the room in which he is present. Since the whole building is his construction only, if you sit in some vacant room and try to talk with him, he will not speak to you. You have to identify that specific room in which he is present. In searching for the engineer, you may find some other person in some room and can mistake him also as the engineer. Therefore, you must have the knowledge of his identification.

The Gita praises karma as the path of pleasing the God. Knowledge by intelligence, love by mind and prayers by words are also forms of karma. But these three forms are negligible like offering drinking water to the guest. The practical service and sacrifice of fruit of work are important like offering the meals, which is the important two-fold karma. The cooking of meals is karma samnyasa and sacrifice of fruit of your work, which is meals is karmaphala tyaga. The fruit of this work is also the final form of your work only. Karma is energy and fruit of karma is matter. Energy and matter are inter-convertible forms. The karma samnyasa and karmaphala tyaga are one and the same and always go together. The word samnyasa indicates that sacrifice of work is mainly meant for saints who do not earn any fruit by work. The karma samnyasa and karmaphala tyaga together relate to the householder. This is a practical proof of the devotion. The

reality of this concept is understood by referring to your service to your family. The karma becomes complete when the meal is also associated with drinking water. This is the path of karma in complete sense. Karma in the form of sacrifice of words, mind and intelligence as drinking water and the sacrifice of work as cooking and serving and sacrifice of fruit of work as meal is the five-fold path of karma to attain the divine grace.

3. When human beings face turbulence in life it is often said as "it is because of your karma of previous birth". Please explain?

Swami Replied:- Now, you have understood the meaning of karma. A person did some bad deed (Paapa karma or vikarma). The person went to hell and was punished there. The punishment reduced the intensity of quality (guna or samskara), which is the cause of that deed. But the quality is not completely removed and a small trace of it remains. Punishment cannot remove the quality, which is a form of wrong knowledge. The wrong knowledge can be completely removed only by right knowledge and not by external physical punishment. Of course, the punishment reduces the intensity of wrong knowledge to a great extent. A thief can leave his quality of stealing only on realization obtained by the right knowledge. Any extent of torture cannot remove this quality completely. Therefore, even when the thief comes out of the police station, a trace of the quality of stealing remains. But if he meets a Sadguru and receives right knowledge, the quality can be removed completely. *Valmiki, a robber, became a sage by the preaching of Narada but not by the third degree treatment in a police station.* The samskara or quality is knowledge and can be destroyed by another type of knowledge only, as a diamond is cut by another diamond. Except the knowledge, no other physical works like chanting the name, doing worship, singing songs or any other physical exercise can remove the wrong knowledge, which is the cause of sins. Now, what is this wrong knowledge? Is it not karma? As I told you, the knowledge is also karma because any part of the creation is karma only. Quality or samskara is a process of feeling or thinking of awareness, which is karma only. But the karma of awareness can be removed by another karma of awareness only and not by the karma of matter or inert energy. Beating and burning are the works done by inert matter and inert energy. They can affect the body and since the body is connected to mind, it can create fear and reduce the intensity of the wrong knowledge but cannot remove it from the root. Only the logical analysis of right knowledge can remove this samskara or quality from the root. When the quality is removed, its corresponding deed also disappears. Therefore, the right knowledge removes the cause of the karma and thus, burn the quality and its deed from the root (*Jnanagnih Sarva*

karmani- Gita). When the sinner comes to the earth from the hell, he is with the trace of quality. Since the quality is also basically karma, the trace of quality is called as karma shesha (remains of karma). This trace of quality grows in a congenial atmosphere into a big tree and the deed is again repeated. The punishment of this deed may be in the hell or sometimes may be immediate. Sometimes the thief may be caught by the house owner on the spot and may be beaten immediately. Sometimes the thief may be caught in the police station and may be beaten there. Even if he escapes these two places, he will certainly be beaten in the hell. Therefore, the deed of the previous birth punished in the hell comes down along with the soul as karma shesha (quality or samskara) which is responsible for the corresponding deed on this earth and which may yield its fruit here itself. In such case, his previous quality, called as previous karma, is certainly responsible for the misery here. Here you have to understand one point. The karma of the previous birth is not giving its result directly in this birth. The samskara, which was responsible to the karma of the previous birth continues into this birth as a trace, which grows in a congenial atmosphere and generates its corresponding karma once again, which may yield sometimes its fruit here itself. Thus, the karma of the present birth is only responsible directly for your misery here and ***the present karma has its root in the samskara of previous birth.*** This samskara can be called as karma and thus, in that sense it is said that the karma of the previous birth is responsible for the present misery.

4. Do stars really affect us i.e. normal human beings? Can the effects of bad star position in a horoscope be removed?

Swami Replied:- The stars or planets are the executives of the cycle of samskaras, karmas and their corresponding fruits, which are totally called as cycle of deeds (karma charka). They are the executives of the judgments given by the judge (Dharma Deva), who follows the constitution written by God. God never interferes with the executive function of His own commandments as said in the Gita (***Nadatte kasyachit paapam.***). Shastras say that one has to undergo the results of his deeds even after millions of Yugas (***Kalpa koti shatairapi.***). This does not mean that the postponement of simple principle takes place. The interest is accumulated by way of compounding. Therefore, scholars like to enjoy the results as early as possible. They never pray God to cancel the judgment, which is impossible. By prayers or certain rituals or by exhaustive crying before God, only postponement of the enjoyment of the results along with the interest takes place. Ignorant people misunderstand this postponement as canceling. Therefore, this fundamental aspect must be realized. When the

priests do certain rituals by taking some dakshina from you, they are purchasing your punishment through your money. Therefore, a real Vedic scholar will never do the business of a priest because he knows the whole concept. No real Vedic scholar accepts the dakshina and even food from anybody, which are called as *aparigraha* and *vaishvadeva* respectively. Sai Baba said that the breads offered by the householders were theirs sins only. Eating that bread is only enjoying the sin of others. Thus, you find in our ancient tradition when somebody offers meals in a function to others, others also offer the same in their functions. The priest is earning his livelihood by this way but is becoming more and more affected. The priests are thinking that they are cheating the public but they are cheating themselves by this way. It is better to do hard work and earn the livelihood than such business of transfer of sin for money. But if the whole ritual is transformed into a divine worship of God, the story is totally different. The grace of God comes there and the God may be pleased to reduce or remove the sin by enjoying it Himself through a human form. Here also the justice is not violated. The father pays the fine for his son. This is the only way of removing the sin. Either it should be postponed with interest or it should be sold to a priest or God Himself should enjoy it. In anyway, the result of the deed has to be enjoyed and it can never be cancelled without enjoyment. But if you conduct the ritual as a divine worship of God and give dakshina to a deserving devotee, then the story is different. The devotee does not enjoy your sin. God comes down in human form and enjoys your sin for the sake of that devotee. Even in this case, the results have to be enjoyed only. Instead of selling your sin to a priest, it is better to sell your sin to a devotee. God has the tolerance to enjoy the sin of His devotee or the sin transferred to His devotee from you. But if you do the ritual by worshipping God and offering dakshina to the devotee, without the aim of removing your sins, the result is tremendous. It is a real sacrifice without any aim of business. God will undergo all your sins without any account since your sacrifice is also without any account. Therefore, you must remove this poisonous idea of removing your sins through rituals by offering dakshina to the priests or devotees. You must be prepared to undergo the results of your sins and do the rituals with the same sacrifice without aspiring any fruit. Then God will bless you.

You are trying to remove the problems but the problems are only your real friends in the spiritual line. The constant existence of problems will activate you and suppress your egoism creating a favorable atmosphere for the devotion to God. The happiness will make you proud and lazy and you will be deviated from the spiritual line. Therefore, scholars like to enjoy the

problems, which are the guiding forces in the spiritual line. Kunti asked for existence of problems continuously as a boon from Krishna. The real tears will come in misery only while praying the God. This human life is obtained as rare chance after a long time of passing through several lives of animals. ***Thus, the animal nature is concentrated in us and the constant presence of beating stick is necessary for us to grow in the right spiritual path.*** Mere knowledge through words will not bring realization. From this point also, avoiding the enjoyment of punishments is also not correct for the spiritual progress. The realized soul invites difficulties for the sake of spiritual progress. An ignorant soul tries to avoid the difficulties and invites happiness by praying God. God brings back the results of good deeds arranged in the future life cycles with reduced value like a pre-matured deposit. By this, the future cycle becomes full of misery only. Sometimes we find people who are hit with misery from birth to death. These were the people who pressed God for happiness and their happiness of previous births was the fruits of good deeds drawn from the present life cycle. God arranges every human life with alternating fruits of good and bad deeds like meals with alternating sweet and hot dishes. A liberated soul invites both happiness and misery in alternating way for full entertainment. The happiness derived from such entertainment is continuous and is called as Ananda. Nanda means happiness. The letter 'A' before Nanda means continuity (*Aasamantaat*). The word Sukham denotes happiness, which is always temporary. It disappears when misery appears. But Ananda is continuous happiness, if you can enjoy the misery also like a hot dish. A spiritual aspirant who aims at the grace of God wants to perform penance, which is a rigorous Saadhana. While doing penance you create difficulties artificially by litting the fire around you. This means spiritual aspirant wants continuous misery as the guiding force. The happiness and richness induce egoism and inertness, which are obstacles of spiritual Saadhana. You will wonder to hear the special worship performed by Me sometime back in which I uttered the Sankalpa, which states that I should get severe difficulties and poverty so that Jnana, Bhakti and Vairagya (spiritual knowledge, devotion and detachment) will improve in Me. Thus, if you are a realized soul, you will invite difficulties as your spiritual guru. If you are a liberated soul, you will invite both for entertainment. If you go to a picture, you like to see scenes of both happiness and misery. When you take meals, you like both sweet and hot dishes. Then, why are you not inviting both misery and happiness in your life for entertainment? The entire creation created by God for entertainment is a mixture of day & night, summer & winter, birth & death, happiness & misery etc. The equality in

the entertainment of both is called as Yoga according to the Gita (*samatvam yoga uchyate*).

No doubt horoscope is the telescope for seeing the cycle of deeds. God has already arranged the happiness and misery in alternating way. The periods of nine planets rotate in a cycle. Each period has sub-periods of the nine planets again as a sub-cycle. This means that while eating a sweet dish a secondary hot dish is also introduced. The horoscope is a beautiful arrangement of your deeds in alternating way by the divine Father, who has immense affection on the souls. The total period of the nine planets is 120 years. For each Zodiac of birth (Janma raasi), there will be a continuous ascending period of sixty years and another continuous descending period of 60 years. One may be born in the beginning or in the middle or in the end part of ascending period or descending period depending upon his previous interference through rituals. Mesha, Karkataka, Simha, Vrischika, Dhanush and Meena zodiats have the beginning of ascending period of 60 years, which ends with the period of Jupiter. For other zodiats, the ascending period of 60 years starts with the period of Saturn for 60 years, which ends with the period of Venus. Thus, one is born with an ascending period of 60 years or with a descending period of 60 years or at any point between these two periods. If a person is born in Mesha, starting with the period of Sun, the 60 years lifetime is ascending. If the same is born with the period of Saturn, the person will have a descending period of 60 years. A realized soul, dragged back the fruits of bad deeds from the present life cycle, will be born in the beginning of ascending periods. If the ignorant soul, dragged back the fruits of good deeds from the present cycle, will be born in the beginning of descending period. If the whole life is with happiness or misery, the person will be bored. The reason for such boring is only the person himself who has interfered with the good arrangement of God. Therefore, Jesus said that let the will of God happen always. However, for ignorant souls also, the God made some compensation by introducing the sub-periods of all the nine planets in the main period of each planet. Thus, a secondary alternative arrangement of side dishes is done by the God-Mother because the children are ignorant of even the technology of eating!

Jyotisham (Astrology) is the subject, which relates to Jyoti or planet. The actual meaning of Jyoti is only God. According to the Veda (*Param Jyotirupasampadyate*) and the Brahma Sutras (refer the sutra of *Jyotiradhikaranam*), Jyoti means light. The planet is like the jailor guiding you to the jail where you will enjoy the misery or is like a guide who guides you to a bar like heaven where you will drink and sleep. The planet guides

you to the fruit of your deed. It is called as Graha, which means that it will capture you wherever you are present to deliver the fruit of your deed to you at the exact fraction of second. It is a computerized system of deeds and fruits. This computer does all the calculations and is called as Chitra Gupta. Chitra Gupta means the protector of witness through the audio and video system. All your thoughts, words and deeds are recorded and will be exhibited as witness in the upper world. The judge does not require any type of other witness. There is no need of an advocate and therefore, such provision does not exist. You will just see and hear your thoughts, words and deeds in the audio and video system (Chitra Gupta) and an automatic judgment is delivered by another system called as Yama. There is no possibility of doing any ritual there since it is only a place of enjoyment of fruits (Bhoga Loka). All the heavenly pleasures and hell-punishments are given according to periods of another horoscope that is prepared based on the time of death. Thus, the wheel of the planets is the executive system of the soul in this world as well as in the upper world. Yama is the son of the Sun like Saturn, is also the controlling powerful planet in the upper world. The Lord is all in all and is the employer of the planets. The planets function due to the fear about Lord. The Veda says the same (*Bhishodeti Suryah*). Astrologers are like the elementary school teachers and should become spiritual gurus like professors. The priests and the astrologers should rise in their standards and guide the people to the spiritual path. Instead of doing so, both have colluded and are doing business by exploiting the public. The astrologer takes some money for studying the horoscope and recommends the Japam of a planet. The priest does it and gives commission to the astrologers. It is like a doctor referring the patient to the laboratory for diagnosis for getting the commission. The whole spirit is lost and the spiritual path is lost long back in this Kali Yuga. The priests and the astrologers say a story that even Lord Shiva suffered due to Saturn. The story is only a creation for promoting the business. Even if you believe the story, you can take it in positive sense. You can understand that even the Lord respects the cycle of deeds. What sin Lord Shiva did to undergo the affect of Saturn? The story is foolish even at the root. Let us assume that even Lord Shiva has to suffer the affect of Saturn for a bad deed. If that is so, how can an ordinary human being escape the same type of effect with the help of this petty priest and petty astrologer? Astrology is elementary level of spiritual knowledge, which introduces the supernatural power that is beyond the science. This should finally lead to the existence of unimaginable God beyond logic and science. Astrology is not allowed to grow to become philosophy by these commercial intellectuals. Its growth is

arrested and is limited so that the exploitation of devotees can take place. Astrology should be allowed to become philosophy. The school education should grow to become the university standard. The priests and astrologers should develop to become spiritual gurus. Otherwise they are doing sin in the name of God, which will affect them here and there.

The astrologers have developed a wrong concept in astrology by which the people think that they are receiving good or bad affects accidentally by the movement of planets without reference to their deeds. It is just like saying that one is arrested by police on a road because while he was standing on the road, the police incidentally came there and captured him. He is feeling that his arrest was due to the incidental meeting with the police on the road and the arrest happened without any reason. Similarly, people are thinking that the bad results are achieved by the incidental movement of the planets and their periods. This is complete nonsense. The planets are very disciplined and regular in their movements. Since you are proved as a thief and your arrest is ordered by the court, the police have arrested you with the exact background. You pose as if you are innocent and the arrest is simply incidental due to movement of police meeting you accidentally. You may escape the police for sometime even after the order from the court, but the planet catches you exactly in the same fraction of second as soon as the order from the divine court is released.

In fact, the results of deeds of any human being are mainly postponed to the upper world after the death. The results of all your deeds are not given in this world especially when you are in the human life, which is very rare. The main aim of this very rare human life is that you should recognize the God and obtain His grace before the end of this human life. This human life is mainly meant for such effort (Saadhana) and therefore, this world is called as Karma Loka. You will not be always disturbed with the enjoyment of fruits of your deeds in this world because the main purpose will not be served in this little precious time of human life. When the student is occupied in the studies in the period of preparation for examination, the principal will not disturb him either by punishments or by encouraging cultural activities. Once the examinations are over, there is a long vacation time in which these can be taken up. Similarly, there is lot of time after death and therefore, the fruits of the deeds are mainly given after the death in a separate world, called as Bhoga Loka. The earth is meant for the karma to be done to recognize the human form of the Lord and get guidance and practice it to please God. Therefore, a separate time and a separate world (hell & heaven) are meant for this purpose. People who do not know the main aim of human life and the significance of this karma loka are worried

for not seeing the results here itself immediately. This is the main aim of creation of hell and heaven separately as the upper worlds. However, the results of some deeds are released here itself, in case, they can activate the soul in the spiritual line. With such an aim, certain effects of misery to divert the soul to the God and certain effects of happiness as alternative intervals for encouragement are released. Without understanding the significance of these effects, people either sleep and become lazy in happiness or get worried and feel tensions in misery. When such effects have no use on the spiritual line, the soul is released from the gross body and is pushed to Bhoga Loka and further cycles of animals and birds in a condemned state. Thus, the ultimate aim of human life and the ultimate aim of the good and bad results must be realized in the light of the spiritual divine path. This human life is not just for the mechanical deeds and corresponding results like a routine machine.

5. How can we always remain humble and devoted to You and ensuring not to forget You while performing our routine activity?

Swami Replied:- The word ‘You’ is very important in this question, which indicates God. The real nature of God is unimaginable and therefore, to remember the real form of God is impossible. You can remember God only when the God enters a medium. The formless nature of God is only the space-medium, which is charged by God. Thus, the formless aspect is also imaginable but creates lot of difficulty in thinking about God as said in the Gita (*Avyaktahi Gatirduhkham*). Even the awareness, which is charged by God, called as Brahman is also formless medium and is very difficult even to imagine. Therefore, a medium which has form charged by God is convenient to remember like a natural object as Sun etc., or like a photo, a statue etc. The space is all pervading but inert and cannot speak to you. The awareness is in limited bits as experienced in the living beings and is not all pervading. Thus, the all-pervading awareness is only an imaginary story. The statue or a photo is good for vision but not good for conversation to clear your doubts. You can keep the statue in your house and feel that God is living with you as a family member. But all these forms cannot speak, preach and clarify your doubts like Krishna. But Krishna lived in long back generation. The Gita preached by Him is interpreted in several ways and the followers of these lines of interpretations are constantly quarreling with each other. Thus, the real clarification is lost. Moreover, that past generation was blessed by Krishna and due to this, God becomes partial. The direct experience through direct dialogues is a real fortune. God is impartial and is coming down in human form in every generation. The entire public in the world need not have the chance of meeting the Lord in

any generation. ***Only the ripened souls raised to the high level can have this chance because they really require it.*** In the university, the UG classes and PG classes are running. The highest PhD program is also present. A Professor, some readers and many lecturers exist in the teaching faculty. The Professor is not required to go to any UG class. For a few hours, he goes to the PG class and spends most of the time with research scholars. There are many UG sections. There is one PG section. There are half a dozen research students. The Professor is available to all the students but is really required only for a few students. All the students are in his contact because the Professor addresses occasionally all the UG sections also. The lecturers are fully required to the UG sections. The Readers are more required for the PG sections and less required by the research scholars. The research students mostly require the Professor. Similarly, God in human form is in contact with all the souls in the generation. But He is utilized by a few only due to more requirement to that level. Depending on the requirement of language and area and the communication facilities, there may be more human incarnations of God in one generation like a few Professors are required for an institution. But if the communication facilities have improved and if all countries can understand a single language like English, there is no need of a second Professor. I feel in the present human generation in view of the developed communication skills and the uniform language, one human incarnation of God is sufficient at the highest level. The angels, who are at various levels like Readers and Lecturers always accompany Him. He always descends down along with the faculty of the department in every generation because the levels of the students cannot disappear even if the communication skills and universal language exist. Moreover, the analytical capacity of the public is improved a lot due to fantastic development of science. The science of today is nothing but the Tarka Shastra of ancient time. Therefore, the knowledge that is going to be revealed by the God in the single human form in the present generation is going to be tremendous reflecting all the scriptures and science from all the angles like a Tsunami covering from all sides. On the basis of the analysis of these present facts, I am expecting the existence of such human incarnation in this world in our generation. I am searching for such divine human incarnation (Sadguru), whose knowledge will wash out all the misinterpretations of the scriptures of all the religions and kick out the exploitations resulting in the formation of the most ideal spiritual world as predicted by Nostradamus, who is famous astrologer of the world. I am referring to him because you like the astrology very much. I heard from Ajay that you are in good touch with Nadi Astrologers. Please find out

from the Nadi Astrologer regarding such human incarnation so that I can also join all of you to serve Him as junior most servant. Therefore, the concept of human incarnation is the best and the constant interaction with Him is the best way of remembering Lord. The routine duties are natural and will go on without any effort when you have attained seniority in the profession. Thus, a senior man need not concentrate much on the routine duties, which will go in a normal way even without effort due to long experience. The Gita says that when such talent in profession by long experience is achieved, it is the time to meet the Lord (*Yogah karmasu kaushalam*). The effort in achieving the grace of Lord is the most important goal of the human life. This point will be realized when the human being is in the last minute of this life cycle because at that time of junction, the upper world starts appearing practically to the eyes through arrived messengers of Lord Yama. Unfortunately, there will be no time for the spiritual effort at that junction though realization comes. Lord Datta told Me the following two verses in Sanskrit and asked Me to memorise these two verses ten times per day so that mind will be fixed on God.

The first verse means *'at the time of death, the last knowledge dawns to the mind by which the human being thinks that for whom he has spent his energy and the lifetime are unable to protect him from that moment onwards. The Lord, who can protect, is not arriving then because no time and energy were spent for Him'*.

The second verse means *'when the time was there, this realization did not come and when the realization came, there is no time. By this, the human being undergoes silent suffering, which is the agony'*.

Lord Datta told that every human being would be given the last knowledge and the agony in the last couple of moments. I started remembering these verses every day for ten times and the result of the memory is this wonderful divine knowledge.

I know you are going to laugh and say 'What Swami! You are Datta and speaking like this'. The point is that I am Datta for you and not to everybody. When this knowledge is published everybody reads this and rejects the entire knowledge based on this simple point. Whether I am Datta or not it is immaterial and the knowledge should be grasped by entire humanity. I am a messenger of Datta or the devotee of Datta or the direct disciple of Datta or the son of Datta or Datta Himself to different people, who view in different angles. Whatever I may be, this knowledge is from Lord Datta only. Based on this simple point, people should not refuse the treasure of this divine knowledge. Based on this simple point only, the priests punished Jesus and refused His precious divine knowledge. Now,

everybody accepts that Jesus was the human incarnation of God because Jesus exists no more and is confined to a photo or a statue. Jesus told several people that He was a messenger of God. He told a few that He was Son of God. He told very few that He and His Father are one and the same. He did not say these three statements to one person or to all because most of the people are ignorant, a few are realized and very few are liberated souls. But, today, many accept that Jesus is the same divine Father, not because many ignorant people are liberated but because Jesus does not exist before the eyes; because Jesus will not compete with them for name and fame, to get the direct service etc. Krishna declared that He is the divine Father (*Aham Bija Pradah Pitah*). But the point is that the Gita was preached to only Arjuna, who was a liberated soul. Shankara declared that He was God (Brahman) to all the people because simultaneously He declared that everybody is God. But when He announced that He alone is Lord Shiva (*Shivah Kevaloham*), Kaapalikaas, who are the disciples of Kalabhairava, killed Shankara by black magic (*Uchchatanam*) because Kalabhairava was the disciple of Lord Shiva and thus, Lord Shiva was their absolute God.

Chapter 6 EMPHASIS ON KARMAPHALA TYAGA

Why Is God After Money?

May 19, 2006

O Learned and Devoted Servants of God,

[Smt. Padma, wife of Sharma passed on a comment 'God is in money'. Sharma became angry and told her that she will be punished by God for commenting like that. Sharma came to Swami and complained about the matter. Swami told 'You should not threaten anybody. You should analyze the topic and convince the people through knowledge. By threatening, the thought is only suppressed but not removed'. Sharma came back along with his wife and Swami delivered the following divine discourse to the devotees.]

Swami Replied:- People say that God is in money. It is correct because money is Goddess Lakshmi. Lord Narayana is in her heart always. The money is also in the heart of God because Goddess Lakshmi is in His heart. Whatever is in the heart of Lord, the same came out in His word, which is the Veda. The Veda says that sacrifice of money alone can please the Lord (*Dhanena Tyagenaikena*). The Lord came down in human form as Lord Krishna, who also told the same point with the highest intensity also. The Gita, the word of Lord Krishna, says that one should sacrifice the entire money possessed by him to please the Lord (*Sarva karmaphala tyagam*). Jesus told a rich man to sacrifice all the wealth possessed by him. Lord Vishnu said the same in the Vishnu Puranam '*Yasyaanugrahamichchami Tasya Vittam Haraamyaham*', which means that the Lord is pleased by taking the money from the devotee. The Lord is Sadguru and one point is appreciable with Him i.e., whatever is in the heart He spoke it out. The present gurus aspire for money in the heart but speak against money in the words. It is said that great people think, speak and do the same (*Karmanyekam, vachasyekam, manasyekam mahaatmanaam*). Whatever the Lord told, the same thing was also done by Him. The Lord came as guest to Saktuprastha and took all the flour from him for eating, when Saktuprastha was going to eat the same, who was suffering without food for the past ten days in a drought.

Vashishtha asked Rama to submit gurudakshina (money) before preaching the Jnana Vaashishtham (*Dhanamarjaya kakutstha*). A sacrifice is useless if dakshina is not offered (*Adakshina hato yajna*). All the rituals involve sacrifice of food and dakshina (money) only. Sai Baba was asking for dakshina everytime. Yoga Vaashishtham says that money is the

root of the world (*Dhanamoolamidam jagat*). Shri Yantram, which is based on Shri (money) speaks about the importance of money. Everybody should frankly accept that everything is revolving around money. If money is not there, all the family members will leave you and even the body leaves the soul if the food (form of money) is not there. The proof of the real love is only the sacrifice of hard earned money. The real love is only on children because all the wealth is given to them only in the end. Therefore, if you say that you have the real love for God, God will catch your money and will ask you to give it to Him. The real colour will come out. Therefore, sacrifice of fruit of work (money) is the real proof of devotion as praised in the Gita.

What is the difference between the Lord and ordinary human beings if money is only the criterion? No doubt, money is the criterion because the real love is tested by the sacrifice of money only. But there is difference between the account of God and the account of human beings. If you go to a booking clerk, he will give you a ticket for 100 miles-distance by taking Rs. 100 and he will not ask about the money leftover in your pocket after paying the hundred rupees. He will give you a ticket for ten miles if you pay Rs. 10 and will not ask about the balance in your pocket. This is the account of human beings. But if the Lord sits in the same booking section, His account is totally different. Suppose you have asked for a 100 miles-ticket. He will not tell the fare of the ticket. He will ask you about the amount present in your pocket. If you have only Rs. 10 and pay Him all the ten rupees, He will give you a 100 miles-ticket. Suppose you have Rs. 1000 in your pocket and give Rs. 100, He will give you a ten miles-ticket because you have paid 1/10th of the money present in your pocket. This is the difference between the human beings and the God. God sees the extent of sacrifice but not the extent of sacrificed item.

Dharma Raja performed Aswamedha-sacrifice and donated lot of wealth to the sages. Let us assume the worth of his entire wealth as 7 crores in view of the value of rupee at that time. He donated the wealth worth of 3 crores. The Lord gave him the ticket up to the third world only, which is the heaven or Swarga Loka. The Swargarohana Parva of the Mahabharatam says that Dharma Raja has gone up to the heaven only. The topmost Brahma Loka is the seventh world from the earth. Therefore, we expect that the cost of the ticket for Brahma Loka is Rs. 7 crores according to the account of human beings, since Brahma Loka is the seventh world from the earth. But when the Lord came in the disguise of a poor hungry Brahmin to Saktuprastha, he offered the Lord a flour-meal which is worth of 7 rupees. According to the above account of human beings, the Lord can give a ticket

for 7 miles on earth only. But the Lord gave the ticket to Brahma Loka for the Rs. 7! Saktuprastha sacrificed everything and nothing was leftover with him. This happened to be the total sacrifice of the fruit of work, which is *Sarva karmaphala tyaga* as mentioned in the Gita.

Shankara went to the house of a poor house holder. They gave a little food from their quantum of food that was prepared at that time. He gave blessings to them. Then, Shankara went to another house of a poor lady. She searched the whole house and found a small dry fruit. She immediately offered that to Shankara. Except that fruit there was nothing to eat in the house. She could have kept that for herself or her family to pacify at least a trace of hunger. Such sacrifice is *Sarva karmaphala tyaga*, as stated in the Gita. All these donors sacrificed without expecting anything in return from the Lord and hence, the sacrifice of all these people is very pure. But the sacrifice of Saktuprastha and that lady was pure and also a total sacrifice as mentioned in the Gita. Shankara recited a prayer spontaneously called as *Kanaka Dhara* and the gold was rained in her house immediately. Similar was the sacrifice of Sudama to whom the Lord gave immense wealth. Sudama gave a handful of parched rice to the Lord even though his family was suffering with hunger from several days. The same Sudama in childhood stole the same handful parched rice, which was the share of the Lord and was hit by poverty. This shows that enjoying the wealth of others, especially, the wealth of the Lord by cheating like corruption or business will lead to severe punishment. Therefore, the sacrifice should be without aspiring anything and also should be total to please the Lord. Jesus praised the sacrifice of one rupee of a widow as greatest among the other heavy donations from rich people for the same reason.

When the Lord came in the disguise of a poor Brahmin, Saktuprastha started offering the meals part by part. The guest looked like another poor human being only. Since He is a learned Brahmin and a devotee, he is a deserving person for the sacrifice. This means that the sacrifice should be done to a deserving devotee. This is the social service (*Pravrutti*) in which a deserving co-human being is served. In doing sacrifice to the co-human beings, the deservingness of the receiver should be estimated. Here the receiver is a devotee, a learned scholar and is hungry. The criteria of the receiver should be fixed in this way. You should not sacrifice to an undeserving person. Saktuprastha sacrificed 1/4th of the flour in the beginning. This means that you should not exceed a certain limit in the sacrifice towards the society. The receiver was still hungry. This is the maximum limit of the social service because the family members of Saktuprastha are also suffering with hunger. This parting of the flour

indicates the balanced judgment of social service and responsibility towards the family. Saktuprastha, his wife, his son and his daughter-in-law were the four members of the family hit by hunger for the past ten days in a drought. The guest looks like a co-human being with hunger. But that itself cannot be the criterion because the poverty and hunger are the fruits of the sins of a soul. But the hungry man is a Brahmin (Brahma Jnani), who looks like a devotee and a learned scholar from his appearance and words. Therefore, he deserves the charity. The flour was divided in to four parts. On seeing the guest, Saktuprastha gave his share only. But the guest remains still with hunger. Saktuprastha kept silent because he has no right on the other parts even though it was his self-earned food. This means that the charity should not exceed $1/4^{\text{th}}$ of the self-earned property for a householder having a family of 3 members. Therefore, the self-earned property should be divided in to equal shares to the family members and one can donate his share only to the maximum extent provided the receiver is deserving. The wife gave her share to the guest on her own will only. Son and daughter-in-law followed the same on their own will. Here, the important point is that Saktuprastha did not force his family members to donate their shares on the basis that it was his self-earned property. This shows the sense of responsibility towards his family in the mind of Saktuprastha, which is justified. But the sacrifice of every family member is a total sacrifice with respect to individual member. Such total sacrifice is not justified because the guest is not identified as Lord in disguise. The guest was considered only as a deserving devotee. In such case, how the total sacrifice was done by each member? Is it not a foolish social service? If the guest is recognized as the Lord, then there is no problem because the Lord will give back in several folds. When the receiver is only a deserving human being, such total sacrifice is foolish and is not justified. If no food was leftover, even their lives are in danger. It amounts to suicide. The aim of the human life is lost, which is to please the Lord and not to please a co-human being.

The actual decision of the total sacrifice was the result of a collective thinking of all the family members step by step. When Saktuprastha gave his part, though it was a total sacrifice from his side, he will have his share in the leftover $3/4^{\text{th}}$ parts. It does not mean that if the guest goes away satisfied by the first part, the other 3 members will eat their parts leaving Saktuprastha. The donation of the first part was done by the mutual discussion of the four members inside the kitchen room. The guest was dining in the hall. Therefore, the sacrifice of the part of Saktuprastha to the co-human being was not a total sacrifice. This is not wrong because in the social service, total sacrifice is not justified. It is against the justice or

Pravrutti. The outsider should not be more important than the family and the self. The family members of Saktuprastha are also as good devotees and as hungry as the arrived deserving guest. When the guest was still expecting, the second part was also given by the wife after mutual discussion only. When the guest desired for the second part, there was a doubt in the family of Saktuprastha whether the arrived guest is the Lord in disguise. The reason for this is that the guest crossed the limits of the justice or Pravrutti. No human being, especially a devotee and learned scholar like the guest will aspire for the second part in that situation. There are four members to eat the food and the guest was the fifth member. The guest deserves $1/5^{\text{th}}$ portion. But he got $1/4^{\text{th}}$ portion, which was more than his right share as per Pravrutti. Once he asked for the 50% of the food, he had crossed the justice. By crossing the justice, the guest also knows that he will get the sin. The learned guest will not dare to do such a sin. Normally even an ordinary human being will not ask for the second part. The family members of Saktuprastha are having the spiritual knowledge (Brahma Jnanam) and are experts in identifying the Lord in human form. The guts of the Lord to cross the boundary of Pravrutti is a hint for the identification of the Lord. With the part given already to the guest, the life of the guest can be saved. With the remaining food, the life of each family member can be saved. If the guest is greedy and is not caring for others, Saktuprastha and his family members should deny further food explaining the same. The life of any family member need not be sacrificed to satisfy the greediness of the guest. The human life is precious and meant for realization and service to Lord and need not be ended for the sake of meaningless social service (Pravrutti). Therefore, if the guest is only a human being and not the Lord, at this point itself, the guest should be warned. The second part of food was given to the guest but the guest still desired for the third part. Now, family members have confirmed that the guest is only God, who came to test them. Assuming that the guest is greedy, he should have been satisfied by the 50% of the food because the other half has to be shared by four hungry devotees like him. Even the topmost greedy person will stop at this point. The family members concluded that the guest was the Lord even while serving the 3rd part itself. The conclusion was reinforced when the fourth part was also desired by the guest. Even a person having the nature of a cruel animal also will not ask for the fourth part in that situation because if the fourth part is also eaten, all the four devotees will die with hunger due to his excessive eating. As expected, the guest appeared as the Lord and gave them Brahma Loka. Suppose the guest was really a cruel animal in nature and really cheated the family of Saktuprastha and went away after

eating the entire food. What will happen? The guest will be punished by God with suitable action. Saktuprastha and his family members missed the Lord by a sharp margin only. Their total sacrifice was towards the Lord only in their minds. Therefore, the Lord will protect them and give the Brahma Loka. Therefore, there is no loss if you miss the Lord by a sharp margin because you have put all your efforts in the analysis and did not believe everybody blindly in doing the sacrifice.

Therefore, we should start first with the social service limiting ourselves to one part for charity. The family members should divide the property giving one equal share to the justice. The charity is only Pravrutti but still it is related to God if you select a deserving devotee as a receiver. ***Even the Lord in human form will test you in the Pravrutti only in the beginning.*** He will appear as a deserving devotee and will test you in Pravrutti. If you cannot climb the first step of Pravrutti, how can you suddenly climb Nivrutti? If the Lord appears in the beginning itself, everybody in the world will fall at His feet surrendering everything. Therefore, the Lord will come first as a deserving receiver in Pravrutti. Sometimes the Lord comes as undeserving receiver so that He is testing you about your knowledge of Pravrutti. If you are serving the undeserving person, the Lord will be displeased with you even though He is in the disguise of same undeserving person. Avoiding a charity to undeserving person and doing charity to the deserving person are the two important steps of Pravrutti. The knowledge of both these aspects constitutes the Pravrutti. People blindly do charity without discrimination. Such charity is ignorance and sometimes results in the accumulation of sin, if the receiver is undeserving. These ignorant donors support themselves in the name of kindness to everybody. Kindness to the deserving person is appreciated by God because it is for the welfare of the society. Kindness to the undeserving person harms the society and you are purchasing the sin. If you give milk to the serpent it will bite you and others. By this, the balance of the society is lost and for this you are responsible and you will be punished by God. Therefore, the analysis and knowledge are necessary in the charity as the primary step. The Veda says that one should have analysis and discrimination of the receiver before doing the charity (***Samvida deyam***). ***The hunger of a serpent should not be sympathized because it will never change its nature.*** If you are following the Pravrutti (dharma), the good qualities and devotion should be seen in the receiver. The devotion is more important than good qualities, but if the devotion is selfless, the good qualities naturally exist. The devotion of a selfish devotee is not true love on God. Ravana was a great devotee but his devotion is selfish and

therefore, such devotion is not true. If you are serving the devotees in Pravrutti, God will certainly come to you one day in the form of a devotee. Without Pravrutti, Nivrutti is not possible. When God comes in human form, certainly He will give you a hint of identification. If you are having the spiritual knowledge, you will certainly catch Him. He will neither cover Himself completely nor reveal Himself completely. He will be like a tough problem with a hint.

Suppose Saktuprastha alone has spiritual knowledge. Then Saktuprastha will sacrifice his share. In such case, the family members may not be in Nivrutti but they are in Pravrutti. They will not object the sacrifice of the part of Saktuprastha. But they will not sacrifice their parts. Of course, they will offer food to Saktuprastha from their shares. In such context, suppose the guest asked for the other parts also. Saktuprastha will have a severe fight with family members because Saktuprastha alone recognized the guest as the Lord. Even if the food was not earned by Saktuprastha, he will fight for the other shares to be donated to the guest because in Nivrutti a spiritual person will always try for a total sacrifice to the Lord irrespective of the justice in any angle. God is beyond both injustice and justice and He expects you also to rise above the justice and injustice in His case (*Sarvadharmān*– Gita). If the family members are not even in Pravrutti, they will resist Saktuprastha even for his sacrifice. Such situations will complicate the tests more and more. The test becomes simple if all the family members are of the same spiritual level. Since all the members of the family of Saktuprastha are of the same level, God gave Brahma Loka to all of them at once. Today in Kali Yuga, the entire family including Saktuprastha knows neither Pravrutti nor Nivrutti. They will ask the beggar to get out in the first instance itself and there is no question of the Lord coming to their house in disguise as a guest.

Justice And Devotion

Justice (Pravrutti) and devotion to God (Nivrutti) are the two subsequent steps. The purvamimamsa (justice) of Jaimini and the Uttaramimamsa (devotion) of Vyasa are the two subsequent parts of the same spiritual path. Dharma or justice is the atmosphere into which the God descends down. You must serve the devotees first and please the God. This will create an atmosphere for the God to visit you one day or other. A selfish demon does not create this atmosphere and wants to sacrifice anything for God suddenly. He likes a jump to the second step suddenly. The reason for this is that he is selfish and wants to get maximum benefit from the Lord by such sudden excessive devotion. Such devotion may be

excessive but not true. It is like the sudden excessive love of a prostitute. Ravana insulted Nandi, who is a devotee of Lord Shiva. But he sacrificed himself by cutting his head for the sake of Lord Shiva. He has no devotion for the devotees of Shiva. But he has spontaneous and infinite devotion for Shiva. His devotion for Shiva is also not true. His devotion for Shiva was only to get boons. The parents of Shiriyala were real devotees of Shiva, who were not aspiring for any boon from Shiva. They were worshipping the devotee of Shiva as Shiva. Shiva came in the form of a devotee and asked for the sacrifice of their son. They killed their son and offered to the devotee of Shiva. When Shiva appeared, they did not ask for any boon. Therefore, for Nivrutti, the Pravrutti stands as a background. Meera was worshipping the devotees of Krishna and finally Krishna came to her. Shiva did not come in the form of a devotee to Ravana to test his devotion because Shiva knows that the devotion of Ravana was only for boons. For such artificial intensive devotion of Ravana, boons were given, but Ravana was destroyed soon. The devotion of those parents was tested and permanent salvation was given to them. Ravana neglected the devotee of Shiva because the devotee is not useful in any way except sharing the divine experiences, which are not required for Ravana. The divine experience is desired only when true love exists on Lord. Ravana liked Lord Shiva because of the utility. Therefore, people with the mind of utility like to jump directly in to Nivrutti because the selfishness is hidden in them at least in their subconscious state.

The main aim of God is that you should have natural love on Him as you have the same on your child. You are not having the view of utility from the small kid, who is your son. You are attracted towards him. You do not aspire any benefit in return for your service and sacrifice of wealth to him. Your love is not disturbed even if he gives serious troubles. Such natural love should come on God. But unfortunately, the problem with God is that once you realize the God, the utility aspect of God comes in to your heart unconsciously. Everybody knows that God is omnipotent and this aspect brings the excessive love, which rises like a Tsunami. If all that infinite love is natural, God would be immensely pleased with you. He is not impressed with that huge quantity of love. He starts searching the reality or naturality in it, which is destroyed by the knowledge of omnipotent aspect of God. Your child is impotent and depends on you for everything. But still your love flows on him and that is natural. Therefore, if you have to develop the natural or real love on God, He must hide or mask His aspect of omnipotency by appearing as a human being. The human form masks His omnipotency so that your love on Him now can be

real and natural. But unfortunately, when the human form masks His omnipotency and when He appears as an ordinary human being, even a trace of artificial love is not appearing on Him because He is just an outsider unlike your family member. Even the rules of Pravrutti do not allow to show more natural love on Him compared to your child. In fact, the natural love will not arise at all in your heart even in the natural way and there is no need of the rules of Pravrutti to oppose it. Krishna is the son of Yashoda, who is just a neighbour. Why should a Gopika love Him more than her son? There is no need of even a trace of natural love on Him because He is an outsider and even not a relative. If at all some love arises, it should be only artificial because He is the son of the ruler of that village. If the mask is removed, the reality or naturality of the love disappears. If the mask is completely covering the God, even a trace of artificial love will not rise in your heart because He is just a co-human being, who is as good as any outsider. Love appears on God but is not natural due to the appearance of omnipotency spontaneously. On an ordinary human being, even, the love will not be generated. Suppose God becomes your son like Rama in the case of Dasaradha. Even now the problem is not solved because Dasaradha showed natural love on Rama as his son only but not as God because the God remained completely covered in the mask of the human form. When Krishna removed the mask by showing the world in His mouth to His mother, not only the naturality of the love, even the trace of love disappeared because she was shocked with fear and astonishment only. Therefore, the Lord immediately covered Himself with the mask and also made her forget the entire situation. Thus, there is one problem if the human incarnation reveals Himself as God and there is another problem if the human incarnation covers Himself completely. Similarly, Arjuna was shocked when the Vishwarupam was shown. ***Therefore, the only way is to cover Himself with mask and remove it now and then in a fraction of second to give a hint.*** The aim of such behavior is to reveal Himself as God but at the same time, the love and its naturality should not be lost. This is a very difficult training like introducing poison drop by drop. You should not misunderstand that He is playing this game for His entertainment. Everything is done only to uplift you. Your upliftment is the primary aim and the entertainment of the game is only a secondary aim, which is accidentally associated. By such saadhana, you will reach a final stage of Hanuman, Radha, Lakshmana etc., in which you will have the undisturbed natural love, while simultaneously recognizing Him as God. You are aware of the omnipotency but it will not create any awareness of its utility in your

mind. God loves such natural love of the devotee, while the devotee is recognizing Him as the omnipotent God.

Some ignorant people think that God is doing all this for His entertainment only and therefore, He is cruel. Without the primary aim, which is the upliftment of devotees, the aspect of entertainment is not present. If you say that only the aspect of upliftment should be there without the aspect of entertainment, which is only accidentally associated, that shows your sadism or intolerance of enjoyment of others even if there is no loss to you.

Direct Worship of Human Incarnation

The direct worship of human incarnation gives satisfaction both to the subject and object. When you offer food to the human form of the Lord, you have the satisfaction of the offering and the Lord has satisfaction of enjoying that food. But when you offer the food to a statue of the past human incarnation you may have the satisfaction of offering the food but the satisfaction of taking the food is not in the statue. The angle of the worship of a statue differs from one devotee to the other. One angle is that you are so much attracted towards the past incarnation so that you want to serve it directly. But unfortunately, you missed the opportunity because you are in the present human generation and the Lord is not in the present human generation in the same human form. You like the Lord in that particular dress only. But the dress is now destroyed and cannot be regenerated. Your liking to the Lord in that human form is a combined love on the Lord and that particular dress. Therefore, there is no alternative for you except to worship the statue or photo of the same human form. You are not recognizing the present human incarnation of the same Lord. You may like the present external dress of the Lord but you are not recognizing the internal Lord. Therefore, your love on Him is the love on a co-human being only, which is just simply the external dress only. Even if you recognize the present human incarnation, you may like the inner Lord but not the external dress. In such case, your love or devotion is not full. But if you analyze carefully, the statue or photo is only a representative of the past external dress of the Lord and not even the direct dress. The Lord is not in the photo or statue (*Natasya pratima*— Veda). It is not even the exact external dress but your liking to that external dress is so fantastic that you treat the photo of that external dress as exactly the same external dress and also imagine that the Lord is present in this statue or photo.

You further imagine that the food offered by you is taken by the Lord. Therefore, your worship is just a net of imaginations only because neither

the statue is the exact human form of the Lord, nor the Lord is present in the statue and nor the Lord has eaten your food. Therefore, if you analyze your devotion, you are just mad of that particular external dress only and not of the internal Lord. This cannot be the real devotion to the Lord. There is another angle of greediness in the worship of statue in the case of some other type of devotees. You have the love for the Lord, you are not mad of the external dress, you have recognized the Lord in the present human form (dress) and you like to serve the Lord and get His grace. Everything is alright with you. But you are very greedy. You want to get the grace of the Lord, but not even a single morsel of your food offered should be taken by anybody including the Lord other than yourself. You want to eat the entire food but at the same time, you want to attain the grace of the Lord like others. Others are fools, who offer food to the present human form of the Lord or to devotees in the name of the Lord for attaining the grace of the Lord! You are a genius. Therefore, you are attaining the same grace of the Lord without losing an iota of your food. The worship of statue or photo is the best path for such type of topmost greedy people. They go one step further and declare that they are the absolute God (*Aham Brahmasmi*). While eating the food they offer the same to the Lord present inside them. By this, the doors of sacrifice are completely closed from all sides. Thus, there are these two types of devotees, who worship statues and photos. The first type of devotees are ignorant or innocent and are not greedy. But they are mad of a particular external dress of the Lord that was destroyed in the past and worship a statue or photo of the same human form of the Lord imagining it directly as the Lord present in a living body. They treat the past human incarnation as the present human incarnation due to their madness. Their devotion is blind without analysis but they derive the happiness and satisfaction in their hearts which cannot be denied. A mother who is very fond of her dead child becomes mad and treats a photo or a doll as her child and lives with it as if it is alive. She is deriving all the satisfaction and pleasure in her madness. Such devotees are not greedy, they are generous and good but they are simply mad without the analysis of the truth and the divine knowledge. Hanuman played a role of such mad devotee by not recognizing Lord Krishna. He was thinking of the past Rama only. He did not like the new name 'Krishna' and a new form of the Lord in the next human generation. But finally, Hanuman recognized Krishna as the same Lord present in Rama. All these mad devotees should take the concluding part of this story. The story did not simply end with Hanuman not recognizing Krishna and leaving Him in the illusion of Rama only. Had the story ended there, the state of these mad devotees who

worship the statues of previous human forms of Lord is really justified. You must recognize the concluding part of the story in which Hanuman left the illusion of the past external dress (Rama) and recognized the same Lord in the present existing dress (Krishna). This does not mean that Hanuman became ignorant and then realized the truth. He just acted in the role of the present mad devotees of statues and showed them the path. All these mad devotees were present then also in different human bodies with different names. The same history repeats always. It is better to offer the food to the devotees of the Lord than to offer to the statue of previous incarnation of the Lord. The king feels happy if his son is honoured. Similarly, a devotee is very dear to God and God feels happy, if His devotee is worshipped. The king will be more pleased with the worship of his son than the worship of his photo or statue.

Chapter 7

MESSAGE ON HANUMAT JAYANTI**Mode of Worship**

May 19, 2006

O Learned and Devoted Servants of God,

[Advanced Hanumat Jayanti Message, the birth anniversary of Hanuman]

The festival of Hanumat Jayanti is coming very shortly in 2-3 days, which happens to fall on this Monday. How to celebrate that festival? The low level of celebration is done when the devotees worship Hanuman with leaves, fruits, special food items and prayers and then finally ask for worldly boons. The second middle level of worship is doing Bhajans on Hanuman with emotion representing the love on Hanuman. Since in the middle level there is no desire for boons, certainly the middle level is higher than the low level. But the best and highest level of worshipping Hanuman is to analyze what Hanuman practiced and take it into our practice to attain the permanent grace of Lord like Him. This highest level of worship is called as Jnana Yajna. The middle level of worship is called as Swadhyaya Yajna and Tapo Yajna. Swadhyaya means reciting prayers and singing songs. Tapo Yajna means having emotion through devotion, which is the penance and which develops Tapana or Vedana, which is nothing but the climax urge of devotion. The low level worship is called as Dravya Yajna. The Gita says that the God is pleased with Jnana Yajna (*Jnana yajnena*) because with this you are analyzing the concepts, which guides your practice in the right direction leading to please the Lord. Therefore, the best way of celebrating Hanumat Jayanti is to analyze the practice of Hanuman as presented in the Ramayana written by Valmiki, which is the best authority about His practice.

Hanuman studied all the Vedas and Shastras. He studied nine grammars from Sun. Nobody in creation can be equal to Hanuman in this scholastic ability of scriptures. Even though Hanuman became the future Brahma, He never stated that He is God (*Aham Brahmasmi*). I am astonished to see these petty Advaita scholars who do not have one-millionth knowledge of Hanuman speak *Aham Brahmasmi*! Hanuman always says '*Dasoham*', which means that He is the humble servant of the Lord and never states '*Soham*', which means that He is God. It is said that

by remembering Hanuman the ghosts run away. The real ghost is this misconceived Advaita, which will run away on remembering Hanuman.

The most important essence of the life history of Hanuman is meeting Rama, who was the then human incarnation of His generation. Hanuman was waiting to meet the human incarnation on the instruction of His mother and several sages. Hanuman has all the capacity to jump to the upper worlds and go to Brahma Loka or Vaikuntha or Kailasha to see Brahma, Vishnu and Shiva. In fact, in the war, He went to Vaikuntha and brought down Garuda. Even in His childhood all the angels appeared before Him and gave boons. Then Brahma, Vishnu, Shiva, Indra etc., appeared. In such case, why He was so anxious about the human form of the Lord? He has seen all the energetic forms of the Lord like Brahma, Vishnu and Shiva. The psychology of Hanuman seems to be quite opposite to our psychology. We are always anxious to see the energetic form of God. In fact, we feel that we have seen the original form of God when we see the energetic form of God. It is just like saying that when a person appears in a silk shirt, he is the original person. If the same person appears in a cotton shirt, he is not at all the original person. This means we treat the human form of the Lord as an ordinary human being and we treat the energetic form of God as the original form of God. We do not see the person in both the shirts. But for us the silk shirt is the original person and the cotton shirt is only the cotton shirt and not the person. Even if an angel who is simply an energetic form without God appears, it is God for us. Even the human form with God is only a human being for us. For the villagers of Brindavanam, Indra, who is the energetic form and a servant of God was God! But Krishna in human body was thought to be a human child. But Indra fell on the feet of Krishna and asked for apology. Indra could not recognize Krishna because he was seeing the external cotton shirt, which is lower than the silk shirt. He could not see the hidden God in the cotton shirt. In fact, he was simply the silk shirt and thought the silk shirt itself i.e., himself as God.

Hanuman never cared for the energetic forms, which are simply angels. He respected the energetic forms of God like Brahma, Vishnu and Shiva but He did not worship them as per the Valmiki Ramayana. The reason is that the energetic form is not convenient for worship. Hanuman is in a body made of five elements. The energetic form is made of one element i.e., Agni (energy) only. It is not suitable to the human bodies of the earth. Therefore, in the Valmiki Ramayana there is no reference to Hanuman worshipping any energetic form like Vishnu, Shiva etc. It is impossible to worship the energetic form directly. Only you can worship a statue as a representative of such energetic form. Instead of worshipping a

statue or a photo representing an energetic form in which neither the original energetic form nor God exists, it is better to worship God in the human form, which is also very convenient, being the common medium in the case of human beings. Is it not better to worship a person in the cotton shirt instead of worshipping the photo of that person in a silk shirt? Therefore, Hanuman recognized the human incarnation of His time and worshipped Him directly instead of worshipping energetic forms of God directly, which are inconvenient and instead of worshipping their representative statues indirectly, which are useless. Therefore, we should learn the main aspect of this spiritual life of Hanuman and then only we shall get the real benefit in our spiritual path.

There are three items in spiritual life 1) yourself; 2) the path and 3) the goal. Regarding yourself, you should realize that you are not God and that you are only the humble servant of God. Regarding the goal, you should realize that the goal is the human incarnation present in your generation. Neither formless aspect nor energetic form nor statue nor photo is the convenient form for worship. These two aspects of yourself and the goal are very clearly understood from the spiritual life of Hanuman. The third item is the path to the goal. This is also very clear from the life of Hanuman. He was searching and waiting for the then human incarnation. He was anxiously waiting and searching for that only. Thus, meeting the human incarnation physically is the first step. Then only direct conversation and direct vision are possible. But today due to development of electronic technology, we are seeing the persons, situated far from us and we are talking with Him directly. This is exactly equal to the direct meeting and direct conversation. Such technology did not exist then and therefore, meeting the human incarnation was very very essential. Meeting does not mean the simple physical sense. Meeting means understanding Him with full faith. Ravana and several demons also met Rama. Several evil persons like Kauravas also met Krishna. What is the use of such meeting in physical sense? Meeting means understanding Him with full faith and receiving the true knowledge from Him by clarifying all the doubts. The path in the darkness is shown by the torchlight in the hand. The Sun situated far in the sky also shows your path by the same light. Therefore, receiving the proper guidance from the Lord is important than mere meeting in the physical sense. After this, Hanuman entered in to the service of the Lord by participating in His mission. He did not receive the Gita like Arjuna before the participation in the work. Already Hanuman received the Gita with full clarification from the Sun and the Sun was preached well by the Lord in the same Gita. The Lord says in the Gita that He preached the spiritual

knowledge first to the Sun. Therefore, knowledge was not necessary for Hanuman from the Lord. He saw Rama and entered in to the service. Sometimes a person becomes a wonderful devotee in practice without receiving any knowledge from the guru. The reason for this is that he has already received the knowledge in the previous birth and that samskara follows him in this birth. The hunter Kannappa did not receive any spiritual knowledge from the Lord and entered directly in to the service of the Lord because in his previous birth, he was Arjuna and received the Gita from Him already. The knowledge leads to devotion and devotion leads to practice. The knowledge continues in the devotion also and leads to practice. The knowledge continues in the practice also. Thus, the knowledge is underlying in the devotion and practice. If the knowledge disappears, doubts will arise. Then practice will be stopped. The devotion decreases. Therefore, knowledge is like a torchlight, which is put on continuously till the goal is reached. Therefore, the guidance of the spiritual guru is necessary till the goal is reached. After preaching the Gita, Krishna did not leave Arjuna while practicing His message. Krishna was with Arjuna throughout the war and was clearing several problems in the war. The 18 chapters of the Gita were Jnana yoga, which were completely transformed in to the 18 days of war, which is the Karma Yoga. In between the Jnana Yoga and Karma yoga, Bhakti yoga is developed in the mind of Arjuna, which is in the hidden state. Krishna represents the buddhi or the driver or the Jnana Yoga, who is the guiding force as guru. The Veda says that buddhi is the driver. Arjuna represents both Bhakti Yoga and Karma Yoga. The Bhakti Yoga is hidden in the mind of Arjuna. The Karma Yoga is expressed in the form of participation of Arjuna in the war. The Gita is a mixture of the intelligence of the Lord (Guru buddhi) and the intelligence of Arjuna (Atma buddhi). Thus, Jnana yoga is the interaction of the self with the superself. The Gita is not simply preaching of Krishna like a non-stop express train. It is the series of answers given to the enquiries of Arjuna. Thus, the Jnana yoga becomes the knowledge with relevance to the soul.

Hanuman stands as an example like a mountain for knowledge, devotion and service. The knowledge of Hanuman was over even before meeting Rama. The devotion rose like a Tsunami, when He met Rama. Thus, both the knowledge and devotion are in hidden state in Hanuman. The entire Ramayana of Valmiki, especially the Sundara Kanda, relating to the Hanuman is simply concentrated on the service of Hanuman to the then human incarnation. The service (karma yoga) cannot result without devotion (bhakti yoga). The devotion cannot be generated without the

knowledge (jnana yoga). Rukmini heard about all the details of Krishna (Jnana yoga) and developed terrible attraction (Bhakti yoga) to attain Krishna by such knowledge. Her devotion is selfless and her attraction to Krishna was not to become the queen of Dwaraka. She wanted to be present at the feet of Krishna and press the feet continuously and her aim was such service (Karma yoga). The karma yoga implies the already existence of Bhakti yoga and jnana yoga. You are serving your son. What is the reason for your service? The reason is your love on your son, which is Bhakti yoga. What is the reason of your love on that child? The reason is that you are well aware that he is your child born from your blood. Such knowledge and identification (jnana yoga) is responsible for your love. Therefore, when the service exists, it means the existence of Bhakti yoga and Jnana yoga simultaneously. Of course, the service should be without any aspiration for any return. A servant also does lot of service, but the reason for the service is the salary i.e., expected by him from you. The service and love of a prostitute exhibited is for your money. Thus, when selfless service is present, it means the real devotion and the real knowledge exist. Sundara Kanda shows the selfless service of Hanuman to the then human incarnation of His time, which is a proof for the existence of real devotion through real service. Thus, from Hanuman we must learn the three items (Triputi) of spiritual concepts, which are yourself, the path and the goal. To know that you are not the God and that you are only the humble servant of God is the first item. The selfless service directly to the present human incarnation is the true path. The present human incarnation in your generation and its identification is the goal. Thus, the entire three fold spiritual effort can be realized perfectly from the life of Hanuman, which is the divine message of the guru. There can be no better guru than Hanuman because Hanuman Himself is Lord Shiva, who is acting the role of a spiritual aspirant. Rama is the human form of Lord, who is acting in the role of a human being in Pravrutti. You have to learn from Rama about the behavior that you should adopt towards your co-human beings in a balanced and justified society, which is established by the Lord. Hanuman is the human form, which came to preach Nivrutti of the spiritual side that involves the knowledge of yourself, the knowledge of the true path to please God and the knowledge of right convenient form of the God to be worshipped on this earth during this human life. Thus, God as Narayana came in the form of Rama to teach Pravrutti. The same God came in the form of Hanuman as Lord Shiva to preach Nivrutti. Shiva is Narayana and both these are the names of same God (*Shivascha Narayanah*).

Another most important aspect that we have to learn from the spiritual life of Hanuman is about the significance of miracles in the spiritual path. Hanuman Himself performed several tremendous miracles. But He did not give any importance nor He gained egoism due to such miracles. In fact, He saved Rama several times through miracles as in the case of giving life to Lakshmana by bringing Sanjeevi Mountain or as in the case of bringing down Garuda to relieve Rama from serpent-bond or as in the case of jumping the sea to get the information about Sita etc. Any person in the place of Hanuman will definitely say '*Aham Brahmasmi*' and '*Shivoham*' and also declare Rama as His devotee because God protects His devotees through superpowers. Rama never did any miracle and acted as an ordinary human being. He wept like an ordinary human being when Lakshmana became unconscious. He became unconscious when He was hit by serpent-bond. He was unable to cross the sea and required a bridge. The Lord behaved like an ordinary human being in the role of Rama because the main aim of His role was to preach Pravrutti to all the ordinary human beings. Therefore, He should act within the limits of His role. The turning of a stone in to Ahalya was done in the presence of Lakshmana and Vishwamitra only. That miracle was not advertised by both of them because it was against to His role. The role of Hanuman was quite different. He is acting the role of a devotee. The devotee also attains superpowers. But he should not be attracted to such powers and should not become proud by such powers. Hanuman attributed the cause of these powers only to Rama. Similarly, the devotee must realize that God is doing the miracles through him and not himself. This was preached by Hanuman through His statement that Rama was the source of the miracles. Krishna, Hanuman and Ravana lifted big mountains. Krishna declared Himself as the Lord. But He declared only to Arjuna, a deserving devotee and not to public. Duryodhana did not agree the lifting of the mountain by Krishna and said that Krishna lifted a small stone and the story was propagated as a mountain. Hanuman lifted the mountain and also carried on it but He said that He could lift due to Rama, the God. Ravana lifted the mountain and declared to the public that he is God. Hanuman did not accept Ravana as God even though Ravana had special superpowers. Hanuman did not see any miracle performed by Rama. He never saw any vision given by Rama. He never heard any preaching like the Gita from Rama. He believed Rama as the God in the first instance of the meeting itself and rendered the final form of service straightly. This shows the strength of the previous samskara and the strength of divine knowledge of Hanuman. Thus, Hanuman is the highest guru for any human being in this world. God Himself came down in that

form to show the part of Nivrutti for a spiritual aspirant. Rama can be a practical guide in Pravrutti, Krishna is a theoretical guide in Nivrutti but Hanuman is a practical guide in Nivrutti or spiritual path. Therefore, for all the spiritual aspirants, only Hanuman can be the real and complete guide.

Stages in the Spiritual Journey

There are two stages in the spiritual journey. The first stage is realization and attainment of self, which is the undisturbed pure awareness like standstill water. *This pure awareness is vibrated in association with the worldly bonds.* These vibrations are called as gunas or samskaras or vasanas or feelings or thoughts etc. When you detach yourself from all the external worldly bonds and also withdraw yourself from the gross body, you are confined to the vibrated soul. Due to the detachment, the vibrations also disappear and the undisturbed soul remains. If you confine yourself to this undisturbed soul by fixing your 'I' to it, this is called as self-realization or self-attainment. This is the first stage. This stops at the fifth stage of Asthanga yoga of Patanjali, which is the Pratyahara and which means the complete withdrawal of yourself. The self-attainment is possible by identifying the original nature of the self and by removing its superimpositions. The soul superimposes itself on the gross body and also on its vibrations, called as subtle body. When the superimpositions are removed, the worldly bonds which are nothing but strong feelings also disappear. All the worries and stress disappear. The perfect mental peace remains. The body and mind are interlinked. A peaceful mind leads to perfect health of the body also. Hanuman achieved all this and attained a sound mind in the sound body. By this, the capacity of the logical analysis (buddhi) also improves. The attainment of this self is a pre-requisite or qualification for the second part of the journey. Shankara stressed this first stage to atheists, who are the beginners. The second part of the journey is attainment of superself (God) in human form and to please Him with the selfless service. Hanuman is the best example in both the parts of the journey. For a beginner, the first half of the journey is stressed and an encouragement is given by stating that the intermediate station of the first half of the journey itself to be the final goal. The second half of the journey is not mentioned for an atheist, who is the beginner. Thus, for encouragement the self itself is spoken as the superself. This will also coincide with the nature of the atheists, who do not believe God separately. All the atheists are encouraged to take up the first half of the journey because even an atheist likes to be peaceful without stress in the life here. The attainment of self is the qualification to serve the superself. It is only a

rank in the entrance examination, which gives eligibility to study the professional course. A rank in the entrance examination is not a rank in the professional degree. Normally we encourage the students by saying that if he gets a good rank in the entrance examination, he has become engineer. The study of the engineering course after getting rank in the entrance examination is hidden for the sake of encouragement. By getting a rank in the entrance examination, one should not feel that he attained the post of engineer without studying the engineering course. The fruit of self-achievement is salvation. Salvation means the relief from all the worries and is not at all related to God. Even an atheist wants salvation but not kaivalyam. Kaivalyam means attainment of God. God is pleased with selfless service. The selfless service is possible only if you have attained the self by self-realization. The atheist, who completed the first half of the journey obtained salvation and thought that he attained God because he thinks that self is God. This misinterpretation can be clarified by studying Hanuman because He is the first rank holder of the first half of the journey and still, He never said that self is God. He showed the second part of the journey by catching the then human incarnation and pleasing Him through selfless service. Therefore, the atheists should realize that just for encouragement only the intermediate station is mentioned as the final station. They should understand this and should start the second half of the journey. Take the Hanuman as an example. The atheist should catch the second train from the intermediate station. Sometimes you may have a direct train from the first station to the third station i.e., you can realize the God in the beginning itself and complete the total journey by the direct train. You will achieve the self also with self-realization as an intermediate station. You are cutting all the bonds in the first half of the journey so that you will have a strong bond with the Lord in the second half of the journey. You are acquiring the full independence by relieving yourself from all this slavery of materialism only to become the best slave to God latter on. The complete independence of the soul (*Aapnoti swaraajyam* – Veda) as aspired by Shri Jiddu Krishna Murthy pertains only to the first half of the journey. Almost all the spiritual preachers are concentrating on the first half of the journey and they are getting excellent response from the public because everybody wants relief from the stress. But they should know that the Gopikas were having maximum stress in remembering Krishna and Radha became even mad. The madness of the worldly bonds should disappear so that you can become perfectly mad about God! Even in the time of Rama and Hanuman, the present society existed with the same psychology with different external culture.

People never recognized Rama as God except a very few topmost devotees. Even in the case of Krishna, who performed so many miracles and preached the excellent Gita, only very few devotees like Gopikas could believe Him as God. Even Dasaradha, Kausalya and Kaikeyi etc., also loved Rama as a good person only. People used to worship the representative statues of energetic forms like Vishnu, Shiva etc., or the past human incarnations like Vamana, Narasimha etc. But there is not even single reference in the Valmiki Ramayanam for the idol worship by Hanuman in any way. Hanuman worshipped only the then human incarnation. Therefore, in every generation the same majority exists, which does not recognize the then existing human incarnation due to jealousy and egoism. The worship of statues is thus inevitable. Ofcourse just for vision of the past human form, the statues or photos serve very good purpose and develop the inspiration towards the concept of human form of God. But the extension of service to the statues imagining them as live human forms is imagination and madness only, which does not contain even the basic logical analysis. When the human being is covered by egoism and jealousy on his eyes, the idol worship is inevitable like a medicine for the patient. The subjective satisfaction is the only merit in the idol worship. But unfortunately, such satisfaction is only imaginary or illusion. However, ignorance is inevitable in the beginning of the treatment as said in the Gita (*Sarvambhahi doshena*). It is only a representative worship but not direct worship. For representative worship even a statue or photo in your house is sufficient. You need not take tedious journey and spend lot of money to see the statues in temples present in far places in the name of pilgrimage. The statue in your house and in the temple is one and the same and God is not present in both. They only represent God to satisfy your madness of the past human incarnation or the ignorance of an ordinary human being affected by egoism and jealousy. The priests of the far places created stories of those temples (Sthala Puranam) just as the commercial advertisement because they are benefited by the offerings of the large public. However, our ancestors used to carry on the pilgrimage. Their aim was different. They wanted to go to a place like a hill or forest, where they can peacefully concentrate on the statue leaving the disturbance in the house. But today these famous temples present on hills and forests are heavily crowded due to the commercial advertisements of the priests. Your house has the better peaceful atmosphere than these present temples. The case of the human incarnation is different, which is direct worship (Saakshat Upasanam) unlike the worship of statues (Pratiikopasanam). God exists in that particular human form only and therefore, you have to run to

Him and hear His wonderful knowledge even if He is present in the war like Kurukshetra. God does not exist in any human being including yourself except that human being and therefore, there is meaning if you leave your house and take up a tedious journey to reach Him in the present time. Even that strain is not necessary because you can see a human incarnation and hear Him through present electronic technology.

Chapter 8

What is Brahman?

June 15, 2006

O Learned and Devoted Servants of God,

Chit is gold and Jnanam is a wonderful design expressed in that gold. All the value is for that wonderful ornament but not for the lump of gold present in it. Brahman means great. The greatness is of that ornament but not of gold. A lady is attracted to the ornament but a businessman sees only the weight of the gold. Similarly, an ignorant person thinks that chit is Brahman whereas a realized scholar thinks that a great preacher with exceptional knowledge like Shankara is Brahman. Chit is awareness present in every living being and thus, for an ignorant person every living being is Brahman. Ofcourse, a living being is greatest among all the inert items and thus, can be called as Brahman in such context. Similarly, a man is the greatest among the living beings and is Brahman in that context. Among the human beings, Shankara is greatest and is Brahman in that context. Therefore, you must specify the context while using the word 'Brahman'. If you call Shankara as Brahman simply for the reason that He is a living being, then, what is the specialty of Shankara? Why so many followed and worshipped Him, if He is not special? Brahman need not follow and worship Brahman! Self-praise and self-worship are condemned by Shastras as sins. The commentary of Shankara was for the majority that existed in His time. The majority of His time consisted of atheists, who were fully egoistic and jealous to accept the God in human form. They did not accept even the concept of God, not to speak of God in human form! They can accept the word 'God', provided you say that God does not exist separately other than themselves and provided you say that they are God. You can realize this point by talking with an atheist of today itself. Any little deviation from this point will not be acceptable to any atheist. Buddhists said that everything is nothing (Shunyam) and so God is also nothing. Purvamimamsakas said that everything depends upon the action and its corresponding fruit and therefore, there is no God (*Devo na kaschit...*). A preacher is different from teacher. Teacher cares for his salary only. A preacher's aim is totally different, which is to uplift even the most dullards. The preacher does not mind to adopt various techniques to bring up

somehow, the student, atleast to the first step. A teacher simply vomits the truth and goes away. Shankara was not only a preacher but an exceptional genius of all scriptures. He protected Himself legally while uplifting the ignorant majority. He was in the circle of atheists, who were living beings certainly and at the maximum were human beings. They were certainly better or greater than inert items. An atheist is definitely greatest among the circle of inert items and also is greatest among the living beings being a human being with some intelligence. For animals, birds etc., also there is no God. A Purvamimamsaka is interested in heavenly pleasures like animals etc., as said in the Gita (*Vedavadaratah...*). An animal cannot have intelligence and cannot speak any developed language. But if you analyze carefully, atheists are no better than animals, because animals too exhibit intelligence in enjoying the pleasures and have their own language of communication. The sole purpose of any language is only communication. But the animal is greater than inert items like stones and is greatest when it is sitting on a heap of inert stones. Therefore, the animal is Brahman in that context. There is no legal objection to use the word 'Brahman' to that animal in that context. The position of an atheist is not at all different to this context. Therefore, an atheist can call himself as Brahman and also should call every living being to be Brahman in that context. This is the first circle in which the word 'Brahman' can be used for the first time.

According to the rules of Grammar, a word can be used to any item provided the root-meaning of that word is applicable to that item. This is called as Yoga. There was the tradition of fixing a word to a particular item only to which its root meaning is applicable and such a tradition is called as Yoga-Rudha. But, there was no Registrar office to take legal action if this tradition is violated. Today, if a name is registered for a business firm and if somebody uses it, he will be legally penalized due to economical issues. Scholars have registered the word Brahman to absolute God only. But the scriptural evidence as found in the Gita itself shows the violation of this tradition. The Veda, the greatest book among all the scriptural books, is called Brahman (*Brahmaakshara samudbhavam*).

Thus, the word 'Brahman' is used starting from the lowest greatest to the highest greatest. The word 'Ruler' can be used starting from the head of a village to the head of the country. Similarly, the word Brahman is used starting from the animal sitting on a heap of inert stones up to the absolute God. Only the contexts or circles differ.

Every human being of that time thought that he or she was Brahman, simply because he or she has the awareness or soul. Therefore, nobody followed and worshipped Shankara because nobody is different from

Shankara viz., Brahman. But four disciples followed Shankara and worshipped Shankara throughout His lifetime, because they realized the whole secret. Infact, according to the commentary, they need not follow and worship Shankara, since it means worship of themselves only as everybody was Brahman. Perhaps you think that those four were ignorant in understanding the commentary, whereas all others were scholars. But it is reverse. Those four were scholars and the other entire majority was ignorant. The commentary was for the ignorant majority. Shankara revealed the truth to minority only because that minority only deserved. If He reveals the secret to the majority, they would have crucified Shankara like Jesus. The statement of Jesus “*I and My Father are one and the same*” spread and reached the majority. Shankara told the deserving minority “*Shivah Kevaloham*”, which means that He alone is Shiva and this indicates the concept of human incarnation that God comes down in a human body. Krishna never preached the Gita to the public in which Krishna declared Himself as God and asked Arjuna to worship Him only for eternal salvation. In the public life, Krishna behaved and talked like a co-human being only. Had Krishna preached the Gita in a public meeting, He should have been shot dead on the spot. The Gita was a secret preaching to Arjuna, which was known to Sanjaya and Vyasa only. Even the message of Shankara to the minority leaked and He was killed by black magic of the Kaapaalikas.

Therefore, the preacher has to look at the context of majority and the technique to be followed to introduce the Truth based on the psychology of the public. *He has to estimate the repercussions of his preaching.* The word ‘Brahman’ was for the absolute God by the ‘Yoga-Rudha’ tradition. But Shankara followed the ‘Yoga’ tradition and used it for every living being as it was necessary to that time. People mixed up these two traditions and thought that every living being is absolute God. Such a misunderstanding was necessary for Shankara to make an atheist atleast to utter the word of God by the mouth, which was the first step. It was Herculean task to bring the animals to the path of spirituality. To make a dullard pass the examination is great compared to making an intelligent student get the first class. Thus, the achievement of Shankara was greater than Ramanuja and Madhva. Infact, Shankara was Lord Shiva (God) Himself, who came down for such an impossible task.

Shankara revealed the highest knowledge personally to minority as the Gita was to Arjuna only. While preaching Duryodhana in the court in the public, which was also attended by several sages, Krishna never preached the Gita. Krishna was preaching for peace in the court, yet, the

Gita was not revealed. He preached Arjuna to fight and kill even his grandfather and in that context, the Gita was revealed. Infact, the Gita should have been revealed in the court for peace but the receiver did not deserve for the highest knowledge. Though it was not proper context, the Gita was revealed to Arjuna because he deserved. Therefore, the deservingness of receiver is the most important aspect of preaching. Deserving is always a minority. A Professor has handful of research students. An elementary school teacher has a large crowd of students. Today people are judging the value of the preacher by the number of followers. A school teacher is greater than a Professor! When the knowledge descends to a low standard, followers increase. But, that is also required. A school teacher is as important as the Professor, perhaps even more important. But if you or the school teacher says that the school teacher is greater than the Professor due to larger number of followers, it becomes absurd. If the spiritual knowledge is commercialized under the name 'Applied Philosophy' like 'Applied Physics' etc., a well of followers is transformed to an ocean of followers immediately.

God is Namesake in Applied Philosophy

In Applied Philosophy, God is present only for namesake. Nobody is interested in the bio-data of God, which is only theoretical useless philosophy. It is all useless metaphysics! We are not worried about the real nature of God, be it imaginable or unimaginable. We are not interested whether God is formless or has a form. He should not be in the human form in the present generation. Let Him be in the human form in past. We have no objection in that case even if He is in human form. Some of us do not mind even the present human form provided He is useful to us! Are we not calling an advocate or a doctor or an officer as God, when our work is done by them? *In any case, we are not worried about God but we are worried about the practical utility of God.* Today spiritual preachers conduct practical workshops of practical philosophy. The essence of all our worldly efforts is attainment of bliss by earning money and relief of stress by removing poverty. But here is a spiritual workshop, which gives you directly bliss without money and removes your stress even if you are poor. Who will not be attracted? You will find the entire world before your workshop for admission. You are intoxicated with the fame-wine and feel that you are far greater than Shankara, who was followed by just four disciples! Ofcourse, there are some good preachers who are not intoxicated like a school teacher seeing or showing his large crowd of kids. If all this setup is taken in positive sense, in which all this intoxication is absent, the

elementary school teacher is essential for kids. Every grown-up student was a kid at school level. Even a Professor posted as a school teacher has to teach like a school teacher only.

Shankara concentrated very much on the concept of God, which is the sole aim of this human life. The human life is very rare by itself and to get a second human life is more and more rare. Other religions say that it is impossible. Most rareness and impossibility are one and the same and there is no need of fight between religions on this point. ***The human life is not meant for actions and enjoying fruits.*** This is the main reason of postponing the enjoyment of good results or punishments to other upper worlds (Bhoga lokas) after this human life. People are worried when the results of actions are not seen in this world at once. They think that this human life is meant for actions and enjoyment of fruits only. The fruits can be given at another place and after this precious human life. There is no hurry for that because that is not the main aim of human life in the eye of God as the case of the Government. The purpose of creating separate upper worlds and the purpose of postponement of results to these upper worlds after human life is only for this. The time is meant for a different purpose and this earth (Bhuloka) is meant to be the actual campus for doing work of God to achieve the grace of Lord (Karmaloka). The word 'karma' in philosophy does not mean ordinary worldly actions. It means only divine works, which are service to God. To differentiate from worldly work, this divine work is called as "karma yoga". The word 'yoga' means achievement of God in human form, after perfect identification (Brahma Jnana) for doing service (karma) directly. Service to temples is indirect, but, even that is greater than worldly work, because the concept of doing work to God exists even in that type of representative worship. Something is better than nothing and everything in the beginning is only something.

The ignorant person invites happiness and wants to avoid misery with the help of God. The priests are exploiting this at a micro level and some of the present spiritual preachers are exploiting the same point at the macro level in a dignified way. A businessman exploits public at a micro level directly. A politician exploits the public at a macro level indirectly under the name of 'social service'. Ofcourse, there are good people in both categories doing a real social service. Shri Ramakrishna was a good priest and Swami Vivekananda was a good preacher.

The realized person invites misery and not happiness. Kunti asked Krishna for getting troubles always, which alone keep the person in devotion to God. Penance is a form of artificially creating misery only. In

misery only, one becomes active and sincerely approaches God without egoism. ***Misery is the guiding force in spiritual journey.***

The liberated soul, who came down in a role to this earth along with the Lord to enjoy this world-drama by direct participation invites both happiness and misery simultaneously like sweet and hot dishes in the meals. Anything bores if it is continuous. Entertainment does not bore even if it is continuous. But entertainment through continuous happiness or continuous misery bores. A picture either with continuous scenes of happiness or with continuous scenes of misery bores and the entertainment also bores. Entertainment should be same as a product but the sources of entertainment should change. You cannot entertain yourself with continuous sweet dishes or continuous hot dishes. Such continuous entertainment is called Bliss or Ananda. The word Ananda means continuous happiness (***Aa samantat Nandayati Iti***). If the happiness is a product, it is continuous. If it is the source, it is discontinuous. Therefore, you can be continuously happy, if your happiness is the product of alternating misery and happiness. You are happy, when you get happiness. But you should be happy when you get the misery also. You must enjoy both sweet and hot. You must be happy to praise and abuse, profit and loss, life and death, sincerity and cheating etc. This world is already arranged with these alternating sweet and hot items. If you can enjoy both, you are always happy during your life and after death. This is the state of God and is also the state of a liberated soul, who accompanies the Lord to this world. The king visited the cinema along with his family. All the family members including the king enjoy both the happy scenes and tragic scenes. This is equality of the liberated soul with the God in the cinema hall. When the cinema is over, king is king and servant is servant.

Purpose of Spiritual Journey

The spiritual journey is to transform yourself from ignorant soul to realized soul and finally to become the liberated soul, which is called as the complete salvation. You have to be dear and near to God to become a liberated soul. This transformation is possible by His grace only. His grace comes only when you are in true path. You can go in the true path if you get the true knowledge from Him only. This is the divine cycle. The true path is selfless service through words, mind, intelligence and work and fruit of work. Such five-fold service is rendered by you to your body and your family members. An ignorant soul is controlled by ignorance, which is real. ***A realized soul has neither ignorance nor the grace of God.*** This middle stage comes because, in this stage, the soul serves the Lord through words,

mind and intelligence but not through work and fruit of work. The service is theoretical but not practical. In this stage, the coverage of ignorance (Avaranam) is removed but the practical effect (Vikshepa) is not removed. He realizes the truth but is unable to practice it. In the final stage, God's grace dawns on him and the ignorance is removed theoretically and practically. The ignorance may exist in this stage also as a helper for the full entertainment. Such ignorance may appear real from the view of liberated soul also, but it will be removed by God whenever the scheduled duration ends. Such real ignorance is imposed by God also on Himself, which goes after the fixed schedule ends.

Ignorance is the essence of entertainment. The reality of entertainment increases with ignorance. The only word that stands for the ignorance is "Avidya". Maya is not the word for ignorance. Vidya is knowledge and Avidya is ignorance. Maya means wonderful, which is the unimaginability. Wherever Maya is seen, there God exists, who is the only unimaginable item. The soul may know about itself but can never know God (*Mamtu Veda Na... Gita*). Thus, the soul can never cross this root ignorance (Mula Avidya). The soul can never get rid of the Avidya completely because God remains unimaginable always. The awareness that is associated with self-ignorance is Atman or soul (*Avidyophahitam... Shankara*). But the self can get rid of its own ignorance by self-realization, in which case the Jiiva dissolves in the self. Jiiva is a bundle of qualities, which are waves of awareness and subside in the soul on self-realization. ***The jiiva dissolves in the soul along with the dissolution of self-ignorance.*** Therefore, Jiiva is characterized by ignorance (*Avidyaavachchinnam... Shankara*). The soul is only associated with such ignorance because the soul does not disappear on dissolution of such self-ignorance.

Thus, ignorance is of two types. One is ignorance of God (Mula Avidya) and this is never referred because such ignorance is neither associated, nor the characteristic of the soul. If it is associated, the soul should be able to get rid of it (*upahitam*). If it is characteristic, the soul should dissolve on realization of God, which is impossible (*Avachchinnam*). Jiiva dissolves on realizing the soul, which is its source. The soul may or may not dissolve but realization of its source, God, is impossible. The dissolution or eternity of the soul depends on the angle of your view. The soul is eternal if you consider it as inert energy in basic source. In deep sleep or at the time of dissolution of the world, the soul viewed as awareness dissolves to become inert energy, which is its basic form. On awakening, the awareness form (soul) is regenerated. This angle is referred in the Gita (*Atha chainam...*). The same thing happens when the

creation is restarted. The same condensed information is expressed, when the computer is on. The same film is expressed as cinema in the next show (*Yatha purvam* – Veda). This film or the RAM or disc is inert matter or inert energy, which is again inter-convertible and there is no difference for a scientist here. If you view the soul as the basic inert energy only in all times, the soul is eternal (*Ajonityah...* Gita). The eternity of the soul should not be mistaken as the absolute reality because before the production of the film, it did not exist. That which is generated can be dissolved. The film can be dissolved at any time. But no fool will dissolve the film, which is produced with so much effort. The film will not be dissolved but this does not mean that the film cannot be dissolved. By this absence of dissolution, you should not mistake that the film is really eternal because its non-eternality is already established by its absence before the first creation. Therefore, the dissolution of the world every time, since the creation started, is only withdrawal of the cinema from the screen and the film is stored. During the show, the awareness exists, which is withdrawn after the withdrawal of the show. The entire show is stored in the form of inert film. The soul is a part of this show. If you say that the soul is awareness, the soul is dissolved in dissolution of world (Maha Pralaya). If you take the soul as the basic energy only, it is eternal and exists in Maha Pralaya along with the entire world. In Maha Pralaya, the soul is not different from any inert item of the world. The soul differs from other inert items as long as the world-show runs. Even during the show, the basic state of the soul that is achieved in Maha Pralaya is shown in deep sleep. The difference between the deep sleep and Maha Pralaya is nil with reference to the soul. The difference exists with respect to other souls. The deep sleep of all the souls is Maha Pralaya.

The word ‘*Sat*’, meaning the existence, denotes the basic inert energy, which was created by God in the beginning. It is the power of the God, which is wonderful and hence, is called as Maya, which did not contain any design of the world. Before the creation of this power, God alone existed (*Ekameva...* Veda). This inert energy developed the design of the world, when it is associated with its special form called as awareness. The association of any property with any item is only due to God and should not be claimed as the characteristic of any entity. Any property becomes characteristic of any item as long as God wishes. This was proved by God to all angels in the Veda, where God appeared as Yaksha. Thus, the energy (sat) acquired this property of awareness (chit) by the will of God only. Since I used the statement “will of God”, you should not say that God is awareness. God is unimaginable and is the source of all items and all

associated or characteristic properties. God need not be awareness to wish. This logic applies to all the items of the creation. If some created item wished, you can say that, that item should be awareness. God is the source of awareness. Awareness is only a property or a special work form of energy. Both the energy and awareness are created by God. God is the root source.

Sat, which is the inert energy, existed in the beginning before the first creation (*Sadeva* – Veda). It is also called as *Asat* (*Asadvaa Idam* - Veda) because the design was absent in it. When the ‘*sat*’ acquired ‘*chit*’ property, the design of the world was created in it (*Tatovai sadajayata* – Veda). The first word ‘*sat*’ denotes the inert energy. It is also called as ‘*asat*’ due to absence of design. The second word ‘*sat*’ denotes the design, when the energy acquired the ‘*chit*’ property. All this is about the stage before the first creation.

Meaning of Maha Pralaya

Now, let us apply the above Vedic statements to the stage after each dissolution time of the world. In Maha Pralaya, the awareness in this world disappears because the awareness associated with the initial (primordial) energy also disappears. This means, God is not willing to see the cinema any more or to participate in the cinema. Then the movable items of cinema have become immovable i.e., living items became inert items. All the souls have become parts of the inert film. Everything has become the inert energy only (*Sat*). Science also agrees to this. Only God along with inert energy containing the inert design is leftover. This is the state of *Ekaki* (alone). God is still in Saguna state only because the energy along with designs covers God as *Upadhi*. The Nirguna state (absolutely alone) of God, which existed before the first creation, is never achieved because the inert film is never destroyed. Since everything except God that exists is inert only, the state of *Ekaki* is maintained as before the first creation. Therefore, the world exists as *Sat* (inert energy) before creation. The world exists as *sat* and *chit* during the existence as well as after dissolution. When the *Sat* is associated with the property of *Chit*, the drama is alive as the running show, giving entertainment to God. During Maha Pralaya, *Chit* disappears and everything remains only as inert energy *Sat*. Therefore, before the second creation, the *Sat* existed along with the design (*Avyaktam*), which is not expressed. The absence of expression of the design is meant by *Asat*, which was the word used for the same *Sat* with design. The second *Sat* means that the design is expressed, which means the cinema started again.

The first stage is pure science. In this, we analyze the nature (Prakruti) and conclude that the womb of the mother is the root cause of the birth of the child. This womb is a part of the mother only and is not the father, which is the chit or awareness. The child does not realize the father as its root cause because the interaction of the father is a hidden secret and should be only inferred (Anumanam) and not perceived (Pratyaksham). The biology, which is the scripture and the inference are only the two means to realize the father as the cause of the birth. Kalidasa says that the father can be understood from the inference obtained from scriptures (*Aaptavaaganumaanaabhyaam Saadhyam...*). The soul as awareness goes into its basic form, which is the inert energy in the time of deep sleep or in dissolution state. This inert energy is Parashakti or Brahman or more specifically referred as karya Brahman is the first item of the creation. This is inert because it is under the control of its source, which is God (Parabrahman). This is called as Mahat Brahma in the Gita, which is the first cover (Upadhi) of God. By this, for the first time, the attributeless (Nirguna) Brahman or God becomes Saguna, which means God is qualified by the medium. When the will or awareness enters this inert energy from God, the inert energy generates the plan of world as issue. The Gita says the same (*Tasmin garbham...*). This is concept of hidden Father and visible mother. This is a joint approach of philosophy and science. One accepts both inference and perception together. This is the concept of God and Para Shakti (first created inert energy), which is charged by God, called as Brahma and awareness-energy, called as Saraswati. Both these as creator and first creation are treated as father and daughter. Then the entry of God into the energy is like the secret union of father and mother. The energy then materializes into matter, which is Lakshmi (wealth). All materialized forms appear as issues. The hidden father is not visualized by scientists. The theists agree the Father and Mother as the cause of creation. They do not leave the perceived basis as mother but accept the inferred Father. Without understanding this inner concept, people have misinterpreted that Brahma married His own daughter. The concept should not materialize totally in the given simile. There is no object in the creation, which can stand as exact simile to God, the creator. If you leave the science and travel with the philosophy only, the father-daughter concept comes by which you can understand that God created even that first creation (energy).

In this final step, you will end in the root cause (God). He is the cause of the mother and also the cause of every action of the mother. When the mother gives milk, that milk is purchased by the money of father only. The work involved in giving the milk by mother to the child is also due to the

energy gained by food eaten by the mother and that food was purchased by father only. The father appears to the child as inactive, but is the cause of the birth, milk and work involved in giving milk etc., done by mother. But, in the final stage, the devotee realizes that even the primordial nature (energy) was also created by God only and so finds God only as the sole cause of the total creation. '*Atmana Akasah*' says the Veda, which means that space came from soul. Here the word soul means the basic form of the soul (awareness), which is the inert energy. This means that space is a modified form of energy, which is accepted by science today. Thus, the Veda starts from the primordial inert energy (indicated by the word Atman), which is the mother. This is science. Even the word Brahman in the Veda, which is explained in the Veda as the cause of creation is this primordial energy in a macro scale. In deep sleep, the soul is transformed into basic inert energy. The body (matter) is another form of inert energy. The surrounding space, objects etc., are also forms of inert energy. Thus, in deep sleep, the soul is mixed in Brahman like a drop of water in ocean. Awareness is a limited form that arises after the deep sleep. But if you view even this awareness as a special work of inert energy, now in all the states, only an ocean of energy results, which is a continuum. The Veda says this 'All this is Brahman' (*Sarvam khalu Idam...*). But in deep sleep, this continuum is more clear since only two forms (matter and energy) exist. In Maha Pralaya, all the matter dissolves and only a continuous ocean of inert energy results. In Maha Pralaya, matter and awareness disappear due to the destructive form of energy (Parvati) and thus, only an ocean of inert energy is leftover, which is called as Para Shakti (*Paraasaya Shaktih...* Veda). Awareness (Saraswati), matter (Lakshmi), destructive inert energy (Parvati) stand for the work energies of Brahma, Vishnu and Shiva. Thus, the final single form of inert energy is Adi Parashakti (the initial greatest energy) and this is called as Mula Maya or Mula Prakruti and this can be called as Brahman, when it is charged by God, the first qualified Brahman or Karya Brahman or Hiranyagarbha. The destructive inert energy and final inert energy are qualitatively same and thus, Parvati and Adi Para Shakti are qualitatively one and the same.

Jesus is said to be born to only mother without Father. He always praised Father and did not regard His mother so much. When a lady cried that His mother is great, He said that the follower of the instruction of His Father is really great. What is the inner meaning of all this? Does this mean that He disregarded His mother and praised the non-existing Father? No. In His language the Father is God. The mother is the primordial energy. He has gone to the final stage of divine knowledge and realized that God is the

root of the root cause. An atheist does not accept Father and believes in the sole existence of mother (nature). A theist believes in both. A realized devotee believes only God, since the nature is also created by God. Without realizing this inner concept, the Christianity is divided into two schools of son and mother taking everything in physical sense. The son of virgin means the concept of science, which says that a child is produced from Nature, which is in the form of parents. In science, both mother and father are equally important representing the sperm and ovum. This is the material sense, which is not here. In spiritual sense, both are nature or mother only. There are so many couples without children. The will of God is the Father without which no child is produced. But God is hidden always and is inferred by knowledge. This point is represented in the example of father and mother even in physical sense. Therefore, Jesus caught the root of root cause, who is the God or divine Father and not this primordial energy or mother up to which only science can go based on perceptual analysis. This does not mean that Jesus really disregarded His mother and this explanation also does not mean that one should disregard the mother. In the physical sense, both are equal because both are mother only in spiritual sense. God is the Father in the spiritual sense, who is the hidden cause in both the concept and simile.

Self-analysis and stopping at the self is only science and not philosophy. Even in this path of science, you should stop at the primordial inert energy as the mother and not the awareness. Awareness is a part of inert energy like the womb of the mother. The awareness is not continuous as seen in the practical experience. It does not exist in the deep sleep. You can call it as Brahman due to its exceptional greatness of the special quality of knowledge. But, it cannot be the greatest in other aspects because it is very weak and not continuous like inert energy. The inert energy can materialize as matter and can destroy the matter. But the awareness, however much may be concentrated cannot materialize into matter and cannot destroy matter. Though the awareness is also a form of inert energy, the soul is just a tiny drop of the inert energy. It is not quantitatively sufficient to do all these works like materialization etc. Of course, Brahman, the infinite ocean of energy qualified by awareness is greatest in all aspects. It can do all wonders (Maya) since it is charged by God. If you take the external cover only, which is the infinite ocean of awareness, there is a qualitative difference between this Upadhi and the soul. But if you take the point of charging by God, the soul and this Upadhi are totally different since one is with God and the other is without God. This difference is indicated by the presence of Maya in Brahman only. However, if you call

that *upadhi* as Brahman (in the sense of greatest), then also there is quantitative difference between the drop of awareness (soul) and ocean of awareness (cover of God).

Vidya – Avidya - Maya

Maya is not ignorance, though it is used in that sense, if you analyze its root meaning. It is the unimaginability, which means that the ignorance here can never be removed. God can never be understood and so the ignorance about God is Maya. Avidya means the ignorance that can be removed. Ignorance of physics can be removed by special effort. Avidya relates to the self. By effort, the self-ignorance can be removed. But the ignorance of God is Maya, which can never be removed by any effort as God is unimaginable. The Gita says that He can never be understood (*Mam tu...*). The Veda says that the soul can be understood by sharp analysis (*Drushyate tu...*). Liberation comes by self-realization, which gives peace but not bliss (*Samah karanam...* Gita) (*Eshahyeva Anandayati...* Veda). Peace is zero and bliss is plus. Any one of these two can remove the misery, which is minus. But there is easy tendency for the zero to become minus. Therefore, the self-analysis achieved by your logical ladder can drop to misery (Savikalpa Samadhi). But if the same self-realization is granted by the Lord, it is eternal (Nirvikalpa). Shankara told that the grace of the Lord can alone bring the real self-realization (*Esvaraanugrahaadeva...*). Such grace of Lord comes by devotion, which is generated and strengthened by knowledge and which can be proved only in terms of practical service as seen in the case of your family. Shankara gives the top importance to devotion (*Bhaktireva...*). The Gita also says that God is achieved only by devotion (*Bhaktyaatvananyayaa...*). The Gita also says that the devotion is proved by selfless service to God, which is called as Nishkama karma yoga.

The creation contains the inert matter (Lakshmi) and inert energy (Parvati). Both these forms represent Vishnu having the shape and Shiva having the form of wave (Shivalingam). Both these are clearly visible forms. Awareness is chit (Saraswati) representing Brahma, invisible form and hence, does not have worship. The visible existence of matter and energy is denoted by *Sat* and *Chit* is most difficult to visualize. The Veda says that the soul is not visible (*Gudhotma*) but imaginable by sharp analysis (*Drushyate...*). Chit enters certain items made of matter and energy and thus, living beings are created. The whole drama with stage (matter), lights (energy) and actors (items made of matter and energy containing chit) completes the arrangement of drama into which God enters as an actor along with His associated liberated souls, getting full and

continuous entertainment (Ananda). Thus, Sat-Chit-Ananda is explained, which means the entertainment of Lord through this drama made of *Sat* and *chit*. His form is also made of same *sat* and *chit*.

Food is inert matter (Annam) and on oxidation (Prana), it produces inert energy. This energy is converted into awareness or chit. The Veda says '*Annat purushah*'. This inert energy is transformed into soul and this inert energy maintains the entire world as cosmic energy (*Jiiva bhutam...* Gita). The Veda says that space is produced from soul. Here soul denotes inert energy only, which is its basic form. Therefore, the space is also inert. Otherwise, space should have been a living being with awareness. According to Einstein, space is geometrical only and exists as long as matter exists. But space is geometrical required for the waves to occupy and propagate. So, even if all the matter is converted into energy, space can still exist. As long as space exists, energy has to exist because space is also a form of energy. Of course, if you speak of energy also in terms of matter, you can say that space exists as long as matter exists. The condensed energy is matter. This means energy can be diluted and so energy or space expands. This represents the theory of constant expansion of space.

Pralaya - Maha Pralaya - Maha Karana Pralaya

In Maha Pralaya, the design of the world exists, which needs space. *If only awareness disappears by destruction of all living beings, it is called as Pralaya.* If all the matter disappears leaving energy, it is Maha Pralaya. Disappearance of matter means transformation of matter into energy. Similarly, disappearance of awareness means transformation of awareness into inert energy. Up to this concept, both God and energy exist like Father and mother. Up to this, both inference (philosophy) and perception (science) travel together like parents. The follower of Shakti cult (Shakteya) says that the energy itself is God and thus, he is just the present scientist. He is better than Advaitin, who says that awareness is God. Even in Maha Pralaya at least energy exists. Awareness disappears even in Pralaya. Of course, both these become one and the same if the awareness is also considered as energy basically. Both these depend on perception only. They too depend upon inference, but their inference is based on perception. The fire is inferred from smoke, because the relationship of fire and smoke is already seen (perception) in kitchen. Therefore, awareness, the inferred God by Advaitin is imaginable and even perceivable through intricate modern instruments. Such inference is based on perception only. The inference of God should be based on scriptures like the Veda. The interaction of Father and mother is inferred by seeing the interaction of a

couple later on. Such inference is perception based. But the interaction of God is never perceived, because God is never perceived since God is beyond even the imagination. Maha Karana Pralaya represents the dissolution of energy completely, which means the disappearance of space. The situation becomes unimaginable. The space of the dream disappears but still the brain exists in the absolute space. The mind (nervous energy) requires absolute space for existence. ***Thus, existence of absolute space (Paramavyoma) is required for the existence of God.*** Since no item in the creation can stand as perfect representative of God, this problem comes. The existence of Paramavyoma again speaks about the existence of energy in more subtle form. ***The dissolution of energy to the fullest extent leads to complete unimaginable situation, which was exactly the situation before creation.*** Such a great devotee leaves the science and perception completely. He believes only in the Veda. He believes only in God as the absolute cause every time after Maha Pralaya. Such a great devotee never falls as he depends only on God as the root of root cause (Maha karanam). Jesus believed God in such a way. Shankara's advaita is actually this concept only. An atheist cannot travel to this distance and so He (Shankara) stopped at the concept of awareness only so that every atheist is attracted and feels that the absolute is in him and finally he can become the absolute God. Even the concept of Pralaya is not brought here and awareness was declared as eternal. For the sake of a theist, awareness is eternal and remains in deep sleep and also in Pralaya. But the atheist should realize that awareness is not present in deep sleep since one is not aware of even the soul, which is awareness of awareness as found in meditation. The enquiry of the source of 'I', which represents the fundamental characteristic of awareness in deep sleep reveals the whole story. The inert energy is the source of 'I' as realized from the analysis of deep sleep.

The word Atman is also used to God. When God enters the human body, He pervades all over the three bodies. Atman means that which pervades (***Atati iti***). According to the Veda, God created the space first (***Atmana Akasah***) and God also created energy first (***Tat tejah***). Since space is energy, it is one and the same whether you say that space was created first or energy was created first. In this sense, Atman stands for God. If Atman is awareness present in human being, which creates the dream space, relatively the absolute space exists in which the awareness also exists. If you say that the human being exists in absolute space, but not the awareness, then where is the awareness without the human being? If awareness is beyond space, why does it exit in living beings only and not in inert things and thus, in the entire world? Science clearly proves that

awareness is the nervous energy and energy requires space for existence and propagation. If you accept the existence of absolute space, it means space is eternal and creation is not having any beginning. If space is eternal, energy is eternal and matter a form of energy is also eternal. The word creation itself is meaningless. Therefore, awareness or inert energy requires the existence of space. Certainly, they did not exist before the first creation. Even the film did not exist before the production of the cinema-film. Then only the Vedic statement '*Ekaki*' becomes meaningful, which means that God was alone before the creation. Therefore, energy or space did not exist before the first creation. If space was absent, your intelligence and logic cannot imagine that situation even if it tries for million years. Therefore, the unimaginable God exists before the creation and He is always unimaginable. The unimaginability is for the souls, which did not exist before the first creation. It means unimaginability (Maya) did not exist at that time since God was imaginable to Himself. Even in Maha Pralaya or even in Pralaya, the souls exist in inert state; Maya does not exist for souls. Maya never exists for God. Thus, Maya in the sense of unimaginability does not exist to souls in Pralaya or Maha Pralaya. But Maya in the sense of wonderful energy or power exists in Pralaya or Maha Pralaya. But even in that sense, Maya did not exist before the first creation.

The dream cannot give a complete comparison for God's creation. The human being or his mind or soul is in one space and the other space is created in dream. The first space is absolute and the second space is relative. The awareness cannot exist without the first space. But God is beyond space and does not require absolute space to exist with respect to this relative space. No item in this space can be compared to God, who is beyond this space and does not require any other absolute space for existence. When the dream space disappears, the absolute space appears. Even during the dream state, the absolute space exists simultaneously as observed by another person, who is not sleeping. An infinite chain of spaces cannot be acceptable, which are relative to each other subsequently. The dissolution of this space and existence of God beyond this space without any other absolute space, thereby, meaning that God is unimaginable is the only final solution. God remains transcendental to this space always even during the existence of this space. If your awareness is imaginable, certainly it cannot be beyond space.

In deep sleep and Maha Pralaya, the soul is transformed into its basic form of inert energy. The bundle of qualities, called as Jiiva is also transformed into a bundle of inert impressions of inert energy, called as pulses (sphotas). But during the death, the jiiva remains in the state of

awareness, which means that these pulses are waves of awareness only and not waves of inert energy. The awareness is not transformed into inert energy. The soul is in the form of awareness only. The soul and jiiva are not different here in the case of ordinary human beings. Only vibrated awareness exists as soul i.e., only jiiva exists here. Let us call him as Jivatman at the best. The non-vibrated soul without jiiva exists only in a realized or liberated devotee. This Jivatman is dragged out by the servants of Lord Yama. The Jivatman is aware of the entire journey to hell. If the human being did selfless works without the element of God in service of the society, he will be taken to heaven by the angels. The re-human birth is very rare and can be treated as almost impossible. Even the first human birth is rare. From the hell, he comes down to take birth in animals or animal like human beings. From heaven, he comes down to enjoy births of happiness at the same heavenly level. But a spiritual person goes to the abode of God, who is in energetic form, called as Father of heaven or Brahma, or Vishnu or Shiva. He will also return back to the earth in the service of God as a divine human being. In all these three cases, only Jiiva exists in the form of a bundle of qualities. If the qualities are bad, he is circulated in the hell and if he is with qualities in serving the society without selfishness, he is circulated in heaven. Hell and heaven exist on the earth also apart from the upper world. Thus, the Jiiva is in single phase whether he is here or in the upper world. Similarly, he is near God either here or in the upper world, if he is a spiritual devotee. In the upper world, God is in the energetic form, whereas God is in human form here. For Him also a single phase of circulation exists. Thus, there is no difference between the life on the earth and after the death. The only difference is that the Jiiva is in energetic body in the upper world and Jiiva is in human body here. The important point here is that the soul is in the form of awareness only either on the earth or after death. Of course, on the earth the soul goes into deep sleep or it means the soul is converted into inert energy here for sometime. In the upper world, such chance of deep sleep does not exist because the upper world is a continuous engagement of enjoying the fruits (Bhoga loka). Since the body is energetic, no rest is required in the upper world.

The Advaitin says that he is in the light, the light is in him and finally he is the light. First he tries to establish that this world is God and so he is in God. The world is energy and awareness is energy. But all the energy is not awareness only. So, if you say that chit (awareness) is only God, then this entire world is energy but not chit. If the entire world is a form of chit, then every part of the world should be a living being only and there should

be no inert item in the world. If you say all energy as 'chit', we have no objection, but then chit means the inert energy and not awareness. When the Veda says "All this is Brahman" (*Sarvam Khalu idam Brahma*), then this entire world is energy which is inert-chit. Awareness is a part of the energy and then energy can be chit also. It concludes that energy is inert in general but becomes chit in special condition, when it flows in a special system, called nervous system. Energy becomes light in bulb, becomes sound in radio, becomes current in a dynamo, becomes work in a mechanical machine etc. This means awareness is a property of energy like light, sound, current, work, etc. Energy is the basic entity, which is inert. Chit cannot be the basic entity, which can be the inert energy only. If you take the word 'light' to mean the basic energy, you are in the world, which is basically the energy. The basic inert energy is in yourself and you represent the body. When you say that the light is in yourself, you can say that you are the awareness, which is also basically the inert energy.

If you confine the word 'light' to awareness only, the first statement that you are in the light cannot be explained because the whole world is not awareness only. The second and third statements can be explained because awareness is in yourself and you are the awareness. If the light means the inert basic form of energy, which is called as the cosmic energy, the first statement is correct since the world contains the inert energy in the form of light etc., and the matter is also a form of inert energy only. Since awareness is also a form of this cosmic energy, the second and third statements also become correct. Thus, the three Persian statements are explained and the word light or the word 'Fire' (Agni) in Persian religion means the cosmic energy only.

Thus, the energy is Brahman, since it is the first greatest item of creation. But it is more proper to use the word Brahman to this energy when it is charged with God (Parabrahman). God is certainly beyond this energy (Brahman) and hence, is called as Parabrahman, who is perfectly unimaginable in all conditions. This energy before being charged by God is Sat as inert energy and is Chit if it is qualified by the property of awareness. It becomes awareness without nervous system due to the wonderful God and therefore, it becomes wonderful energy, called as Mula Maya. This chit is still the energy only basically and therefore, continues to be sat and can be called as sat-chit. The sat or sat-chit is imaginable and created item. This sat is imaginable existence, which means the existence of imaginable item. The existence (sat) of unimaginable God is also imaginable since it is inferred from scriptures. The existence is always imaginable whether the existing item is imaginable or unimaginable. The existence of imaginable

item is always through perception or perception based inference. But the existence of unimaginable item is through the inference based on scriptures. This scriptural-inference based on existence of unimaginable God is experienced through the human incarnation directly or through the incidents of our lives. The incidents in the life, if properly analyzed give the experience of the existence of His power. You can have the same experience of His power through a devotee. But you can have the direct experience of God through the human incarnation. A pseudo human incarnation gives momentary experience through some acquired miraculous powers. But the real human incarnation gives you the permanent experience through His wonderful knowledge. The power can give experience of His capability of administration and capacity but not direct experience of God.

The word Atman can be used to God, to the inert energy (the first item of creation) and to the awareness. God is Parabrahman. Inert energy is Brahman. Awareness is Atman. Since God is the root of all causes, the space (Akasha) came from God only. Since space is a form of inert energy, space came from inert energy like the chain from gold. The awareness produces space in dream and thus, the space comes from awareness also, which is again the same inert energy basically.

The first creation that came from God is space or inert energy. Akasha (space) and Tejas (inert energy) are one and the same because ***space is a form of inert energy only***. Matter, work, light, heat, sound, electricity, magnetism and awareness are also other forms of inert energy. Our imagination cannot cross the limits of space. The link or process of production between God and space is also unimaginable like God. This link is beyond space and God is beyond this link. The space is called as Mahat. The link is called as *Avyaktam*, which means unimaginable. The Parabrahman is mentioned as Purusha. The Veda says that *Avyaktam* is beyond space and purusha is beyond *Avyaktam* (***Mahatah paramavyaktam avyaktat purushah parah***).

God is first. Space is second. Air is third. We can explain the generation of third from second, but not the second from first. Second and third are imaginable items. Space or energy became air. Air means atoms. This is energy condensing into matter. This process of condensation is explicable and debatable. This process is parinama or vivarta. If matter is different from energy only by quantitative way, it is vivarta like water condensed to ice. ***Vivarta brings only physical difference***. The parinama is qualitative difference like milk becoming curd. Before the creation of matter, only energy exists. If energy is condensed, it should be vivarta process only, which is physical. But if all the matter is energy only, how the

qualitative difference came between items of matter? There cannot be qualitative difference between blocks of ice having various sizes. One block of ice may be more concentrated (or condensed) but it cannot bring a qualitative difference. But the qualitative difference between the milk and curd is practically experienced in the world. Milk and curd are also condensed products of same energy and may have quantitative difference. Thus, this point of contradiction brings the unimaginability, which is the characteristic of God. Therefore, the presence of the unimaginable power of God (Maya) is everywhere in the world. The Gita says that this Prakruti is also Maya (*Mayam tu prakrutim*). **Thus, the entire world is affected by the hidden power of God (Maya), which is known by deep analysis.**

When the energy and work are essentially same, the different quantities of energy-drops (electrons) giving rise to different properties mean different works of God giving rise to different properties. Here the wonder is that the working material and work are one and the same in essence. Therefore, the unimaginable God does wonderful works and His work itself is the working material. The work is power of God, which itself is the working material. All this creation is work without any separate working material because the working material itself is a form of work. According to science also, any material (matter) is a form of energy and work is also a form of the same energy. Thus, this wonder exists in science, which says that matter is condensed form energy. For the process of condensation, space is required and the space should be different from energy for the process of condensation to take place. But space is a form of energy as per the special theory of relativity. In such case, how the energy is condensed because, space is also energy? This is another wonder. Like this, when this nature (Prakruti) is analyzed, it is a wonder (Maya) only as said in the Gita (*Mayam tu...*). Thus, Maya becomes the inner substratum of the world. God is the substratum of Maya (*Mayinam tu... Gita*). Thus, God is the final substratum of this world. The generation of matter on condensation of energy and the transformation of matter in to energy by dilution are wonders in the context of space being the energy. Thus, the generation, maintenance on substratum and dissolution are works of Maya, which mean wonders of God. Such wonder is for souls only and is well known to God and therefore, it is not a wonder to God. Thus, Maya is a logic or science for God, just like the nature is a logical science to the souls. It is only higher logic or super science of God, which is above the level of souls.

“I” is the property of awareness and awareness is the property of the basic inert energy. Thus, “I” is basically the property of inert energy only,

which means that “I” is an impression stored in the basic inert energy constantly. Such inert energy-form of soul is eternal not only in deep sleep but is also eternal even in Maha Pralaya. Do not worry about the adjective “Inert” that is used for soul. Here the word “Inert” means that the soul is not independent and is always controlled by God (*Atmeshvaram*- Veda). Awareness is just a special work of inert energy-soul, which is absent in deep sleep and Maha Pralaya. ***By the absence of awareness, the soul is not deficient in any aspect.*** Suppose you are sitting in a chair and not walking. Since you are not doing the special work of walk, are you incomplete by any aspect? Thus, the inert energy form-soul is like a static person and the awareness is a work of the soul like walk of the person.

Shankara considered the awareness as the greatest item when it is compared to the inert items and the awareness is called as Brahman in this context. At that time, the atheist is not better than a living being like animal having the simple awareness. The atheists at that time were very reluctant to accept even the word Brahman to be used for awareness, because generally Brahman means God. Even though Shankara said that the awareness present in the atheist also is God, the atheist was reluctant to accept the word Brahman to mean the awareness. The atheist like Mandana Mishra (Purva Mimamsaka) took twenty one day-debate to accept the awareness to be called by the word Brahman! In the case of Buddhists, an additional task has fallen on Shankara to make Buddhist accept the existence of awareness because the Buddhist says that nothing exists (Shunyavada). If the real aim of Shankara was that every human being is Brahman (because awareness is in every human being), His close disciples should not have worshipped Shankara as God. If everybody is God, the worship of Shankara becomes self-worship. The disciples fell on the divine feet of Shankara praising Him as the Lord. This should have meant that they fell on their own feet even after the realization!

The inert energy is produced from food and oxygen (Anna and Prana). This inert energy flows through brain and nerves, which are in the state of functioning, develops the property of awareness. Such awareness-energy is called as mind, which is not associated with any external knowledge. The awareness simply makes some desires without any analysis. Such desire (Sankalpa) is often altered (Vikalpa) because the logical analysis is not developed due to absence of any external knowledge. In this state, the awareness (mind) makes the human being equal to a bird or animal only. When the external knowledge is associated with awareness, the logical analysis develops, which results in decision without making any alteration. Then the awareness is called as intelligence (buddhi) or Vijnana. The mind

is blind and when the mind is the ruler, the human being is just like the blind king Dhritarashtra. If the awareness is associated with the knowledge given by external Guru, the human being is like the kingdom ruled by Dharma Raja associated with the Gita, the divine knowledge given by Lord Krishna. The mind by itself is like a blind sense only (*Manah Shashthani-Gita*). The mind is like the untrained driver. The intelligence is like a trained driver. The intelligence alone can make the determination, which leads to correct practice. Therefore, the soul (yourself) is like the owner. Your body is like the car. The mind is like the steering rod. The untrained driver is like the inert steering rod, which is mind. The same mind (awareness) becomes a trained driver due to association of divine knowledge given by the Sadguru, who is the correct guide of training. The correct knowledge in driving alone makes the difference between untrained and trained drivers. Therefore, your first responsibility is to search for the Sadguru to obtain the correct trained driver (buddhi) in your body. Therefore, the Gita starts with the Buddhi Yoga. The Gita is starting with Jnana Yoga. Shankara gave the entire credit to Jnana Yoga, which is the correct knowledge in driving that is obtained from Sadguru. Therefore, do not proceed with the mind like an animal or ignorant person in the spiritual journey. In such case, you will be exploited by various selfish ignorant people.

Chapter 9

ESSENCE OF RELIGIOUS SCRIPTURES

June 25, 2006

O Learned and Devoted Servants of God,

[This is telephonic Divine Discourse given by Swami in response to questions asked by devotees from various places in the world. Swami has answered the questions based on the essential message of all the religious scriptures of the world such as the Veda, the Bible, the Gita, the Quran, the Puranas and the great epics.

Mrs. Bhargavi (USA), who created a website on the human incarnation and a devotee of Sai Baba, bombarded Swami with a question. "Why have You advertised the miracles in Your website and propagated about Yourself? We are in search of a Guru, please guide us".]

Swami replied: "If you are giving Me the appointment order to join the duty as your Guru, I shall join at once. I shall be very happy if you select Me as your Guru after conducting an interview and analyse Me patiently."

A saint from Varanasi came to see Sai Baba. On his arrival, he found a procession in which Baba was walking to take rest. The saint bombarded Baba for such publicity. Baba told him that the procession was for the sake of satisfaction in the hearts of devotees and not for any personal publicity.

Miracles are the chocolates offered in the lower kindergarten (LKG) class for kids in the spiritual institution. If one joins the post graduate (P.G.) class directly, such chocolates are not necessary. It depends on the level of class into which you are admitted. The Gita speaks about the four different classes. The LKG class is 'Arta', which means a person hit by worldly problems. He comes to God for help. God solves his problem once or twice to introduce Himself to that person. For a few days only the chocolates are given to the kid, as initial attraction. The Lord transfers the punishment on to Him and suffers in solving the problem. It is hoped that the devotee develops gratefulness to the Lord, which may lead to selfless love. If that happens, the devotee is entering into higher classes.

[Mrs Bhargavi asked: Which class am I going to be admitted?"]

Swami replied: That depends on your application mentioning the class, you like to join. In the entrance test, if you score low marks, you will be advised to apply to the lower entrance test. If marks are very high, you will be asked to apply to higher test. You are also convinced about yourself by such procedure. Otherwise, if I straightly tell you, you may refuse thinking that you are eligible to higher class.

Suddenly the phone stopped functioning. But the phone of Bhargavi was in function. Lot of time passed. After sometime, the phone started functioning. Bhargavi told Swami “We are waiting to hear You without cutting our phone all along this time”. Swami told, “You have good lot of patience. Patience (Sama) is the first requisite for Brahma Jnana according to Shankara. This shows your spiritual interest (Shraddha). You have passed the preliminary test. Contact Dr. Nikhil and get all My divine knowledge. Study it patiently and then evaluate Me for appointing as your Guru. The knowledge is the real form of Guru, by which only you have to assess the candidate in the interview. You should not decide a Guru in a short time by momentary emotional appreciation. Studying the knowledge is like written test for Me. Then talk with Me, which will be the oral interview. Then only decide about My appointment as Guru.”

How to participate in this mission of the Lord?

[Reply to a Devotee from U.K. (through Anil Antony, Mumbai): You have asked Me how to participate in this mission of the Lord.]

The answer is very very simple. Think the Lord as your son and He is after this work of propagation of this divine knowledge on this earth. Your son (God) has given out this knowledge and is willing to spread the knowledge. What will you do? Will you not yourself plan and implement? Your participation in this mission starts even from your application of mind to this program. The plan will lead to the execution of the program. You will sacrifice your mind, intelligence, words, work and your money for the sake of your son. Just replace the Lord by your son. You will understand everything. Before sacrificing the hard earned money (fruit of work), which is called “karmaphala tyaga” in the Gita, you must plan well. You can co-ordinate with Dr. Nikhil (webmaster), who is the President of the mission started for this purpose in Florida (USA). You do whatever possible to you, thinking that this is the work of your son, who is also the son of God and He came down for this divine purpose. Every devotee is independent by himself or herself and mutual discussion is the better way of planning. Every devotee should feel that he is the leader of the work, taking the help of other devotees. When a group of monkeys went to South, to search Sita, Angada was the leader of the group. Jambavan was the co-ordinating leader. Hanuman did not have any position in the group (*Jambavan yatra Neta Syat, Angadascha...* Valmiki). But all the work was done by Hanuman, who received the reward of Brahma-Post from the Lord. It is the work that is judged by the Lord.

Jesus preached His disciples to go and spread the knowledge. Except this order, He did not give any guidance to them. The urge in them will get

the divine guidance spontaneously as one proceeds in the work. The guidance will come from the Lord at every step of the work. Simply spending all the time in planning is of no use. Some planning can be done and some time can be allotted to it. If you spend all the time and energy in planning only, no time and energy will be leftover for implementation. Such a theoretical fellow will not achieve any fruit (*Dirgha Suti Vinashyati*). Work without pre-planning and planning without work are extreme lines. Both theory and practical are important.

Sacrifice is the only path to get the grace of the Lord. But, what sacrifice gets the grace of Lord? Sacrifice of everything is stated in the Gita (*Sarvakarma phalatyagam...*). Everything means anything that is required to the context and this does not mean blind sacrifice of everything. Planning decides the requirement. Sacrifice of that particular required item to the context of implementation of planning is true sacrifice. If you just keep the Lord as your son, you will understand everything, because the love on the child is strongest among all the worldly bonds. For the sake of your child, you will sacrifice anything without aspiring any fruit in return. ***God created this bond in this world to preach you practically regarding the bond you should have with the Lord.*** It is a simile created by God for preaching you practically. There are some devotees in Christianity and Hinduism, who sacrificed their sons for the sake of Lord, when tested. This means that the bond with the Lord should be greater than the bond with your child. Atleast, give equal importance, if not more.

When Hanuman was going to search Sita, Rama did not give any guidance. Hanuman faced several problems on the way but all were solved by the intelligence of Hanuman, which was associated by the grace of the Lord. At this point, sacrifice of intelligence is needed. Hanuman did not simply pray “Oh Lord! This is Your work. Please solve this problem.” The intelligence also should have the fortune of participation in the divine service. Do you advise your son “Whenever you get some problem, pray God, it will be solved?” When your son comes with a problem, you are applying your intelligence to solve it. Do you start praying as soon as you hear his problem? The Lord wants to see the extent of your sacrifice in the mission. When you have sacrificed all your efforts by all means, the Lord is pleased and gives guidance at that point, since the success in the work is not important for Him. He can finish the work in a fraction of second. The finishing of work is not important for Him, which takes no time. He gives all the importance to the sacrifice of your efforts by all means, which is a proof of your real love towards Him. God can excuse all the sins without Jesus. What is the use of that cruel crucifixion? It shows the sacrifice of

Jesus for God, which will be an example for other devotees in the spiritual path. You should not expect any help from God even in the last moment. Jesus sacrificed everything irrespective of any help from God even in the last moment of crucifixion.

Jesus died in the propagation of right knowledge of God and it appears that He was not supported by God even in the last moment of crucifixion. In one way, the work failed at that moment and it was the victory for the priests. Therefore, the work is not important for God, because, it got completed later on. The concentration of God was on the sacrifice of Jesus for the sake of God and not on the success of work at that moment. The faith of Jesus did not shake even in the last moment of crucifixion and He was working for the divine mission irrespective of its momentary success. The war of Kurukshetra was the work of Lord, which was to destroy the evil forces. But, still the Lord says that Arjuna should fight and try to do the divine work irrespective of the success and defeat. He shows both possibilities at the end of the war (*Hato vaa... Gita*). For the Lord, the completion of work is not at all important. Work is only the plain answer sheet supplied to examine the answer you write on the paper. The work of the Lord is only a basis to test your sacrifice. Success or failure of the divine work is not at all important for God. If you conclude everything with crucifixion only, it is a tragedy showing the failure of divine work at that moment. Atleast for the eyes of living Jesus, the divine mission failed, as mocked by the soldiers there. But in course of time, the divine mission was finished with tremendous success.

Therefore, do not bother about the success or failure of this mission, today. When Jesus was alive, the propagation was very negligible and in fact, it failed, then. But Jesus never deviated and never doubted the knowledge of God. Generally, as long as the human incarnation is alive, the propagation will be very slow, due to the egoism and jealousy of majority of human beings towards a living co-human form. The appreciation will come out as ocean if the human form goes away from the eyesight. Only a few blessed souls appreciate and participate in the work of the Lord, while the human form exists before their eyes. Such blessed souls are not ordinary human beings and their special behaviour is attributed to their inward stage. They are liberated souls, who accompanied the Lord and therefore, their recognition of the Lord will be exceptional. They are the angels of the Lord that accompanied Him. Egoism and jealousy cannot touch their eyes even for a moment. Even in your personal work, you shall not bother about the fruit. You should concentrate only on the work (*karmanyevadhikaraste – Gita*). The runners-up also get prize along with winners. You are

congratulated for playing the game well and not for the success or failure, which is by chance. Even if you put hectic efforts, sometimes, the work gives negative result due to the cycle of deeds or due to the will of God otherwise.

If Rama wishes, Ravana will be turned into ash and Sita will be by His side in a fraction of a second. Rama did not do like that, since the aim of Rama is not to get Sita but to see the dedication and devotion of Hanuman and Lakshmana. Similarly, Bharata was tested by the sudden twist given to the role of his mother. Even in the last minute of hectic torture in the crucifixion, Jesus did not change His mind and faith, who finally cried that He is submitting His soul in the hands of God. He sacrificed His life for the work of God and He was never worried about the final result of work. The aim of Rama was not to get back Sita, because He left her within a short time. His aim was different.

The same category of priests of church, who are appreciating the knowledge of Jesus today, insulted and killed the same Jesus some time ago. What is the reason? The only reason is that at that time, Jesus was alive before their eyes in the same human form as they were present. Today, Jesus does not appear alive, who is reduced to a statue on cross or to a photo. When a co-human being does some great work, jealousy and egoism affect the hearts immediately, even though people appreciate the great person externally. Those priests, who killed Jesus, were appreciating the Old Testament of old prophets, because those prophets were not alive at that time. If the Prophet is dead, the appreciation of His knowledge bursts out. Today, thousands of temples of Sai Baba appear. But when Sai Baba was alive, not a single temple was built for Him. The present temple where He was cremated was built for Lord Krishna only when He was alive. Infact, Sai Baba commented to the builder of the temple by asking “Am I not your Lord Krishna at present?” Still the bulb did not glow in the mind of the devotees. Therefore, the greatness of even any human being cannot be tolerated. Can people tolerate a human being to be called greatest, meaning God? If one says, “He is as great as yourself” nobody tolerates. Can he tolerate the statement “He is greater than you?” Then, it is impossible to tolerate the statement “Here is a human being, who is greatest, the God in human form”. The jealousy will exceed even its climax and people will just laugh at the statement. The appreciation exists even now in the hearts, but it will come out only when the human form disappears from the eyesight.

The spiritual knowledge given to you by God through Me is like food that should be offered to a hungry man. If he is not hungry, he will reject it.

But, certain portions will create hunger like the pickle of ginger, which is an item of food as well as the medicine. For an atheist also, there is food, which acts like medicine as we see Unizyme capsules. Some people have another type of illness. They can digest only certain items of food like the Hinduism or Christianity etc. When they see the scriptures of other religions, they become allergic to certain food items. For such people, there is Digeplex tonic in this spiritual knowledge. You have to pick up the right medicine. Certain items of food act as medicines. Thus, this is food and medicine. I like every human being in this world to be prepared to eat all types of food items with good hunger. This means that every human being should have immense love for God and should love the scriptures of all religions. Then you like the same God in different human bodies, which are just different dresses only.

Why did not this wonderful spiritual knowledge come in the past?

[When the same God incarnated, why did not this wonderful spiritual knowledge come in the past? – This question was asked by a devotee (Ramnath) from Mumbai.]

The straight answer is that the time and the standard of the receiver are ripened now only and so God is giving this knowledge today through this body. The teacher is teaching the final lesson to a class and on that day, he is in a particular dress, because he has to be in some dress. Therefore, the delivery of the final lesson to the class shows the appropriate ripened time of the class. This final lesson can be understood after teaching the previous lessons only. This final lesson cannot be delivered in the previous classes. Thus, the delivery of the final lesson has no connection with that dress of the teacher. Thus, there is no speciality of the human form and the same God exists here also.

Science has developed tremendously and faculty of logic improved a lot. People used to reject the existence of an unimaginable item. They refused God, who is unimaginable. But today in Science, Heisenberg proves the existence of uncertainty or unimaginability, owing to the limits of human capability. Today is the right time to introduce the unimaginable concept of God. Buddha kept silent about God because He did not like to introduce God through some unreal concepts. But, this led people to misunderstand Buddha as an atheist. Shankara introduced God as almost unimaginable by representing God as awareness. Awareness is almost unimaginable to an ordinary person. Mohammed introduced God as power or energy. Awareness is energy only. Thus, there is no fundamental difference between these two incarnations. But a common man cannot imagine God through that concept. God is represented by the energetic form as Narayana by Ramanuja or divine Father in heaven by Jesus. The

awareness or the energetic form is charged by God and thus, there is no lie even if it is considered as God just like the electrified wire is considered as current. But the entire awareness or energy or all the energetic forms are not charged by God. All the wires are not electrified. Angels, who are servants of God, are not God. Indra, an energetic form, was not God as proved by Krishna in the Bhagavatam. The energetic form is imaginable but not perceivable. It appears only to the mind. It appears to the eyes also, but very rare. Even if it appears to eyes, the time of appearance is very short and so it is not congenial for preaching the knowledge. Therefore, the materialized form is necessary. The human body is the best suitable form for such purpose. A statue or photo can be also perceivable and God can charge it also. But such photo or statue cannot preach. It can preach also by the superpower of God. But it becomes quite unnatural. The unnatural means create tension and fear, which are not good background or conducive for receiving the knowledge. Such form cannot mix with humanity freely to preach the knowledge. Therefore, the concept of Krishna as human incarnation (*Manushim... Gita*) was more stressed by Madhva through Rama and Hanuman. Krishna, a human form declared that He is God based on the concept of electrified wire. The same concept of “*God in flesh*” was introduced by Jesus, who stated that He and His Father are one and the same.

Suppose you have started a school with first standard and you are not admitting anyone into the next second standard from outside. Then you are teaching only to the first standard, though you are a postgraduate and can teach up to the 10th standard. To start the second standard in that year, majority was not available. You will teach the same students next year in second standard in another full section. Meanwhile if one or two students worthy of second standard approach, you will guide them personally. Same was the situation. Whenever the human incarnation came, it was dealing with the majority as a section and the lesson pertaining to that standard was only taught. He taught a few devotees of high standard personally but that was not carried on. Therefore, today you think that the preaching of God in the human form on that day was only the first standard. Today, majority is available due to the development of logical faculty and so the high standard is opened as a section.

The final Truth of God is that He is fully unimaginable and beyond the limits of intelligence as He is beyond the four-dimensional space-time model of the Universe. One should digest this truth, which is the final. Earlier also, some Prophets might have told, “this is final”, which means that the limits of the subtle nature of medium is final. There cannot be

anything more than “unimaginable” item. But, among the media, there can be also a stage where the medium cannot be more subtle, in which God exists. Let Me make this point clear. The human body is imaginable and perceivable easily. The energetic form or formless energy is perceivable for a short time and imaginable on concentration. The awareness is not at all perceivable and imaginable on concentration (*Drushyate tvagrayaa Buddhyaa...* Veda). Thus, as you travel from matter to energy and to awareness finally, the subtle nature is increasing, which is gradually indicating the unimaginability. Thus, the awareness is the best representative item to preach the real nature of God. Shankara used it for preaching the real nature of God. God need not be awareness or need not enter the awareness to wish something. God can wish even without being the awareness or even without taking the aid of awareness. When we say “God wished like this”, it is only for the convenience of our sake to understand, we assume God to be awareness or entered the awareness as the medium. For our requirement of understanding only, God charges awareness. But, all the awareness is not charged by God. Moreover, the awareness is not continuous like the inert energy. Awareness exists only as discontinuous bits. All these bits are not God and also not charged by God, because in such a case, no bit (human being) needs any spiritual effort. If you take God as the continuous and homogeneous inert energy, pervading all over the cosmos, there also the above problem is not solved, because any bit of energy (bit of awareness i.e., human being) is already God! Therefore, a particular bit of energy (bit of awareness) is charged by God, called as Father of heaven or Ishwara.

There is a requirement for human beings for such God-charging of a limited energetic form with a bit of awareness in it after the human beings leave this gross body and enter into energetic bodies. For such energetic bodies of souls, which are also limited energetic forms with bits of awareness, a similar bit of awareness limited to an energetic form charged by God is required for worship or preaching in the upper worlds. The similar requirement exists in this world for souls limited to materialized human bodies. The human incarnation is formed to meet such requirement for the same purpose. Therefore, formless – all pervading – energy need not be charged by God, to pervade all over the world for controlling the world, because the unimaginable God can control the world without pervading all over the world. All pervading awareness is not at all acceptable, because, it is against to the practical experience. All pervading inert energy is possible but it is also not required, since the unimaginable God pervades all over the world without being the energy, in an unimaginable way. God can do

anything without being the power. Therefore, the awareness or energy are only the representative items used for our understanding of God in the earlier stage. But a limited energetic form or a limited-materialized form (human body) with a bit of awareness in each is charged by God, called as divine Father or human incarnation respectively to preach us in a natural way without using any superpower unnecessarily and unnaturally also to avoid excitement in us. Awareness and matter are also forms of energy only. Energy is the final and the only item of medium for God. From the point of medium, Mohammed told that it was final. From the point of real nature of God, unimaginability is final. Every Prophet said that it was final for that category in that time. The teacher says, "This is the final lesson". It means that it is final for that year and for that standard. It does not mean that that year is final in the stream of time or that standard is the last standard.

The unimaginability can be final for all times and for all standards, because there can be nothing further than the unimaginability. Even the most difficult-imaginable item cannot be the unimaginable item. No great number can be infinity. In that case, what is the use of catching the most subtle and inconvenient medium, which will not serve your purpose fully? Why to select very very thin wire, when such wire is also a medium for the current and not the current directly? Why awareness or energy, which are also media only? Why don't you accept the most convenient medium, which is the human form? ***You are only catching more and more subtle medium, which is only a created item, but not the creator.*** You are neglecting the cotton shirt and catching a costly silk shirt, which is also not the person wearing the shirt. You are catching an angel and sometimes a ghost also, which is simply the energetic body and feel that you have caught the real God. People neglected the human form of God, Krishna, and started worshipping the simple energetic form without God, called as Indra. You leave Me in the cotton shirt and worship My silk shirt without Me, hanging from a hanger! Some worship the silk threads or the silk wool as Myself and these are those who worship the formless energy or power or awareness as God. Some people worship My cotton shirt only (without Myself) as Myself. These are those, who worship statues or photos as God. All these are the representative items for God and act as good teaching aids for ignorant people in the beginning stage as said in the Gita (***Sarvaarambhaahi...***).

Therefore, you like Me either in the silk shirt or the silk shirt alone or cotton shirt alone but never like Me in the cotton shirt, because you are in the cotton shirt, due to the principle of repulsion of likes. But there is no

other way than to come in the cotton shirt only like you, to preach you without causing any tension or fear of excitement in you, which is an essential pre-requisite for good transmission of knowledge. My superpower is exhibited if I come in any other way, in which case, your attention is diverted to exploit Me for momentary boons. In such case, your devotion to Me gets poisoned by selfishness, which cannot generate grace on you. My friend! What can I do? I am sorry because there is no other way than the path of human incarnation. This is the meaning of the statement of Jesus “*one can reach My Father only through Me*”. The word “Me” means the then human incarnation. My dear friends! My dear devotees! Some generations back, I started this school and you are coming up year by year. I was coming in different dresses named as Krishna, Buddha, Jesus, Mohammed, Shankara, Ramanuja, Madhva, Mahavir etc. and today, this present human body is called as Datta Swami. Those, who were in My contact in the previous generations, can only appreciate Me while I am alive. Many will appreciate Me when I leave this body. This is not new, because this is the same old history that repeats in every generation. At last, all of you be happy because I was not cursed by people like Gandhari as in the case of Krishna, or not killed like Jesus by crucification or not killed like Shankara by black magic.

Method of Propagating this Divine Knowledge

The Trusts of this mission will be extensively supported in future beyond your imagination. Rome was not built up in one day. Dedicate yourself to the work and do not worry about the result. All the students of the same class taught by the same teacher are not getting the same rank. Some pass with distinction, some pass with first class, some pass with a third class and some fail. The heterogeneity will be continuous in this system of universe like various roles fixed in a picture for a better entertainment. The entertainment is only secondary and incidental, because we are always putting efforts continuously to uplift the entire humanity as the primary aim.

When the Trusts of our mission get full support in future, you must do everything with full analysis. You welcome anyone to support our mission in anyway convenient to him or her either in the form of sacrifice of work or fruit of work. The sacrifice should be without aspiration of any fruit in return and without any force or fear and without any emotional decision. If the sacrifice is based on the result of convinced intelligence, such sacrifice will be permanent. Emotional sacrifice is momentary. Peter was emotional before Jesus and could not stand firm at the end with Jesus. Judas was

attracted and deviated by the conventional priests, who opposed the then human incarnation of God present before their eyes due to jealousy and harmed Jesus. He was also personally hit by jealousy, even while staying with the Lord in human form, which was expressed when a lady was worshipping Jesus by applying the scent. The hidden jealousy and egoism in Judas was exploited by the then conventional priests, who always liked dead prophets and never liked a living prophet due to egoism and jealousy. They wanted their fame and worship in the name of invisible God or invisible dead prophets.

Therefore, one should follow the path only after thorough analysis and should not jump suddenly. Sacrifice should follow the determination by the intelligence, which is called as “Buddhi Yoga” in the Gita. Do not appeal to mind or heart, which will be momentary. Always appeal to intelligence (Buddhi). Mind gives thought (Sankalpa) but shortly you will find deviation (Vikalpa). But Buddhi (intelligence) gives determination (Nischaya) after thorough discussion with logical analysis. Determination will lead to permanent practice and no deviation can take place. Appeal to the intelligence is the royal dignified path. Appeal to the mind or heart by some pitiable kindness is the path of a beggar. Do not kindle the kindness and emotional love for propagation. Do not show some fruit in return from God for the propagation. Do not attract them by offering food or money for propagation. Help the beggar of any caste or any religion, if he or she is incapable like a child or an old person or disabled or diseased. Save the life of even an atheist by giving food because if the life is saved, he may change later on. Help the capable poor people including atheists by a job or technical education for their livelihood because the human life is precious and has a chance of change or betterment in spiritual path once a peaceful life is attained. Propagation of spiritual knowledge should be primary and helping the poor is only a secondary item like providing boarding and lodging to foreign students in a college where the academic program is primary. All the souls are eligible for the spiritual knowledge whether poor or rich. All the students go to the class, whether they are day scholars or hostellers. Poverty and problems are only to mould the sinners and not for revenge. The good side of punishment must be realized. ***The poverty and problems disappear once the grace of God dawns, since their purpose is over.*** The grace of God comes only by practice in the right spiritual path and this is possible only by the right determination of buddhi and which in turn is possible only by the right spiritual knowledge. Thus, the root source of all solutions lies only in the right spiritual knowledge. If the same is misinterpreted and poisoned by selfish scholars and selfish priests, the same

knowledge leads to wrong practice and subsequent punishment for change. Therefore, God shall be pleased, if you can put up all your efforts in propagating the right knowledge by logical interpretations and I assure you that everyone of you shall sit on the right side of God on the divine throne in future in this world as well as in the upper world.

An atheist should not become theist just for food or money or the job offered by you or the professional education offered by you to get a job. Such conversion is not real and permanent. Do not kindle the emotion by showing or explaining the story of the crucifixion of Jesus. Do not kindle the attraction towards the physical appearance by showing the beautiful photos of Krishna etc. Such means used for conversion are not real and permanent. ***The conversion of mind or heart is not real and eternal.*** Do not attract a person in problems by offering solutions through prayers and songs and using the superpowers of God for solutions. The faith developed by such ways will not stand forever because God will not answer always for the prayers and songs and crying with tears. People become addicted for such ways. The child will weep every time for the chocolate, which is habituated for that path. The child intensifies the process of weeping if the chocolate is delayed! Initially, the child is attracted by chocolates to go to the school for some days. The child has become young person but did not cross the first standard of the school, because the child concentrated only on the art of weeping to get the chocolates. The person became postgraduate and even a Ph.D. degree holder in the course of begging and weeping for chocolates. The person became an exceptional scholar and developed several talents in praising the Lord, crying for the Lord, singing and music on the Lord, meditation and concentration on the Lord with mind, chanting the name for millions of times, writing the name of Lord for millions of times, chanting some letters (Bijaksharas or mantras), drawing some design diagrams on metallic plates (Yantras), doing worship following certain special ways of technology (Tantras) and so on. These discoveries and developments are tremendous and as many as the developments in Science and Technology! Ofcourse, all these are good psychological ways of solutions in treating certain psycho-patients with fixed notions to give mental relief of stress and confidence. All these ways are good, if the person is without aspiration of any fruit from God in return. Such love is real. But the real love is expressed in terms of sacrifice of work and sacrifice of fruit of work as seen in the case of your love on your children. If such practical expression exists, all the above theoretical expression of love through words and mind can be associated as a plate of meals is associated with a cup of drinking water.

Therefore, in propagating the divine path, you should appeal to anyone only through knowledge and logical analysis and systematic scientific approach. Avoid all the above means, which are theoretical and political ways of exploitation of one's weakness. God is certainly above science and logic, because He is beyond creation and nature. But, God follows always the ways of nature, which are logical and scientific, following the path of justice. In a rare and exceptional case, He uses the superpower, which is also not against the justice. He suffers for your sin and thus, the justice of wheel of deeds is always upheld by Him even in the exceptional use of the superpower.

God - The Greatest Scientist

If you observe the logical design and scientific management of this creation, you will say that He is the greatest scientist. He will never violate His own rules of nature and science, which is His very psychology. The superpower (Maya) is also a deeper stage of science (Prakruti) only as said in the Gita (*Mayamtu prakrutim...*). A wonderful design with a logical plan (Maya) beyond our imagination exists as the basis of this nature, which is understood by us superficially (Prakriti). When you go deeper and deeper into science, the logic continues but at a stage, your capacity to understand it fails. That does not mean that the logic vanished at the deeper level. The capacity of your intelligence to grasp that deeper logic only is vanished. Maya is not failure of logic but a deeper and deeper subtle logic, which can be understood only by the God, who is the greatest scientist. The logic and science continue in more and more subtle way but the limits of grasping power of human capacity end at that level. A schoolboy cannot follow the quantum mechanics or wave mechanics dealt at P.G. level. The schoolboy says that the subject is beyond logic. According to a foolish student, there is no logic in that topic at that level. It is not true. His capacity of logic at his level failed to understand that and this does not mean that the subject dealt at Postgraduate level is without logic and that all the Postgraduate students are beyond logic! More and more revelation of divine knowledge comes out from God, as your capacity of grasping power increases more and more. ***God will not reveal the higher knowledge if your grasping power is low, because you will say, then, that God is beyond logic, which means God is mad.*** You should say that God is beyond your level of logic. God is quite logical at His level. The gap between your level of logic and His level of logic is called "***Avyaktam***" or unimaginability of logic, which is the unbreakable ignorance. The Veda says the same

“*Avyaktat Purushah Parah...*”. The Gita also says the same “*Maam tu veda na kaschana ...*”

Scientists say that they will reach the level of logic of God (Maya) by tomorrow, but tomorrow always remains as tomorrow only. Scientists are egoistic due to jealousy at this point, because they are not accepting God as greater than any scientist. When Einstein presented his paper on Theory of Special Relativity, no scientist understood it except Einstein himself. But all of them respected Einstein. Then, why don't they accept and respect God? A miracle done by the Lord is only the demonstration of existence of deeper level of science or logic. Just like conservative religionists discard other religions, conservative scientists discard the miracle as magic or illusion, because nothing should exist beyond their level of logic. For a school student of physics, a sophisticated electronic instrument is also magic or illusion because he cannot understand the level of science pertaining to that instrument. The uncertainty of Heisenberg also should be magic or illusion. All the great scientists believed in God, because of their lack of egoism and jealousy towards a greater concept.

Therefore, you should convince anybody through logical and scientific analysis only, which alone can bring out the true interpretation of all the universal scriptures and not by any other means of emotional and exploitation methods. Then only invite them to participate practically in this divine mission, which alone can please the Lord.

My dear devotees! I love all of you from the deepest level of My heart. I also like to wash the feet of all of you, as Jesus did on His last day. I like to wash the feet of all of you with My tears of love and gratefulness for your faith shown on Me. Never fall into the clutches of the egoism. Aspiration for fame is also a partial effect of egoism only. People will praise you as Gurus. Immediately pass on all the credit to God and take the defects on to you. God will be pleased with you.

[When I analysed the story of Saktuprastha, one person asked Surya (Mumbai) that whether he should not pay the phone-bill also and be on the road.]

Swami replied: This is a very long jump and it shows the fit of anger of that person by which the analytical faculty of intelligence is blocked (*krodhat bhavati...* Gita). Let him first realize that I have not created a concept and then created a subsequent story to support that. It is a famous story of the famous epic of the Mahabharata written by sage Vyasa. Let the person put this question to Vyasa. Moreover, I ask one simple question. Who asked you to be on the road? Did anyone compel you? You reject Brahmhaloka and then the corresponding test is also totally rejected. You want to become IAS officer on one side. At the same time, you shout,

“Should I read up to midnight without even sleep?” Fantastic. Who compelled you to join the IAS coaching? You want the fruit but at the same time, you don’t want the difficulty in the path. You want to go to heaven in the path of roses, which only leads to hell. The path to heaven is full of thorns. Choice is yours. No one compels you to join IAS coaching.

The concept I have drawn from the existing famous story is quite natural and is clear. This concept is the Veda, which is stolen by the mis-interpretter, who is representative of the demon Somakasura. I am killing the misinterpretation–demon and uplifting the spiritual knowledge from the Bharatam, the Ramayanam, which are considered as the Vedas (*Vedah prachetasat, Bharatah panchamovedah*) and the Bhagavatam, which is the climax of the Veda (Vedanta). Somakasura means the wine-evil. Selfishness and attachment to family is the wine that is stealing the spiritual concepts. By this wine, people are robbing the money of even poor good devotees of the society today. From the story, you have to fix the complete sacrifice (*Sarvakarmaphala tyagam* – Gita) as the goal. Then, you will be able to do some sacrifice atleast. If 100 marks is pass mark, everyone will secure at least 40 marks. If 40 marks are kept as pass mark, many score only ten or twenty only. Let the goal be highest. Highest is the only absolute truth. Atleast realize the highest goal in theory and put efforts to achieve it. At least in some births, you will achieve it. God grants re-human birth for any soul, who puts constant efforts. God will encourage you, if you are really trying.

You must realize that the sacrifice is of the fruit of work or work, which is practical. Sacrifice of words and feelings is of no use because God can never be fooled. I put one question to that person. Suppose in the place of God, your wife or child is present, will you not be on the road for their sake? Certainly, you will sacrifice practically to any extent for their sake. Boys and girls are sacrificing even their lives for their love. But, when God comes to the picture, all questions and practical difficulties come. Why? The answer is very very simple and straight. You do not have the real love on God. But, you want to get all the benefits from the Lord here and after death. For that, you show all sorts of arts of artificial love. Who asked you to love God? Did ever God ask you to love Him? He has created equal facilities to all the souls including atheists. He has created a cycle of deeds (karma chakra), which is the legal constitution and according to it, you will receive the results. He has not done any injustice to you for not loving Him. Sometimes, I hear some people telling, “I have no time to think of God. I do not bother about God.” Well. God is also not bothered about you. If you care a pin for God, He will not care even a millionth pin for you, because in

His eyes, this entire earth is not equal even to a pin-tip. It is you, who is approaching God every time for some favour. It is you, who is bothering Him always to break the legal way and protect you. Yes. He does it. The kindest Lord pays for your sins through human form and protects you and the justice simultaneously. For doing that, He wants your pure and real love. You may plead that you do not have that much pure and real love. No. No. No. You have it, which is shown on your children. Give atleast a drop of it, proving that God is really to be loved, though not equal to your great child. Atleast stop this hypocritical love and stop asking Him for any favour. Follow the path of justice and still, if you can love Him without aspiring any favour from Him; that is real love or devotion. You love your child, even if it beats you. Don't say that it is impossible. It is impossible only in the case of others including God. First you start loving and serving the people, who are other than your family, to get training in that path. Atleast do not grab the money of other people by cheating. Business is also a licensed way of cheating others. Even if you are not loving and serving others, do not grab their hard earned money by corruption. First, you stop harming others. Then, you start loving others. Then, you start serving others. Now, you are trained well and you are ready to love and serve God, like Saktuprastha.

Money is the root knot. It catches your throat. Therefore, the Veda says “*Dhanena tyagenaikena...*”, which means that sacrifice of money alone decides your love on God. Real love can be expressed only by money and work (karma samnyasa and karma phala tyaga). Without these two, other ways are only hypocritical. If these two also exist, then, other ways get life. Otherwise, they are dead items only. Guna is theory. Karma is practice. Theory should lead to practice. Otherwise, mere theory is only hypocrisy. The four castes in spiritual path are decided by theory and practice only (*guna karma vibhagasah* – Gita). Saktuprastha is the real Brahmana (or Brahma Jnani), who sacrificed all the fruit of his work for God. Dharma Raja is Kshatriya, who could only do partial sacrifice of wealth in doing Asvamedha. Dhritarashtra is Vysya, who has good theory but zero in practice. He recognized the Lord Krishna but did not give even five villages, even though the Lord is asking. He has full power to give but escaped nicely by pleading his false incapability in going against his son. Duryodhana is a shudra, who did not even recognise the Lord and was greedy for wealth of even his own brothers. Thus, caste is not by birth, but it is by the qualities and practice (guna karma). Swami Dayananda, who is also human incarnation, preached about this valuable concept. Every great

preacher is incarnation of God because the Gita says the same (*Yadyat vibhutimat...*).

Buddha kept silent about God. This means that God is beyond words, mind and logic as said in the Veda. Buddha means the Buddhi or Jnana yoga that speaks about the absolute God. Thus, He is the greatest incarnation of God. If one thinks Him as atheist, there can be no better fool. Mohammed showed the formless medium in which God exists, which is energy and this is presented as awareness by Shankara, because basically energy and awareness are one and the same. The Prophet itself means human incarnation. Prophet is carrying on the message of God. The divine knowledge is in Him. Is He not greater than other human beings? Message of divine knowledge is the characteristic of God (*Satyam Jnanam* – Veda) and so we say God is in Him. Why do you deny it, when God is omnipresent? Then every human being should give the same message of God, since God is omnipresent. But, why Mohammed alone gave it? Because the power of God or knowledge of God is in Him only. Then, the power of God, in the form of knowledge, is not omnipresent. In any case, you have to accept that either God or His Power is only in Prophet Mohammed. That is what the human incarnation is. You are fighting with us, without analysing the concept of human incarnation. Thus Buddha, Mohammed and Shankara have preached the single phase, which was essential to the level of the followers at that time. The concept of human incarnation was well established by Krishna and Jesus. You can find all three branches of Hinduism (Advaita, Vishishta Advaita, Dvaita) in Christianity because Jesus told that He and God are one and the same (Advaita), that He is the son of God (Vishishta Advaita) and that He is the messenger of God (Dvaita). The stage of philosophy was expressed according to the required stage of the people of that time.

Just now, Lakshman (Mumbai) told Me that Surya told him that atleast once in a lifetime, the total sacrifice should be done. But, Surya has already done that. One day he removed all his earnings, which are in the name of his son and deposited in the bank of our Trust. His wife, who is a good devotee of Me, also quarrelled with him for that act. He did not even inform Me about his sacrifice! Only later on, it was known from his wife. Is he not Saktuprastha really? Unfortunately, I am not the Lord in human form. Had I been the Lord, I would have sent him to Brahma Loka. Atleast, I pray the Lord to give him Brahma Loka, when he leaves his gross body in course of time as per the rules of nature.

Do not bother that you are unable to practice the highest truth today itself. Atleast accept the truth in theory. That first step is sufficient. One day

or other, either in this life or in some future life (human life is assured for anyone who tries constantly), you will succeed. If you accept theoretically, you have put your foot on the first step of right path. Journey and achievement of goal are inevitable. It is only a matter of time. But if you deny the truth even theoretically, you are in the wrong path. You want immediate fruit and so you want to lower the goal. You want to sleep at 8 PM and want to become IAS officer. You want 40 marks as pass! You think that you can get the 40 marks and pass. But My dear friend! If you keep 40 marks as goal, you will get five or ten marks only! Actually 100 is distinction and 40 is a pass mark. But, we have kept it as secret and say 100 marks is the pass, so that you will achieve 40 certainly while trying for 100. This is called as Arthavada (which means a statement created for a purpose) in the Veda. It means a spiritual secret like the business secret. When you get five marks only and feel discouraged by seeing at 100 mark goal, then, in your case, to encourage you, we shall say that 40 marks is the pass-goal. Therefore, Acharyas know to close and open the secrecy of truth according to the condition of the student. In some context, truth has to be opened and in some other context, truth has to be covered. This brought the difference in the preaching of the human incarnations, which was based on the difference in the stages of different people, they faced in their times. If you realize this practical problem, you can easily realize that there is only one God in all the divine human incarnations.

Grace of The Lord - Pleasure of The Lord

Reply to some phones from USA: To get the grace of the Lord is more important than to please yourself with the worldly pleasures here, which includes fame. To please the Lord is more important than to get the grace of the Lord. The sages tried to get the grace of the Lord to save themselves from hell through penance. But, the same sages in the form of Gopikas tried to please the Lord even by going to hell by offering the foot-dust to Lord Krishna. Therefore, the Gopikas are treated higher than the Lord by the Lord Himself and the life of the Gopikas is more sacred than the penance. The Bhagavatam, explaining the life of Gopikas, should be the highest aim of this human life. All the greatness of the Bhagavatam is due to Gopikas only. Radha, who even became mad in the love of God, stands as the queen of Gopikas. *Grace of the Lord indicates selfishness in us, whereas the pleasure of the Lord indicates the sacrifice in us.* Thus, the final stage of Sadhana is only to end selfishness and reach the climax of sacrifice in the case of Lord. Some ignorant people reach the climax of sacrifice towards the society, which is foolishness. Sacrifice to please your

body and your family is more important than to please the society and this is Pravritti or justice. But the Lord is more important than your body and family and this is Nivrutti or spiritual field. You must know both Pravritti and Nivrutti and act according to the context. Fully ignorant people of Tamas quality cannot know the significance of both these fields as said in the Gita (*pravrittimcha nivruttimcha*).

[Some people are asking about their problems of sex and even homosex etc., which are limited to Pravritti. Some have expressed about their suicidal thoughts. A young fellow asked about his suspicion on the character of his wife, leading to high tension.]

One should not hide the problem of body before a doctor and should not hide the problem of mind before the spiritual preacher. Body and mind are inter-related and affect each other. If a wound happens on the body, one feels unhappy. Thus, body affects mind. If the mind is with stress, a number of chronic diseases start. Thus, mind affects the body.

First of all, one should know that the concept of sex should not be magnified and should not be given over attention. Sex is a biological need of the body like hunger and thirst. It is a biological issue at physical level because, when the food is taken, a part of it is supplied to the reproductive system, by which, it gives signals in the form of sexual desire for the growth of human race on this earth. It is created by God for this purpose so that the souls come down to the earth through the bodies created by sexual union. Thus, sex is a factor involved in the divine mission, which functions in a circular way by bringing down the souls to the earth and taking them away from the earth. Disease is another biological need for the body to disintegrate and liberate the soul for its journey to the upper world. This is the cycle of creation, called as karma chakra, which involves of taking the souls to the upper world for treatment and bringing down the souls after treatment. Birth is a vehicle in one direction running with the petrol, called sex. Death is the same vehicle running in reverse direction with the petrol, called illness. Petrol is one and the same and therefore, sex is a type of illness, which is in the divine service of God and should not be looked down or aversed. Sex is divine and its deity is Manmadha or Kama Deva, who is the son of Lord Narayana only. He is doing the divine duty following the path of Pravritti or justice. In the Gita, Lord said that He is Kama, following justice (*Dharmaaviruddhah...*). There is no need of shy in feeling hungry, thirsty, sleepy, spitting, urination, excretion etc., which are just simple biological, universal and routine activities. Sex is also in the same list, about which you should not think so much.

If you have understood the divine purpose of sex, there is no meaning in the homosexuality. It can be taken as a peculiar type of the biological

need, which has no divine purpose. Satisfaction of hunger by eating food is not the divine aim. To maintain the body for doing Sadhana is the divine purpose and hunger is a signal indicating the same point. Without knowing this aim, some people say, “What is this eating, sleeping, living etc?” It shows their ignorance about the main aim of the human life. According to many, the aim of the human life is to enjoy the life with the family and get name and fame in the society as a rich man or as a scholar or as a capable person etc. Many feel that they have lifted the Govardhana hill by earning money and by bringing up their children. They feel that their lives are fulfilled, when the circle of their friends and relatives appreciate them as a great disciplined person by uplifting his children. He wants appreciation from the friends and relatives by words like “How much educated and rich he is! Yet see his humbleness, humility and simplicity!” The poor fellow becomes unconscious by this hypnotic drug and helps them, whose aim is only the help from him. When the help is over, their suppressed jealousy comes out, who will be abusing him. Thus, his life is neither fulfilled in this world, nor in the upper world.

The sages saw Rama and liked to embrace Him. Is it not homosexuality? No. They will not have such feeling, which is unjust and unnatural also. It is unjust because, it does not serve the purpose of reproduction, which is the divine justice. It is also not a natural path of satisfying the sex hunger. They had beautiful wives and reproduced children, thus, serving the divine mission of the Lord. Moreover, they did not like to embrace Him in the same forms as males. They liked to embrace Him after transforming themselves into females. This does not come under Pravritti, because they have wives and children already. This comes under Nivritti in which the climax of love towards God called as devotion, which crosses all the limits of nature and justice. It is infinite love towards God, which is unimaginable. The context of such feeling is neither reproduction, which is divine mission nor the pacification of sex-hunger, which is a biological need. It is the unimaginable attraction of the heart of the devotee towards the Lord. This attraction is not simply based on the physical beauty of the Lord, which is meaningless, if analysed. It is the attraction of the heart of the devotee towards the total personality of the Lord. There is no distinction of male and female in Nivritti. It is the point between God and soul. The same soul can exist in a body of male or female. The attraction between the soul and God cannot be compared to the attraction between two souls. Thus, there is a fundamental difference irrespective of the biological sex, which is related to the bodies. “*Pumsaam mohna rupaaya*”

means that the sages are attracted by the divine personality. Moha means attraction and not sex. Kama is sex.

Chaste – Unchaste

The husband wants that his wife should not be attracted by other males, but he is attracted by other females. Similar is the case with wife. Shri Rajaneesh attacked this issue in this way and such approach is only partial. What about the case in which one is attracted to the side while the other remains chaste? You cannot generalise the case of some people to all. Here is a person, who is very loyal to his wife but she is attracted by somebody else. Shri Rajneesh liberalized the concept by finding fault with the other side also. In general, he may be correct. But, what about a specific case? Ofcourse, this case may be otherwise, because tomorrow I may get a problem from a chaste wife complaining about her husband for his side attraction. Therefore, one should not misunderstand Me siding only chaste wives or only chaste husbands. The issue is if one side is chaste and the other side is not chaste, what should be the solution? The solution for this is again multi-dimensional and multi-stepped. First of all, I should question whether the marriage took place by the full consent of both the boy and girl. Sometimes the consent is given by boy or girl as a ‘no objection certificate’. But that is not sufficient for a marriage. It should have a positive certificate of intensive attraction towards each other. The attraction becomes permanent and real if it is based on the total personality. Mere physical appearance is only one factor. If the physical appearance alone is the basis, the love should reduce as the old age comes or if the appearance is spoiled by some illness or accident in life. Buddha was attracted to Amrapali in her old age to serve her!

The husband or wife gets attracted by a better ‘total personality’ of opposite sex, whenever met in life. Mental attraction is hidden by several people by controlling their words. Words and actions of body are inert and do not participate in the sin. When this body, which spoke or did some wrong activity is leftover here, the soul is taken to hell in some other energetic body, it is punished. If the body is a participant of the sin, it should be directly taken to hell and should be punished. Therefore, in the hell, the mind is punished through another new body. Therefore, the sin is in the mind and not in the body. Once the mental attraction is there, the sin is recorded. The words and actions of body are works of inert energy and matter and have no sin. When Sita was carried by Ravana, the body of Sita was fully touched by Ravana by force as per the Valmiki Ramayana. This was referred by Sita herself (*yadyaham gatra samsparsam...*). But such

attraction was not in her mind and therefore, she was declared pure by fire-God (Agni). Renuka got mental attraction towards a king on the banks of Narmada river and she did not touch him even by finger. But she was declared as sinner and her head was cut by her son, Parashurama. Therefore, after marriage, to get attracted by another person is a sin and the soul is punished in the hell. If the other side is also not chaste, will the sin get mutually cancelled and so no punishment to anyone? No. Both will be punished in the hell. Therefore, the philosophy of Shri Rajneesh in this point does not save the soul in any way.

To get rid of such sin and the consequent hell, the control of mind cannot be the true path, which is impossible. Some control food, but it is not a permanent solution because such feelings (samskaras) are precipitated from several millions of births. ***You cannot control the mind through the body, when the mind (samskara) is controlling your body.*** Such precipitated samskara, called as prakruti or nature acquired from millions of births, decides the course of action finally as said in the Gita (***prakrutistvaam niyokshyati..., Prakrutim yanti...***). The only permanent and real solution for this is to realize the real aim of the human life and turn to God. The attraction towards God is like a mega-tsunami in which the side attraction towards another personality disappears like a flood of river. No other side attraction can exist, when the divine personality of God appears. This attraction is totally different since it is the bond between God and soul and not a bond between souls. There is no aspect of male or female here. Rama went for golden deer, even though Lakshmana tried to stop Him. Here it appears as if Rama is more attracted by the female devotee compared to a male devotee. No. It is the climax of His love on the soul of Sita only and not on her body. The same Rama said to stop the war and was prepared to leave the life when Lakshmana became unconscious in the war. Here Rama neglected Sita before Lakshmana. This context shows the love of the Lord on the soul of Lakshmana, irrespective of the external body. In such tsunami of love on Lord, both justice and injustice disappear. If one realises this divine knowledge, he attains the Lord and crosses both good and bad (***Buddhiyogam tam yenamaaam, Buddhyaa yukto, Buddhiyukto jahatiha ubhe...*** Gita). Both the hell and heaven are thrown out when you approach the divine Lord as said in the Veda (***Punyapaape vidhuya...***).

The divine knowledge will make you realize that though this world is real for the soul, the bonds between souls are unreal and dramatic. The sage Astavakra preaches the King Janaka through “***Astavakra Samhita***”, in which, the sage says that the mother and son in this life are becoming

husband and wife in the next life! It is like a hero and heroine acting in two different roles in different pictures. We have two pictures running side by side in two theatres in which the same couple of actors acting as husband and wife in one picture and acting as mother and son in another picture! This bond did not exist in the past birth and will not exist in the future birth. That which was unreal in the past and will be unreal in the future is also unreal in the present according to Shankara (*Yadanityam Tat Krutakam...*). It is just a dramatic bond. Realize the main aim of human life and concentrate on that. You are unnecessarily worried in the side activity, which is just a change for recreation. Let her or him go to hell. Do not bother about it. There should be no tension in a game for a student. Game is just a recreation arranged for change. Do not be jealous on a classmate in a game. Be jealous in studies on the same classmate, because study is the main aim of your college life. Attractions are spontaneous, which can neither be created nor suppressed by force. A forced attraction by fear is not real and what is the use of such faith and love? In spiritual path also, the attraction to God should be spontaneous and natural without fear or force. Fulfilling the desires is the force. Fear is for the hell. Gopikas were prepared to go to hell in the love of the Lord and no force on the earth could deviate them from it. The attraction should be spontaneously generated in a free atmosphere without any attraction to boons and without any fear for the hell. In the human incarnation, the human form masks the real nature of the Lord so that a free atmosphere is created without fear and fulfilment of desires by using His superpowers. Such love is really sweet. God created this Universe and His main aim is to taste such real sweet love of His devotees. When the Lord showed His mega energetic form (Vishwaroopam), Arjuna shivered with high tension. In such state, can you even think of love? The love of Prahlada to Vishnu was spontaneous. His father tried to resist it and divert it to Lord Shiva. The resistance increased the devotion more and more. Therefore, the realization of the main aim of human life, the realization of the family life as a side activity for recreation of the soul, the realization of unreal dramatic bonds of family will remove all the tensions. The ignorance of the real aim of this life and the ignorance of the unreality of these bonds are responsible for these high tensions. A realized soul will laugh at such problems (*karma bandham prahasyasi ... Gita*).

Aim of the Human Life

This human life is very rare. Next human birth is still rare. The ignorance of real aim of the life leads to thoughts of suicide due to tensions

created in this unreal drama. Will anybody kill himself or herself really on the stage while acting a drama? Is he or she not a fool? Is he or she not mad? Suppose a student is defeated in cricket game and commits suicide. Is he not a fool? The game itself is a side activity meant for a change. This worldly life is just a side activity for change and one should not get even tension in this worldly life, not to speak of suicide!

Even the bond with your child is unreal because the blood from your body entered into the body of other soul. This external gross body is destroyed here and the bond is destroyed with that gross body. The soul of Abhimanyu in heaven did not recognise his father, Arjuna, for the same reason. The bond with wife is more unreal, which is formed due to touch between the two gross bodies, which are like the external clothes. The bond of the child perishes with the death. The bond with wife may die at any moment with divorce even within the span of this lifetime. The Gita says the same (*Ye hi samsparsajaa bhogah ...*). A realised soul will not entertain himself in such unreal bonds (*Na teshu ramate budhah* – Gita).

A king in Srirangam was attracted to the beauty of the eyes of his wife. Shri Ramanuja showed the eyes of the Lord, which were radiating with divine knowledge and the king was attracted to the Lord leaving his wife. The physical appearance of the gross body is external personality, which is temporary. The qualities of the internal subtle body (along with the causal body) constitute the internal personality. When the wonderful God charges the human form by entering the human incarnation, generally He charges the internal subtle and causal bodies so that the qualities become divine and wonderful. The qualities of co-human beings may be good but not best and wonderful. Sometimes God charges the external gross body also according to the requirement as in the case of Krishna, which may become wonderfully beautiful or even radiating, giving divine visions and Vishwarupam. Shirdi Saibaba was not externally beautiful, but His internal personality was divine, charged by God. God withdrew Himself even in the case of Krishna from the external gross body at the end. The internal body (subtle and causal) can be called as Brahma or Vishnu or Shiva according to the predominating quality of the subtle body. Various qualities arise due to various mixtures of these three qualities giving rise to various deities. In the Vishwarupam, all these deities were shown with the central three qualities. Whenever the wonder (Maya) is mixed with the medium (Prakriti), the attraction becomes highest. Wonder (Maya) indicates the presence of God (*Mayinamtu ...* Gita).

Do not worry about the sins of your close family members. Tell them once and help them in the analysis. Do not hate them and resist their side

attractions. Resistance will only increase the attraction. You are promoting it indirectly. You help them in analysis and still if they do not change, neglect them. In this world, the souls and five elements are real but the attractions or feelings, which are called as bonds are unreal. The actors, stage, dress, lights etc., are real but the story and dialogues, which together called as drama, are unreal. God, the absolute reality, is the source of both the reality and unreality of this world. When I say that the world is a dream, you should not mistake it and confuse by thinking that everything in the world is a dream. If you analyse your wife and child, their souls and gross bodies are real. But their subtle bodies, which are made up of feelings (gunas) are unreal. The vessel (gross body) and the water (causal body) are real. But the waves in the water (subtle body) are unreal, which constitutes the whole drama–dream. All the actors and the materials used in the picture-shooting are real. Only the story, dialogues and the feelings expressed like attraction and hatredness are unreal. The Advaita scholars misunderstand here and say that the entire world is unreal.

You are admitted in the college and your main aim is to get the degree. If you fail in the exams, your main aim is upset. Therefore, you should get tension. Similarly, you should have tension if the main aim of the human life i.e., to achieve the grace of God, fails. Except that, all this family life and relationships are only extra-curricular activities. In your college life, a game is conducted as an extra-curricular activity. Suppose you are defeated in it. You should take it sportively and not seriously, because that is not the main aim. Therefore, take everything in life sportively, because, this life is not the ultimate aim. If family life only is the goal, even animals and birds have their family lives. The speciality of human life is to think and achieve the grace of God.

Attraction should be spontaneous and natural. You can get real bliss in such love only. You are already attracted to the greatest Lord. Why do you wish that you should attract some other soul by your personality? If any merit is present in your personality, it is from God and not yours. Pass on the credit to God. Advise the soul attracted by you also to get attracted by the greatest Lord. That will protect you both here and as well as in the upper world. The Gita says that if any greatness is seen in any person that is from the Lord only (*Mama Tejomsa Sambhavam*). Sita is attracted to Rama always and Ravana could not divert her. Rama never tried or compelled Sita to be chaste for Him. In fact, after the war, Rama told Sita to go freely and select Lakshmana or Bharata or Vibhishana as her husband. But Sita felt so much that she jumped into fire. Rama did not jump into fire, doubting Sita! The inert body cannot be partner of the sin. Only the live

subtle body, made of qualities is responsible for the sin. Even though the body of Sita touched the body of Ravana, Sita was not sinner since it was against her will. Stating this Sita refused to sit on the shoulder of Hanuman, because she will not touch anybody except Rama consciously (*Yadyaham gatra samsparsam*– Ramayana). Therefore, attraction should be spontaneous and should not be compelled. Prahlada was spontaneously attracted to Vishnu. His father forced him to love Shiva instead of Vishnu. This does not mean that there is no devotee of Shiva, if Prahlada was not attracted to Shiva. Markandaya was as much attracted to Shiva as Prahlada to Vishnu. The love or attraction should be spontaneous and reasonless. God wants such love from the devotee. The attraction, which is not based on benefits in return is the real love. Therefore, since somebody is benefited by you, you should not expect love from that soul. You can expect gratitude. Love is beyond reason. Your love on God should not be based on the benefits you received from Him. You can be grateful for the help from God. But love is generated based on the personality. Sita loved Rama like that. Gopikas loved Krishna similarly. The weight of love is important and not the form of love.

People think that the eight wives of Krishna really loved Him. But when His finger was cut, it was Draupadi who cut the new silk sari for bandage but not the wives. Here the brother-sister love proved is more than husband-wife form. God sees the weight of love and not form of love. The cost of one kilo sugar donkeys is more than half kilo sugar horses. The cost is based on the weight of sugar and not on the form. The bond between Rama and Hanuman is only Master and servant, which has no relationship in our terms. But, the love in that bond was highest and Hanuman was rewarded with the post of creator i.e., God Himself. ***The mentality to attract other souls is egoism. The mentality to be attracted by God is divinity.*** When you never aspire to attract any soul, you will attract all the souls by the grace of God. When you like fame, you will be defamed as in the case of demons. If you ask, that shall not be given. If you knock, the doors will be closed. This is Nivrutti. The reverse of this is in Pravrutti for initial encouragement. For initial attraction towards God, some boons are granted, but it is temporary only. In the permanent advanced stage, love without aspiring any benefit in return is valid. Hanuman wanted to be the servant always. His devotion in this line was famous (Dasa Bhakti). But He was made the Lord of the world! Therefore, love without any aspiration for benefit and that which is based on the divine personality is only the real love. Such divine personality is only God. Always be attracted to Him. All will be attracted to you, because His grace will fall on you. Even then, let

your attraction to God continue without egoism. You will rise and rise and God will keep you on His head. Not only the world, even God gets attracted by you. That is love of Radha or Hanuman to God. There is no concept of male and female here. It is the concept of soul and God. Any soul is like a glass lens only. It shines by the light of that Sun only.

Whenever a soul wants to be attracted by other soul or souls, it is only desire for fame, which has its root in egoism. If one makes himself as zero, he will become hero, since the grace or power of God enters into him. Arjuna without Krishna was defeated even by hunters from the forest. When he was associated with Krishna, he defeated all great warriors and became the topmost hero. Hanuman is the greatest hero in every aspect because, He always thinks Himself as zero. He sat on a stone like a school boy, when other monkeys were expressing their capacities to jump over the sea. Other monkeys were posing as heroes. He sat silently making Himself as zero. But He became the real hero by the grace of God and crossed the sea just by one short jump! He declared Himself as the weakest monkey (*Mattah pratyavarah Kashcit* – Ramayana). Therefore, learn to be attracted to God and not to attract others. Desire for fame is also a wine to induce the egoism. When Vivekananda was roaming in the streets of America, nobody cared for him. When he stood on the stage, then also nobody was attracted to him. But when he surrendered himself to his Guru, the power entered him and he attracted crowds by the divine knowledge–showers! ***If you become the absolute zero, you will be made infinite hero by God.***

The gross body is inert and is like a cloth of the soul. Sex is the momentary happiness that is experienced by the physical touch of the two inert gross bodies. People use the word ‘love’ for sex. Love is the quality of subtle body (the inner item), which is made of qualities. Sex is the physical action of the gross body, like hunger, thirst etc., which is a biological function. Sex (kama) is related to body and love (Prema) is related to mind. Body and mind are mutually linked. Both sex and love are created by God for the divine work of reproduction of souls (dharma), which is the essential basis of His divine drama. All this is the issue between two souls only. After death, both sex and love disappear because even the recognition of the other soul does not exist any more. The love towards God is called as Bhakti, which is eternal, because the bond with God is eternal. Love is not eternal as it is limited to this birth only.

Sculptures on Temple Walls Remind Divine Purpose

The Veda shows the two ways. One is Pravrutti and the other is Nivrutti. In Pravrutti, the Veda advises the soul to marry for reproduction

(*prajatantum...*), which is divine mission only. In Nivrutti, the Veda asks the soul to do the work of God without marriage (*yadahareva virajet...*) because the soul is not interested in any other thing except God. Ofcourse, marriage and reproduction of the souls coming from the upper world and training them with good devotion to God is also divine work. The momentary selfish happiness present in sex is not considered, because it does not persist afterwards. Thus, it is participation of two souls like two colleagues in a job. The third soul takes a body out of it and appears here with its own line of destiny. The third soul is like a new trainee-employee for the divine mission. Even the Lord needs parents to come in human form to uplift the humanity. If the divine purpose of reproduction is absent, God would have not created the sex and love between two souls. Without realising this divine mission, the three employees forget the job and the employer and develop liking to each other, which intensifies into blind foolishness, called as Moha.

In the Jaimini Bharatam, there is a story that tells that in the kingdom of Babhruvahana, people think Lord even during their copulation in the nights. This means that they are remembering the purpose of the sex in the service of God. If this divine goal is realised, one need not feel shy and hide sex feeling as if it is a sin. This divine purpose is reminded by the sculpture that shows the union of couple on the walls of the sacred temples. The present westerners and ancient Indians do not feel shy about the sex and are frank without hiding the feelings regarding it. One need not magnify it and keep it as secret like divine knowledge (Brahma Jnanam). When you are doing some work in the job, you forget it and go home peacefully. Shankara had to indulge in sex to defeat the wife of Mandana Mishra in the knowledge of Kama Shastra. He forgot it and never carried on the feelings about it, because His mind was not on it. He replied to Goddess Saraswati about the same and told that He was pure while climbing the throne of 'Sarvajna Piitha'. When some devotees asked Me about the sex affair of a great saint, I asked them 'why don't you see the great works done by him? Are these silly things need any mention, which are just the biological functions? Why do you magnify them, which are not worth of even thinking? When you see a picture, do you see the excretion of hero in the lavatory? Why such scenes are not shot? Only the great works done by the hero are mentioned on the screen. A Nobel prize is not given to a person who controlled sex, which is also not denied to a great person because he could not control sex'.

The grace of God is also not related to sex for a householder, who is involved in the sex just for a few moments as in any biological function and

involves himself in God's work without caring for it. It is the mind that is related in this issue and not the gross body, which is inert. Scholars say "*Enaivaalingita kanta Tenaivalingita suta*", which means that the same gross body embraces wife and also daughter. The physical action is same. But the mind is different. The mind is responsible for the sin. Actually, here mind means the intelligence (buddhi) that decides everything. Buddhi is the driver of this chariot-body. The driver is guided by his knowledge in driving. Therefore, buddhi or the driver means the knowledge or Jnana yoga that ultimately decides the sin. Only analysis can decide the sin (*Buddhiyukto...* Gita). This knowledge that comes from God alone is correct. Therefore, God decides the sin.

Brahma created the first soul i.e., Saraswati and married her. The other souls are generated from that divine couple. This story is mocked, that the Father married His own daughter. You are telling that all of us are created by God and that He is our divine Father. Then all of us are brothers and sisters only. How the marriage can take place in the creation? Now, the mockers should mock at themselves. The rules are created by us only in course of time, but they are valuable after framing only. There is no concept of sin if you realise that Brahma, Saraswati and all the souls are involved in sex to help this drama and entertains God by bringing down the souls from upper world and provide them the external gross bodies like dresses for drama. If we realise that the very process of sex is only for this divine purpose and that it is a divine process created by God Himself, there is no point of sin. When the creator is forgotten and when the purpose of our creation and existence for the sake of the entertainment of God is also forgotten, a life without sex is also a sin only.

This world is Mithya, which means almost unreal because its reality is negligible. The existence of a tiny cut on your shirt is negligible and you will not count its existence. This entire world is almost unreal for God and is like a daydream. All the five elements viz., matter and energy are almost unreal in view of God. The soul is made of tender and weakest energy called as awareness (chit), which is nervous energy flowing in most delicate matter i.e., brain and nerves. This nervous energy is almost negligible before the physical matter and inert energy and this physical matter and energy are negligible before God. Thus, the soul is twice negligible for God. The most negligible item of this world is the soul. The qualities or feelings (gunas) are like waves of soul. They are negligible before the existence of soul. The water associated with some kinetic energy induced becomes a wave. The wave represents that kinetic energy. The physical existence in terms of visibility of energy is negligible before the matter.

Thus, the wave representing energy is also not completely unreal and can be called as Mithya. The subtle body made of these qualities is Mithya before the soul. Thus, a dream made of feelings is Mithya before a soul. What are these bonds like parents, wife, children etc.? These bonds are only just feelings, which are waves of the nervous energy. A father and daughter or a brother and sister separated from the beginning met in a foreign country and got married. Later on, they realised and could not continue as couple. The daughter of sister is married but the daughter of brother is treated as daughter. In some other region and religion, this system is reversed! It is the wave of mind or feeling that is the essence of a bond. Therefore, all these bonds are almost unreal (Mithya) for a soul. Why there should be tensions, murders and suicides for the sake of these almost unreal bonds? Why there should be corruption for the sake of these almost unreal bonds and go to hell for the sin of corruption? It is these bonds that form the meaning of the word 'world' for the soul, when the world is said to be Mithya and not the physical world. This is the essence of the preaching of Shankara, which is misunderstood and the soul treats the physical world as unreal! An ignorant soul thinks that these bonds are real and undergoes tensions.

A paper and pen are sufficient to give a certificate. Similarly, the knowledge and devotion, which are also made of nervous energy, are sufficient to attain the grace of God. The attachment to wealth is also a bond like the bonds with your family members. You are sacrificing your attachment to wealth and family members for the sake of God. Already the wealth and your family members are the immovable and movable properties of the Lord. For the sake of God, Shankara sacrificed the attachment to His mother and not sacrificed the mother because she is already a part of the movable property of the Lord. Similarly, Gopikas sacrificed their families and butter (wealth) for the sake of the Lord and here also sacrifice of their bonds is the point. All the game is only with these feelings (bonds), which are almost unreal and not with real things. Therefore, there need not be any tension regarding the bonds. Your bonds with other souls are unreal compared with the bond with God, just like the bonds in the drama are unreal compared with the bond with the owner of the drama. The dramatic bonds change from one drama to the other. Similarly, the bonds with your souls change from one birth to the other. The bond with God is real and eternal because, even in Maha Pralaya (the final dissolution of the creation), the souls exist in God, which are controlled by Him always. The Master-Servant bond exists always, which is the essence of any other bond also.

I have come down to preach and reach each one of you here. I am impartial from My side. Your attachments depend on your own merits and defects. I am controlling My fame as long as I am alive, which will rise like a Tsunami after My exit. There is a reason for this. To accept the human incarnation itself creates the seed of egoism and jealousy. If the human form of God becomes famous while alive, the seed of egoism and jealousy will grow like a huge tree even in the heart of the closest devotee. Priests accepted the past human Prophets. But, to accept Jesus as Prophet in live form, jealousy entered as seed. Jesus was drawing crowds by His divine knowledge and the growing fame of Jesus developed the jealousy more and more, which lead to His crucifixion. Even His closest devotee betrayed Him due to jealousy and egoism. God is not fond of fame because He is bored with the fame in the upper world. Only human beings are fond of fame. God enjoys defame, which is not available in the upper world. Crucifixion was defame and the Lord enjoyed it well here.

I was keeping silent about such issues of “Pravrutti” from a long time on the questions related to such problems of sex. But recently I got a phone from one person from USA and the person told “Swami! I read Your messages through emails. I am newly married. My wife is side attracted. I am chaste and like to commit suicide. Please advise me through Your spiritual knowledge.” I told him to wait and see My message on such issues. The story of Saktuprastha is a train from earth to heaven (I mean Brahma Loka). This message is a train from hell (Patala loka) to heaven, so that anyone can get into this and reach the other terminus. The Gita says “*Apichetasi papebhyah...*”, which means that even the greatest sinner will reach the Lord following the divine message i.e., the Gita. Similarly, Jesus showed the path of divinity even to a condemned prostitute.

I once again tell you to realize the main aim of this human life and forget the insult in the side activity. For a student, the education is the main activity and he should be upset if he fails in the unit tests. But, he should not be worried, if he fails in a game conducted as an extra-curricular activity in the college. All this worldly life is only a game of extra-curricular activity only. If you fail in your efforts to achieve the grace of the Lord, you shall get tension because the spiritual effort is the main activity and aim of this human life. Othello killed Desidimona and ended his life also doubting her character and his doubt was actually unreal. But I assuredly tell you that this entire worldly life made of these unreal dramatic bonds is really unreal and even if Desdimona is wrong, if Othello is a realized soul, he will neglect the total issue as an extra-curricular activity. Love in free atmosphere alone is worthy and in a compelled atmosphere,

the hypocritic love is useless. Before matter, energy is negligible because energy condensed is matter. Before energy, awareness (soul) is negligible, which is the weakest form of energy. Before awareness, the feeling is negligible, which is only the wave of awareness. Qualitatively matter and energy are one and the same energy. But quantitative difference brings the negligence to be treated as almost unreal (Mithya). These bonds are feelings only and you can laugh at these bonds as said in the Gita (*karmabandham prahasyasi*).

Replies to Phones from USA: Whether it is homosex or heterosex, do not give much attention to it. Try to control the homosex, because it is unjust since there is no reproduction and it is unnatural way of pacification of sex-hunger, which is as good as any biological function. In any case, do not give much time and energy in thinking about that momentary extra-curricular activity. Let that moment be spent as a moment spent in excretion etc., which is inevitable to the body. That point is not a problem of Pravrutti also since you are not disturbing the society in any way like the corruption or communal war. It does not stand as an objection to the spiritual path in any way. It is only a laughable extra-curricular activity. Suppose a college student is playing with a small child. The spectators will laugh at it. But that has no connection with the main activity like attending the classes and writing the unit tests. Therefore, do not waste much time for such meaningless points. I assure you that your spiritual life has no link with that in any way. *God simply smiles at it but will not be angry on it.* Regarding the issue of heterosex and suicide the same argument holds good. Try to preach your wife regarding the justice in Pravrutti especially when you are loyal to her. Attract her mind to God so that all attractions including attraction to you also are diverted to God. The grace of God on her will not only protect her everywhere but also will protect her husband and children. It is meaningful and useful diversion. *Do not wish that her side attraction should disappear and attraction to you alone should remain.* Such wish is selfishness and egoism mixed with ignorance. If such thing is to happen, that should happen spontaneously in a free atmosphere only and not by force or economic attraction or fear of hell. There is no real taste in such unreal apparent love. In fact, Rama encouraged side attraction in Sita after war! But, Sita refused and jumped into fire even for hearing it! That is the real spontaneous love, which is really enjoyable. Rama did not commit suicide doubting Sita. He did not try to attract her but He was spontaneously attracted by her.

In any way, all this is a momentary extra-curricular activity, which has no significance at all. Therefore, neglect that point after certain level

and concentrate on the main activity. When Jesus was carrying on the cross, people were weeping about Him. He asked them to weep for themselves and for their children. What does this mean? Even the death is a momentary side activity like changing the old dress as per the Gita and that point is inevitable to anyone. Whatever may be way of death, it is inevitable like the biological function. Therefore, that point need not be concentrated. Whether you are killed or you die naturally, death is one and the same, which is inevitable. Why should you bother about it and waste time thinking on that? Jesus did the work of God successfully and His life became fruitful. He is going to sit on the right side of God forever after the suffering of death for few hours. Suffering sometimes exists even for months and years in the case of some illness that attacks before death. But the other people are going to hell forever after this little human life for which also the suffering before death is inevitable. If you analyse this, who should weep for whom? One need not weep for Jesus but should weep about himself or herself or about their children in view of the permanent hell after death. This is the meaning of the statement of Jesus.

Krishna was shot dead. Rama jumped into the river at the end. Shankara suffered with blood motions at the end. But they never cared about death, which is inevitable. Before the problem of death, no other problem is more serious and therefore, should not be thought over. I did not answer such issues from long time with this aim only. But the negligence is from My angle. Now I am answering from the angle of those affected persons by the ignorance and illusions and I want to uplift those people also towards the spiritual path. I have extended the train of this divine knowledge to the last terminus so that any person can get into this train from any point. Even the highest sinner can get into this train since the starting point is now extended to the extreme terminus. Now, let every human being become brave and not discouraged by any problem. Realisation of the Absolute Truth through divine knowledge is the only permanent solution. Doing some exercises of yoga is only a sedative, which does not solve the problem in a permanent way.

Money is also another meaningless problem like sex. Money is needed and is inevitable for the basic biological needs. But too much concentration on endless earning of money and getting tensions is meaningless. God provides the necessary money even to atheist. Even the thief in the jail is provided with the basic needs. All right, you can put efforts to that level or a little higher level than that, foreseeing some unexpected needs in the future. But it is meaningless to go intensively into the issues of money (Artha) and sex (kama) and get tensions and think of

even committing suicide! The real aim is lost and the real person to be cared is forgotten. The side activities are taken as main activity. The unreal bonds are assumed as real. The useless colleague-souls are felt as useful. These are the real illusions. All these illusions form the illusory world. The physical world consisting of matter and energy is real and in fact, it is more real than the soul because of greatness in quantity. Matter, which is condensed form of energy, is real. The basic energy is real. The awareness, which is a form of energy is real since it is also basically the energy. All these are the basic items, which are real. But the qualities are unreal because they are the waves of the weakest form of energy, which is a very high dilution. Strictly speaking it is real but can be assumed as unreal by its least quantity due to high dilution as it becomes negligible in its existence. Strictly speaking nothing is unreal.

Even the space is a form of energy and thus, the vacuum is also energy and is something. You are thinking vacuum as nothing (*Akasham gaganam shunyam*), which is indicated by the word 'shunyam'. There is nothing like nothing. The electromagnetic spectrum is infinite and you have waves of even more shorter wavelength than cosmic rays. You could grasp only up to cosmic rays. Though the entire world is made of the same energy, different properties of matter arise due to the different quantitative arrangements of drops of energy, called as sub-atomic particles. This is the explanation given by science, which is correct. Such properties are unreal in view of God like the qualities of awareness in view of the soul. The properties of matter are not unreal for soul. The different properties of matter and energy are like the different feelings of the soul for God. As you go into deeper levels of this nature (Prakruti), the super arrangement (Maya) is revealed but cannot be grasped after some level of depth (*Mayam tu prakrutim... Gita*). Only the divine liberated souls can understand the Maya at the deeper level compared to the ordinary human beings (*Mayametam taranti te*). But still deeper level or deepest level exists because Maya is endless (*Mama maya duratyayaa... Gita*).

The essence of My divine knowledge is condensed into a Sanskrit verse by Me as

**“Avatiirnanaro Brahma,
Margah Karma phalaarpanam,
Jivah Srushti Kanah Srustih,
Mithyaa tasyaiva naatmanah.”**

This means “The human incarnation is God for human beings. The path to please Him is only sacrifice of work and fruit of work in His divine mission. The soul is an iota of the creation. The creation is almost unreal (Mithya) for God only and not for the soul.”

Propagate this verse as the essence of all My theory. All the divine knowledge is only the elaboration of this divine verse and clarification of doubts arising on this theory only. I shall be pleased and bless you all if you propagate this knowledge, whether you consider Me as the human incarnation or a devotee of God. In both ways, My blessings are useful to all of you.



Shri Datta Swami
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