

DIVINE DISCOURSES

Volume 9



HIS HOLINESS SHRI. DATTA SWAMI



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SCRIPTURES ARE PERSONAL VERSIONS

Examine Logically To Arrive at the Truth

O Learned and Devoted Servants of God,

[April 26, 2008 I heard that somebody refused the propagation of My divine knowledge based on the reason that this knowledge is the personal version of Myself.]

The Gita was told by Krishna only. The Bible was told by Jesus only. The Quran was told by Mohammad only. Buddhism was preached by Buddha alone. All the Brahma Sutras and Puranas were the personal version of sage Vyasa only. Shankara, Ramanuja and Madhva preached the three schools of philosophy as their personal versions only. Each Sukta in the Veda was told by a single sage only and thus, the entire Veda is a bundle of personal versions only. God told the scripture through several prophets. Since, God is only one, all the scriptures are the personal version of God. Even in science each theory invented is a personal version of a single scientist only. The point is not that whether a concept is told by a person or a group of persons. You must examine the point logically and find its validity. If the point is right, it should be accepted even if it is told by a single person. If the point is wrong, it should not be accepted even if it is told by a group of people.

Generally, we accept a concept propagated by our old tradition. We give validity to the author, who is ancient. We neglect the author if he exists in the present time. The ancient author was also modern in his time of existence. The present author becomes ancient after sometime. Therefore, the validity of the ancient and modern terms is meaningless. When Shankara condemned all the atheistic arguments of Sankhya told by a sage called Kapila, the opponents opposed Shankara atlast by saying that Kapila is omniscient. Actually Kapila, the incarnation of Lord Vishnu, was really omniscient. Sage Kapila, who proposed atheism, was quite a different person. But, people have exploited the similarity of name. Then Shankara asked a question “If we have to agree the point of Kapila based on the omniscience conferred on Kapila, why should not we accept Kanada or Charvaka, who is also an atheist since their followers confer the same title on them also (*Kapiloyadisarvajnah...*)?”

Our ancient tradition contains the merits established by our ancient sages. There is no doubt in this. But, their knowledge was mixed with the wrong concepts of some selfish followers, who branded their concepts in the name of the ancient sages. **Hence, our present tradition is a mixture of merits and defects.** The blind follower of our tradition contains both right and wrong knowledge. A scholar or an ignorant person can be easily convinced by argument. A person, who is half known and half ignorant, can never be convinced even by God in human form (*Brahmaapinaranjayati...*)! The follower of our old tradition is a scholar due to the meritorious knowledge of sages and is also ignorant due to the wrong concepts of the followers. Hence, the follower of our tradition can never be convinced. The scripture alone cannot be the authority because the correct interpretation of the scripture is unknown due to existence of various interpretations. Hence, a logical debate is necessary to establish the correct interpretation of the scripture. The advocates debate in the court giving their own interpretations of the constitution. The Judge comes to a conclusion after a patient hearing of this logical debate. Similarly, you should come to the conclusion of the truth after a patient discussion with logical analysis. Then only the scripture is confined to the correct interpretation.

By following the true concept of the scripture, one can get the correct experience of the fruit. Therefore, the authority consists of scripture (Shruti and Smruti), logic (Yukti) and experience (Anubhava). If the logic is not followed, the wrong interpretation of the scripture propagated by certain selfish people catches over your brain and you will be in the wrong track to lose the true experience. Based on such impartial logic only, one should filter the defects from the tradition and follow the merits. The uniformity in all the religions of the world is the uniform opinion of the single God for the entire world. **The differences in the religions are the wrong interpretations of the followers, which were branded in the name of God.** If you can filter these misinterpretations of the followers from all the religions, you will find the single concept of God that unifies the entire humanity to bring world peace. If one follows the wrong concepts of the ancient followers because they were his ancestors, he is no more different from the person who drinks salt water from the well since it was dug by his father (*Tatasya kupoyamiti...*)!

PROGRESS OF THE COUNTRY

Eradication of Corruption

O Learned and Devoted Servants of God,

[April 27, 2008 A talk given by Swami at the inauguration function of Montessori Engineering College and College of Pharmacy, Vijayawada.]

Today, several people speak about the various ways to develop our country. All are forgetting one basic concept. The progress of a country is like the improvement of strength of a normal healthy person by giving various tonics. But, if the person is a patient of cancer, what is the use of talking about strengthening him without looking into the treatment of the cancer? Any number of tonics given to such patient becomes useless. Similarly, our country is not a normal healthy person to plan about the improvement of progress through several schemes. Our country is a patient suffering with the incurable disease of corruption. Unless this disease is cured, the country cannot progress by any number of schemes of education. The treatment for this disease lies only in the propagation of spiritual knowledge in the system of education.

Corruption is another form of selfishness. There is no dearth of dynamism in education and in practical implementation of scientific concepts. The only concept that is lacking is spiritual knowledge. It is the most unfortunate issue because this country is said to be the king of spiritual knowledge in ancient times. In such country, even the practical implementation of fundamental spiritual concepts is not seen today! West was looking to East for the spiritual knowledge. But, the bridge constructed by a western like Arthur Cotton is strong due to lack of corruption, whereas the bridges constructed by Indians, the so called most sacred Eastern people, are disappearing in days! The process of eradication of corruption is based on the concept of the existence of hell.

Today, our Indian brothers are so much educated in science to ask “Can you show Me the hell in this cosmic space?” My reply to them is “Yes. I agree that I am incapable of showing the existence of hell in this space. But, can you show Me the boundary of this infinite space to prove the non-existence of hell in this infinite cosmic space? No. Now in this situation, the justified conclusion is the acceptance of fifty-fifty probability

of the existence and non-existence of hell in this infinite space. This situation resembles to another situation, where a blind person is standing because one says that there is fire ahead and another person says that there is no fire before him. Now, if the blind person is wise, what shall be his choice? Assuming the existence of fire, the wise blind man will go back. By going back, there is no loss to him even if the fire does not exist. But, if the fire exists, there will be terrible loss to him.

The Wisdom in Assuming the Existence of Hell

Similarly, assuming the existence of hell, it is better not to do the sin of corruption or any other sin for that matter. If corruption is not done, there is no loss to you. In fact, there is an additional advantage of peace and courageous living of life in this world, which is good for your health and this is the best wealth! If the corruption is practiced, you have to live with tension of its exposure and punishment in this world. Latter on, the torture in the hell is inevitable, if the hell exists in the context of fifty-fifty probability. Such spiritual knowledge must be stressed everywhere in the system of education so that a citizen with normal moral health is produced without the cancerous corruption. Then, all the plans of education will be successful tonics to improve the strength day by day. Today, everybody is neglecting the spiritual education everywhere in the system of education. They are concentrating only on the tonics and not thinking about the eradication of cancerous corruption that is induced into every future citizen.

Today, people are thinking that the stress on the spiritual education in the ancient education system given by the kings was a foolish unnecessary activity. This missing point in the education is the source of all the present social chaos and injustice. The Government should be wise to identify this missing significance of the burning point. Activity (karma) is certainly appreciable than inactivity. But, the inactivity is better than being active in wrong direction. The process of learning and earning is important. But, to learn the art of stealing and to earn the sin is worse than not learning anything and not earning anything. The object is more important than the process of activity.

The founder of these institutions, Smt. Koteswaramma has shown tremendous progress. The source of success in her activity is the blessing of Shri Bhagavan Satya Sai Baba, who said to her “As long as you are selfless, nothing will stop you and you will receive the strength from God. Go ahead.” Such activity exists in several places in this country. But, the activity, which is devoid of selflessness or corruption, is always blessed by God here as well as there after the death of the human being. The life after

death is again a matter of controversy with fifty-fifty probability, because neither life after death is experienced nor the absence of life after death is experienced. Hence, one should be careful about the life here as well as there.

DISTINGUISHING BETWEEN AWARENESS, ENERGY AND GOD

God is Unimaginable

O Learned and Devoted Servants of God,

[June 29, 2008] The soul is imaginable item. It is a part of creation and creation is imaginable. The soul taken as basic inert energy can be seen by eyes with the help of powerful scientific instruments. The soul taken in the form of special work or transportation of information by special neuron cells can also be visualized. Thus, the soul taken in any form is visualized and hence, it cannot be the unimaginable God. The Veda (*Drushyatetvagraya...*) and the Gita (*Pashyanti Jnanachakshushah...*) clearly say that the soul can be visualized by Scholars or Scientists. God is beyond space and hence, can never be imagined even by intelligence (logic), which is highest faculty of Knowledge. The human imagination can never go beyond space. Since God is the generator of space, God exists beyond space and can never be imagined. The miracles are the unimaginable incidents that indicate the unimaginable God. As long as an incident can be explained by scientific logic, nobody takes the name of God. The hot Sun light indicates the hot Sun. The cool moon light indicates the cool moon. Similarly, the unimaginable incident indicates the unimaginable God. The only available information about the nature of God is that God is unimaginable. Thus, when a person experiences the unimaginable miracle in the life, such experience can be treated as the experience of God. Unimaginable does not mean inexperienciable.

The faith in God becomes strongest and deepest after the experience of such unimaginable nature of God. Thick skinned people need intensive miracles. There are some people, who do not have skin at all and can never experience God like a stone. Such souls take the birth of inert objects and may serve the devotees for a possible change. A stone may serve a devotee standing on the wall of his house. Such service may bring change and may give a human birth again. God never condemns any soul forever. The father always tries throughout his life to change his child. The sensitive skin of a Scholar experiences God even through a light miracle. Scholars experience God through unimaginable parts of the already existing creation like seeing

the unimaginable boundary of the Universe. Such greatest Scholar does not need any other miracle. The importance of Cosmic Vision exhibited by the Lord is only indicating the existence of such unimaginable boundary of the creation (*Nantosti mama divyanaam—Gita*). Thus, for a real Scholar there is no need of a time bound miracle to take place. A human being always investigates the miracle to find out even a trace of possibility to interpret it through logic. The reasons for this are his ignorance about God and deep knowledge about creation. A devotee is quite reverse. He has deep knowledge about God and ignorance about the creation.

Today, people spend all their lives in learning the creation for earning. They lack the knowledge of God since they do not have time to learn about God. Hence, miracles also fail in their case. Duryodhana considered even the Cosmic Vision shown by the Lord as magic. Dhritarashtra was also blessed with the vision and praised the Lord during the time of vision. But, after sometime, he became Duryodhana and considered all that as magic. A perfect atheist refuses the miracle on the spot. A semi-atheist refuses the miracle after sometime. A real theist accepts even the lightest miracle and continues to experience God by constantly remembering it. Most of the people today are semi-atheists. I assuredly tell you that the greatest worship of God is to remember even the lightest miracles happened in ones life and remember God shedding tears (*Kathayantashcha maam nityam—Gita*). The creation contains both imaginable and unimaginable items. The imaginable items are created to give a relative significance to the existence of unimaginable nature. In the absence of day, night has no significance. The deeper parts of the nature are unimaginable as accepted even by the scientists. The superficial imaginable part of the nature became imaginable to the human beings by the will of Lord so that the separate identity of unimaginable nature can have a real relative significance. God is the absolute truth. Energy is the absolute truth in the field of relativity. Energy is also a relative truth but being the final truth in the ladder of relativity, it is also called as absolute truth within the sphere of relativity or creation. The word 'Sat', which means the absolute truth, can be used for both God and Energy but, the difference is to be realized. In the presence of God, Energy can never be absolute truth. But, when God is not referred, Energy happens to be the absolute truth within the boundaries of the creation. The second Chapter of the Gita deals with the Soul, which is only Energy. In this chapter, God is not referred at all. Hence, in this context, the Energy is mentioned as the absolute truth. With reference to Energy, a form of an object is a relative truth only. Hence, Lord says that a non-existent thing like form (*Asat*) is always non-existent (*Naasato Vidyate Bhavah...*). The

Energy is the existing basis of the creation and hence, exists always (*Nabhavo Vidyate Satah...*). But, Scholars, who have realized God, treat both these Energy and form as relative things only with reference to God and therefore, both are non-existent with reference to God. Both these constitute Cause and Effect parts in the creation. Both these (Creation) have beginning since they were created by God. If God wishes both these disappear and will have end (*Ubhayorapi Drushtontah...*). Some Scholars have taken the meaning of 'Sat' here as God and faced the danger of ending to God also. To avoid this danger, they tried to change the meaning of the word 'end'. The Veda also says that 'Sat' was generated (*Sadajayata...*). The Veda says that God, indicated by the word 'non-existent' (Asat) existed before the generation of Energy (Sat). Here, the word 'non-existent' (God) means that God is not Energy or Existent. People, who need the proof of existence grasped by means like senses, mind and intelligence, think that Energy is God. Though Energy is not grasped by senses like eyes, Energy is visualized with powerful microscopes. Therefore, Scientists treat Energy as the ultimate God creating, maintaining and destroying the Universe. Even matter is a form of Energy (Primordial Energy). The matter and the form or shape constitutes the body. With reference to matter, the form of the body is relative. Thus, within the limits of the body, matter is absolute truth and form is relative truth. But, both these (body) are relative with reference to the basic energy (soul). The second chapter of the Gita deals with the soul and body. The Gita clearly says that soul is eternal (absolute truth) with reference to the body only (*Na hanyate hanyamane shareere...*). The Advaita Philosophers are not at all different from Scientists because the soul treated as God by them is nothing but Energy.

Generation of Awareness and Its Limitation

Soul is the nervous energy or the inert energy functioning in a special style with the help of nervous system. This special style is Knowledge or Awareness. The special work form of the Inert Energy, which is generated by oxidation of food, is Knowledge. The Energy is converted into work and therefore, Knowledge (transportation of information to the brain) is a special form of inert energy only. If you take the soul as the working element, it is a basic inert energy. If you take the soul as Knowledge, it is the special work form of inert energy. **The difference between the basic inert energy and its special work form is the difference between inert and awareness.** Since awareness is also a work form of inert energy, there is no basic difference between inert and awareness. Hence, even the soul taken as awareness is also inert since it is under the full control of God. If

you take the characteristic of inert as the lack of independence, there is no basic difference between inert (Apara) and awareness (Para). Based on this point, the Gita combined inert and awareness under one category called as nature or creation (Prakriti). The Veda says that God controls the souls (*Atmeshwaram...*). The classification of inert and awareness is superficial and is a sub-division of inert nature. In certain occasions, awareness controls inert objects like placing a small stone in any place by a person. But, the same stone in big size falling on the head of the same person expels the awareness from the body by force against the will of the person. Hence, the control of inert objects by awareness is partial, limited to certain conditions only. Based on this partial control, the awareness cannot be treated as full controller or God.

THE PRIEST SHOULD RISE TO BECOME A PREACHER

Unimaginability

O Learned and Devoted Servants of God,

[July 18, 2008 **Guru Purnima Message**] GURU means the preacher, who removes ignorance – darkness by emitting knowledge – light. The field of the context is important here. If you are ignorant of Mathematics, a teacher may remove your ignorance about Mathematics by teaching mathematics. Such a teacher cannot be called as Guru. Guru is the preacher, who diverts you towards God by removing your ignorance about God. This is the most important field for any human being because it is the basis of every aspect of life here as well as there after death. The final knowledge of God is to know that you are always ignorant of God because God is unimaginable or ever unknown. Thus, to know the ignorance about God is knowledge. Whatever you know relates to the item of creation only because the Creator is always unknown. The Veda says that in the case of the subject about God, ignorance is Knowledge and Knowledge is ignorance (*Yasyaamatam Tasya Matam...*). Shri Saibaba suggested to Nana Chandolkar about the possibility of introducing the word ignorance (Ajnanam) in the place of Knowledge (Jnanam) in a verse of the Gita. By this, the verse means that the spiritual preachers will preach the ignorance and not the Knowledge. Even the awareness of Advaita philosophy is only a very subtle form of energy and is not really unimaginable. It is almost unimaginable. The Gita says that only Scholars (Scientists) can visualize it. It is certainly unimaginable to the majority of human beings. Any human being can understand it by extensive effort of scientific analysis. Therefore, it is not unimaginable always for all people.

An unimaginable item for an ignorant person may become imaginable to a Scholar. This does not mean that there is no really unimaginable item. The magic may become imaginable for a scientist even though it stands as unimaginable for all the ordinary people. By this, you should not draw a general conclusion that there is no really unimaginable item. A divine miracle is always unimaginable for all in all the times. You may not touch the roof of your house by high jump. But, an expert in high jump may touch the roof. Even you may touch the roof after long practice in high jump. By this, you should not conclude that there is nothing, which cannot be touched

by high jump. The sky can never be touched by any one in spite of hectic practice for any long time. Therefore, you have to accept the existence of divine miracle, which is really unimaginable indicating the existence of really unimaginable God.

Prove or Disprove the Miracle Logically

I will give a small example for this. Once upon a time, Lord Datta did certain miracles through My human body. Sometimes, when I preach about God, marvelous scent of divine flowers was spread in the audience. Some devotees went outside the room to see whether a scent was coming from outside. Such possibility really exists and in that case, you may be foolishly thinking that the scent is created by God and in fact it is coming from outside. When people could not notice scent outside the room, they concluded that it was created by God. Again there was a second doubt that I being a professor of Chemistry might have hidden certain chemicals in My body to create the scent. This is also possible and in that case you will be again foolish to think that scent is created by God. Then, some devotees experienced the scent and in the same room a few did not experience it. This is not possible if the scent is generated by some chemical hidden in Me. Then, the devotees believed that the scent was really created by Lord Datta. In the above event, the two possibilities to suspect it as a false miracle can disprove the really unimaginable possibility of the miracle. But, when the two possibilities were disproved, the existence of really unimaginable miracle and there by the existence of really unimaginable God must be accepted. Hence, the Guru is that spiritual preacher, who preaches you regarding the full ignorance about God. Whatever you know, however much it may be subtle, it must be a part of creation only and can be the medium of God. God enters only a particular item even though several other similar items exist. For example, God might have charged a particular bit of awareness. Such bit of awareness becomes God like a metallic wire charged by electricity becomes the very electricity itself. This does not mean that every metallic wire is electricity. Hence, every bit of awareness is not God. A specific bit of awareness charged by God alone becomes God and hence, it alone can create, control and destroy the universe. If every bit of awareness is God, the awareness present in every human being must create, control and destroy the universe. Awareness in any ordinary human being cannot create even a sub-atomic particle not to speak of an atom. Any bit of awareness (human being) is eligible for the entry of God and this does not mean that God has entered every bit of awareness. The first verse of 'Eeshavaasya Upanishat' clearly explains

this. The word Vaasyam there means that any bit in this world is eligible for the entry of God and this does not mean that every bit of the world is already pervaded by God. If you say that the Veda says that everything in this world is God (*Sarvam Khalvidam Brahma...*), the word Brahman means greatest and not God.

O Advaitin, Realize the Truth from Hanuman!

God comes into this world through human form to preach the absolute and real knowledge of Himself. Such a Guru is called as Satguru. The word 'Sat' means absolute reality and indicates God. The word Sat also means cosmic energy, which is the topmost plane of the entire ladder of relative realities. With reference to the entire world, energy becomes the absolute reality or Sat, but it cannot be Sat with reference to God. You have to derive the proper meaning of the same word based on the context. The awareness alone is the real medium into which God enters. This means that God will never enter the inert material alone like a stone. The Veda says this clearly (*Nedam Tat...*). Inert material will stand as a representative model for the worship in the case of beginners. When God enters the human form, the inert material also exists in human body but it is associated with awareness. When it is said that God is awareness, it means that God charges only the awareness and never the inert item without awareness. A person is indicated by 'that red shirt'. It means that the person always wears the red shirt. This neither means that the person is red shirt nor vice-versa. Similarly, when you say that God is awareness, it means God enters the awareness always and not any inert item without awareness. This clearly means that neither God is awareness nor vice-versa. Therefore, every human incarnation is Satguru because every human form of God is invariably associated with the spiritual preaching. The Hinduism is blessed with three such Satgurus i.e., Shankara, Ramanuja and Madhva, who stressed upon knowledge (Jnana), devotion (Bhakthi) and action in service (Seva). To know the details about Bombay is the first step of Knowledge. To develop the interest to reach Bombay is the second step of devotion. To implement the action of journey to Bombay is the third step of action. The action alone gives result. But, the action without knowledge and devotion will not yield the correct result. You may know the correct details of Bombay and its path, but the action of journey will not start without the interest or devotion. You may have lot of interest but if the knowledge is defective, you will not reach the correct goal even through action. Hence, each one of these three is in-disposable and equally important. Hence, all these Satgurus are equally important and are the subsequent steps. These

three are the three human incarnations of the same God Guru Datta expressed as Shiva, Vishnu and Brahma in these three forms. The final step is service as preached by Madhva through Lord Hanuman. The Advaita Philosophers are unable to create even an electron but claim to be Brahman!!

Hanuman alone could become Brahman. He became Brahman by sticking to just two points. The first point is catching the contemporary human form of God and the second point is doing service to Rama. There is no third point in His effort. Advaita philosophers missed these two points completely. The practical service alone pleases God. God is not available in human form for everybody in all times. What is the alternative to please God? If you do the practical service to devotees, then also God is equally pleased. In fact, He is more pleased because God gives more value to His devotees than to Himself. Therefore, the entire essence of the spiritual effort (Sadhana) is only to please God by doing practical service to the devotees available in the society. The service must be pinpointed to the relevant problem of the devotee. Rama lost His wife and was searching for her. That was the relevant problem and Hanuman concentrated all the practical service to solve the relevant problem of Rama. This is the entire content of the sacred Sundara Kanda. Therefore, if you render practical service to the devotees in the society to solve their burning problems, God is pleased with you because the devotee is pleased. If a devotee suffers due to lack of employment, put all your efforts to fetch a job for him for his livelihood. Hanuman solved the burning problem of Rama through practical service and did not adopt the useless methods like worship, singing, chanting the name, fasting, etc., Hanuman never did any single act of these hippocratic methods of worship as per Valmiki Ramayana, which alone is the competent authority.

The major part of the Veda gives stress on action (karma). Yajna is the practical service to be done to a devotee or human form of God. The Yajna deals with preparation of food to be served to the devotees. If the fruit of the Yajna is given to the really eligible devotee or at least a hungry human being, the Yajna becomes fruitful. The preparation of food is karma and serving the food to eligible devotees is karma phala tyaga. If an undeserving person is served due to your ignorance or blind affinity, such action is simply called as karma. If the eligible devotee is served, the same action becomes karma yoga. Yoga means the attainment of fortune of pleasing God by pleasing a deserving devotee. Such karma yoga is greater than knowledge and devotion as said in the Gita (*Karmibhyashcha Adhiko Yogee Jnanibhyopi Matodhikah...*). But, if the receiver is undeserving, the

karma yoga is simply reduced to karma. Doing analysis to find out the truth (Jnana Yajna) is far better than such karma as said in the Gita (*Shreyaan Dravyamayata...*). The reason is that by doing such analysis, at least you will realize the truth and do carefully karma yoga. The present rituals in Hinduism are simply reduced to karma only and not karma yoga. Due to lack of analytical knowledge, the priests do the rituals without knowing the meaning of the recited text. Both the priests and doer of the ritual are ignorant due to lack of the knowledge of the Veda recited in the ritual. The Sage Yaska condemned this by stating that such a ritual is useless and does not yield any result (*Anagnaviva...*). If you take other religions like Christianity and Islam, the text is self explanatory since it is in the mother tongue. Hinduism has lost its life because the text of the ritual is in Sanskrit, which is neither known to the priests nor to the doer. It is the responsibility of the priest to explain the text to the doer and improve the devotion on God. The entire aim of the ritual is dead.

The ritual is an occasion to introduce and improve the devotion of the doer on God. The aim is totally lost. This defect on the part of the priests resulted in the paralysis of the entire society regarding spiritual development in Hinduism. If the brain is paralyzed, no activity in the body can be done in proper way. Of course, a few spiritual preachers in Hinduism are improving the devotion in the society but since their number is very less, individual attention is lost. Imagine, if every priest becomes such a spiritual preacher and if every ritual develops the devotion to God with individual attention, what will be the spiritual development in Hinduism!!! Therefore, it is high time for all the Vedic schools to change their curriculum in training the priests. You should not train the priests by mere recitation of the Vedic text. They just become the moving tape recorders. There is no need of recitation. Veda Adhyayana never means recitation of the Veda. The Veda means knowledge or to know. The Adhyayana also means to know the meaning of the text as per the Sanskrit Grammar. The prefix 'Adhi' to the word 'Ayana' means the process of knowing the meaning and not the recitation at all.

I wonder to think about the forced meaning of the word Adhyayana. Some ignorant person, who is unaware of the fundamentals of Sanskrit Grammar, linked this stupid meaning to this word. Of course, the process of recitation of the Veda existed in the olden times because the text has to be preserved in the absence of printing technology. Today, there is no need of preservation of the text by recitation because it is already preserved through printed books. Unless this activity is done, the special position of Hinduism will be reduced more and more in the future. The practice of the priest is

just contrary to what he recites in the ritual!!! The Veda says that no trace of food is to be wasted (*Annam Na Parichakshita...*). The priest does not know the meaning of this and throws away lot of food. The result of this is that these priests suffer with poverty and also suffer for earning their livelihood. Every priest must become a Guru and take the opportunity of the ritual to preach the spiritual knowledge to every doer of the ritual and remove the ignorance-darkness by emitting knowledge-light. Sage Vyasa, who is born today, demarcated all the four Vedas and explained its meaning through several books like Puranas and Brahma Sutras. Compare the present priest to the sage Vyasa. He never recited the text doing the rituals for petty amount of money. Every priest must realize this on this day of Guru Purnima to become a Scholar and spiritual preacher like Sage Vyasa so that the entire society of Hindus is divinized.

GOD ALWAYS ASSOCIATES WITH AWARENESS

God Alone Preaches Divine Knowledge

O Learned and Devoted Servants of God,

[August 03, 2008] Propagation of knowledge is the greatest task and hence, it is done by God only directly. To satisfy an intellectual is very difficult. To convince the greatest genius like Mandana Misra, it requires super-intelligence and so God alone can do it. No intellectual human being can convince another intellectual human being. Therefore, God Himself incarnated in human form as Shankara. To propagate devotion and service, such incarnation of God is not necessary. Developing devotion through praise and songs is easy work. Therefore, Adishesha, the most beloved servant to God, incarnated as Ramanuja. Propagation of service is still easier and hence, another devoted angel, Vayu incarnated as Madhva. Vayu is in constant service of God by constant movement to give breath for all human beings. This does not mean that devotion and service are cheaper than Knowledge. In fact, devotion is more valuable than knowledge and service is more valuable than devotion. Knowledge generates devotion and devotion generates service. God is really pleased by service only. In this angle, devotion and service are more important than knowledge. But, without knowledge, devotion and service are not generated at all. In this angle, knowledge is more important than devotion and service. To establish the true knowledge, God comes down because knowledge is the most difficult part.

God is unimaginable but exists. God does not exist at all. These two statements are quite different from each other. The first statement is the top most truth of theism. The second statement is a false conclusion of atheists. Generally, the existence is linked to imaginable items only. If you understand something, then only you say that it exists. You say that cat exists because you have understood the cat. But, you cannot generalize this in practical experience. Sometimes, you link existence and unimaginable nature. Suppose a room is closed from all sides and you hear some sound from the room. You will say that something exists in the room. But, that something is unimaginable. It may be cat or rat or dog or simply air. Therefore, you need not link existence always with imaginable items only.

The atheist says that he has examined the room and nothing exists. He says that the sound from the room is an illusion. The atheist says that there is no unimaginable event in the entire creation. He does not accept any miracle. He tries to analyze every miracle to disprove it. He tries to prove every miracle as an imaginable event only. In such case, the source of every miracle must be imaginable and hence, there is no unimaginable item like God. But, what about the boundary of the universe? Is it not unimaginable? Every atheist or scientist has to accept the existence of this unimaginable item and therefore, has to accept indirectly the unimaginable God, who created the unimaginable boundary of the universe (infinite Universe). We have no objection to accept the unimaginable boundary of the universe as God Himself because it is always better to accept one unimaginable item than two unimaginable items. Instead of accepting the unimaginable boundary of the Universe and the unimaginable creator of such boundary (two unimaginable items), there is nothing wrong to accept the unimaginable boundary of the Universe as God. The unimaginable boundary of the Universe is beyond the imaginable boundary of the Universe. If you consider the part of the Universe up to the imaginable boundary as Universe, God (unimaginable boundary) is beyond Universe. For a lay man, the imaginable boundary is fixed by the naked eye. For a Scientist, the imaginable boundary is fixed by the most powerful telescope. For both lay man and Scientist, the unimaginable boundary of the universe (God) exists. This is the theme of the cosmic vision (Vishwarupa Darshana) of God in the Gita. A lay man can see the space up to some extent within this galaxy. A powerful telescope may show some galaxies. Arjuna with more powerful vision (Divya Drishti) could see some more galaxies (upper worlds). But, even Arjuna did not see the end of the Universe as per the Gita (*nantosti mama divyaanaam...*). Therefore, the unimaginable boundary of the Universe is a common point for a lay man using the naked eye, Scientist using more powerful telescope and Arjuna using the most powerful Divya Drishti. For all these three, the existence of the unimaginable boundary of the Universe or God is clearly established.

Relative Reality and Absolute Reality

The existence (Sat) is the only characteristic of God that is available in this creation anywhere. Shankara captured this characteristic of God and made it available to anybody including atheists. Even Buddhists, who propagated the non-existence of everything, was questioned by Shankara regarding his own existence that grasps or establishes the non-existence of everything. If the establisher is also non-existent, then the non-existence

itself has no existence. Any atheist has to accept the existence of himself. Buddhist, the worst atheist was made to accept the existence of himself and thereby, the existence of existence (Sat vada) was established by Shankara. The scientist is a reformed Buddhist, who accepts the existence of creation denying the existence of God only. The scientist accepts the existence of entire creation, which is the ladder of relative realities. A wall is relatively real with reference to the existence of bricks in it. The existence of the wall is nothing but the existence of the brick since the wall does not exist at all without the existence of the brick. Brick is the cause (Karana) and wall is the effect (Karya). With reference to wall (relative reality), brick is the absolute reality. But, brick is again a relative reality with reference to its crystals existing in it. Again, a crystal is absolute reality with reference to brick but, crystal is again a relative reality with reference to atoms present in it. An atom is absolute reality with reference to crystal but, the atom is again relative reality with reference to sub-atomic particles like protons, neutrons, electrons etc. Similarly, a sub-atomic particle is again a relative reality with reference to energy. Thus, energy is the ultimate absolute reality (Sat) in the creation. Here, the scientist stops.

The philosophy begins here, which says that this energy (cosmic energy) is again a relative reality, which is generated from the unimaginable God. The Sat (energy) was created as per the Veda (*Sadajaayata*) and can disappear at anytime as per the Gita (*Ubhayorapi Drushtontah...*). The energy is unimaginable for a lay man but is imaginable for a Scientist. This does not mean that every unimaginable item becomes imaginable in course of time. God is unimaginable for all times. You may not touch the roof of your house by high jump. A talented person or even you after long practice may touch the roof of your house. This does not mean that every untouchable today becomes touchable in future. The sky is untouchable for anybody in all times. Similarly, God is unimaginable for anybody in anytime. The existence of unimaginable events (miracles) proves the existence of unimaginable God. Some false miracles (magic) may be disproved. But, this does not mean that there is no genuine miracle. The atheist says that even the genuine miracle will be disproved in future. We will show the case of unimaginable boundary of Universe, which is accepted by scientists as everlasting unimaginable item. If the atheist says that the unimaginable boundary of the universe will also be seen in future, he must be the biggest unscientific fool!!

God Associates With Awareness Only in the Incarnation

There is no possibility of seeing the unimaginable God at anytime. How can your eye capture the God, when even your intelligence fails? But, for the devotees, who are very anxious to see God, God adopted a special technique. God enters a finite quantity of creation, which may be energetic form (Narayana or Father of heaven) or material form like human incarnation. God will never enter the entire cosmos because it is not convenient for the devotee to see and have the full satisfaction of close approach. However, even the entire cosmos can be treated as God (if a beginner-devotee is so fascinated) for worship and in such worship the cosmos stands as a representing model (Pratika) of God. This is quite different from the worship of the finite medium in which God is actually present (Saakshat-upasanam). Whether it is finite form of energy or finite human incarnation, the most important point is that awareness is always associated with God. This only means that whenever God enters a finite medium, awareness is always associated with it. This means that wherever God exists, awareness must exist there. This concept is twisted and misinterpreted as the present Advaita philosophy. The twist is that wherever awareness exists, God must be present there. The twist reached the climax and the final result is that awareness itself is God. God can be called as awareness but awareness cannot be called as God.

Ex: Ajay may be wearing a red shirt always. Wherever Ajay is present, the red shirt is compulsory there. This does not mean that wherever red shirt exists Ajay must exist there. The constant association of God and awareness is accepted in one direction but not in the reverse direction. In the case of constant association of two objects, one object can be taken as the other object. For example, if somebody asks you about the recognition of Ajay, you may say “that red shirt is Ajay”. Here, the word red shirt stands for Ajay. But, this is limited only to the case of Ajay. This should not be extrapolated to point out that every person in red shirt is Ajay. Red shirt stands for Ajay (i.e., only in the case of Ajay) and not in every case. Similarly, awareness stands for God only in the case of human incarnation and not in the case of every human being. The statement of Shankara that the individual soul is God (*Jeevo Brahmaiva...*) is valid only in the case of human incarnation and not in every human being. Therefore, the spirit of Advaita Philosophy of Shankara is quite different from the present twisted spirit of Advaita Philosophy. Shankara (God) sent His devotees (Ramanuja and Madhva) to remove this twist and clarify. God did not come again because it is only clarification of the old concept.

AWARENESS CAN NEVER BE GOD

Awareness Changes Quantitatively

O Learned and Devoted Servants of God,

[August 04, 2008] There is only one God as per the Veda (*Ekameva Advitiam Brahma...*) but the awareness is in multiple bits called as living beings. There is only one Ajay but the red shirts are several. If there is only one red shirt like one Ajay, the constant association is valid in both directions. It means, wherever there is Ajay, there is red shirt and wherever there is red shirt, Ajay exists there. Similarly, if there is only one bit of awareness like one God, we can draw the logic of saying wherever there is God, there is awareness and wherever there is awareness, there is God. In such case, we can say that God is awareness and awareness is God. But, in practical experience (Anubhava Pramana), the awareness is discontinuous existing in the form of several living beings in the world. If the awareness is continuous and homogenous, there should be no inert item in the creation. In such case, the air and earth should talk. When you put the leg on the earth, the earth should file a case in the court for insulting the earth with leg. Similarly, the air should react when you spit in the air. The Advaita philosophers bring a simile of conversion of mind (awareness) into imaginary world or dream. Based on the simile, they say that the inert world is also a modification of the awareness. In the imaginary world or dream, the inert items like a hill, a tree, etc., are also modifications of awareness. Similarly, they maintain that the inert items in the world are also modifications of the awareness. This is meaningless because there is a direct proof (Pratyaksha Pramana) for the conversion of mind into imaginary world or dream.

As you create the imaginary world more and more, which is a process of thinking, the awareness or mind gets exhausted. Your mind becomes weak and you get tired. You will take some food to supply the energy. If your total mind is ten calories of nervous energy, you feel energetic. But, after spending some time in imagination (creating the imaginary world), let us say eight calories are spent. You become tired with the remaining two calories of energy. A point will come when you cannot think further with headache. The nervous system, which converts inert energy into awareness, gets exhausted resulting in headache. **If you say that such awareness is**

God, God must have been reduced in quantity by creating this world. God remains constant even after the process of creation. This is not the case with mental awareness. Therefore, the awareness and dream cannot stand even as a simile in this aspect!! You say that the awareness is totally God!! You can take this as a simile for God and creation. As the mind is completely free to create, maintain and dissolve the dream, God is free to create, maintain and dissolve the world. In this aspect, the above example can stand as a simile. A simile stands in a particular aspect only and not in all aspects. If the simile is similar in all aspects, there is no difference between the simile and the object compared. You can compare the awareness in one human being to the awareness in another human being in all aspects and say that the awareness in both human beings is one and the same. Here also, the similarity is qualitative. The awareness in two human beings is divided in two quantities by the boundaries of their bodies. The awareness in one human being may be more (twenty calories) and the awareness in another human being may be less (ten calories) in a particular time. **Even in a single human being, the awareness may vary in quantity from time to time.** In deep sleep, the quantity of awareness becomes zero.

God Assigned Particular Quality to Particular Entity

God created the awareness as an entity and created the process of thinking as a quality or work separately. By the order of God, this entity (awareness) and quality or work (thinking) are associated. If God wishes, awareness may dissociate with such work. A patient in coma has awareness but cannot think. An inert computer, which has no awareness, thinks like a human being. Therefore, the association of awareness and thinking is not constant even in the worldly examples. Even without the wish of God, the dissociation is seen. Therefore, when there is no constant association between these two, how can you conclude that God is awareness since He thought of creating the Universe? You can say that generally there is association between these two. Based on this, you can conclude that an item is awareness through the process of thinking. You must be careful about the exceptional case of computer (robot). When even robot violates your general conclusion, why not God, who is beyond the worldly logic, violate this conclusion? God can think even without being awareness because He is the creator of awareness as well as the creator of the very process of thinking. The Veda says that God is beyond worldly logic (*Naisha Tarkena..., Atarkayah...*).

Inference From the Unimaginable Boundary of the Universe

The unimaginable God can never be touched even by your intelligence or logic. When you say that God wished to create the world, you have not touched the absolute God. The God in your statement is only the absolute God embedded in the awareness. The awareness was created by Him in the beginning and He entered that awareness. Awareness is the medium (Upadhi) for God here. Now, 'God thinks' means that the awareness controlled by God thinks. You can go up to this point only, which is the extreme edge. All the three Acharyaas went up to this point only. The medium indicates the possessor of the medium. The wire indicates the electricity in it. You can call the wire as electricity or the electricity as the wire. Similarly, in such case, you can call God as awareness or awareness as God. But, every wire is not electric wire. Similarly, every bit of awareness (living being) is not charged by God and hence, cannot be called as God.

The boundary of the Universe need not be made of the same material (five elements). A metallic wheel may have a plastic ring around its edge. Therefore, the boundary of the Universe need not be made of the same imaginable material. The boundary is unimaginable means that the boundary is made of unimaginable material i.e., God. Even if you say that the diameter of the Universe is some billions of light years, is there a compound wall in the edge of the boundary? If there is such wall, what is present beyond that wall? If you say that space is present beyond that wall, space is also a part of the Universe (one of the five elements). The theory of bending of the space around object proves that space is the most subtle energy. Therefore, the diameter of the Universe is infinite. The theory of constant expansion of Universe is also meaningless because expansion of any material requires the existence of space different from the material. When space or subtle energy is the basic material of the Universe, the word 'expansion' becomes ridiculous. The infinity of the Universe stands for the existence of unimaginable entity beyond the Universe existing from the boundary of Universe. Unless you accept the unimaginable region beyond the boundary of Universe, you cannot speak of the end of imaginable boundary of the Universe. All this discussion will clearly establish the existence of unimaginable region or God beyond the Universe.

The awareness is the most subtle form of cosmic energy and is given ultimate value. It is more valuable than any inert form of inert cosmic energy. Awareness is most precious form of cosmic energy. This is the unique merit of awareness. Due to this, the three Acharyas preferred

awareness to be the best medium of God. But, awareness has its own defects. Awareness is not an independent entity like the inert cosmic energy. It is a special work form of the inert energy. It is the consequence or the result or the product of inert energy in association with the functioning machine called as nervous system. It is a specific product of the basic inert cosmic energy. The other specific products of the basic inert cosmic energy are light, heat, sound, electricity, magnetism, etc.

The basic inert cosmic energy is 'Mula Maya', which is the basic material of this Universe. The above consequent forms of Energy are 'Maha Maya'. Awareness is one of the daughters of 'Mula Maya'. When you say that God wishes or thinks, it really means that the unimaginable God wishes or thinks. The unimaginable God (Parabrahman) need not be awareness to wish or think. He is the source of the entire Universe, which constitutes several entities and works or qualities. Awareness is an entity and wishing or thinking is a specific work or quality. Even the association of an entity with a specific work or quality is also due to God. God can dissociate any entity from its associated quality or work. Before God, the fire could not burn even a dry blade of grass. This event is said in the Veda. The Omnipotent God can do anything and hence, God wished to create this world. Due to wish, you need not conclude God as awareness applying the worldly logic, which fails in Him. A common man may not understand this due to the failure of worldly logic because his mind is always trained in the worldly logic. For the sake of such ordinary people, the three Acharyas have selected the mediated God (God embedded in awareness) and described God as the awareness. One should be careful that a specific bit of awareness charged by God only can be treated as God like a specific wire electrified is treated as electricity. The selfish human beings have extrapolated this and treated every bit of awareness as God. This is wrong because every wire cannot be treated as electricity. Only in a specific electric wire, the wire is electricity and the electricity is wire. This equation fails if it leaves that specific wire.

Imaginable Medium Can Indicate Unimaginable God

When a miracle takes place, there are two entities. One is the imaginable medium that stands as the basis and the other is the unimaginable entity i.e., conveyed about its existence. A tender boy called as 'Krishna' and a big hill called as 'Govardhana' together stand as the imaginable medium. When this big hill was lifted by the tender boy, the unimaginable event shows the existence of some unimaginable entity in the boy. The nature of the unimaginable entity cannot be understood but its

existence is established through this event. If the boy or hill is absent, this unimaginable event cannot take place and the existence of unimaginable entity in the boy cannot be identified. Therefore, even for the existence of God to be proved, the imaginable medium is necessary. The boy with a physical body is not much valuable because there is a general repulsion due to jealousy and egoism between the human beings. The awareness is invisible and very subtle. When the medium is invisible, the point of jealousy disappears. Therefore, the Acharyas have selected the awareness alone without the physical body as the medium of God for the sake of psychological satisfaction. But for this purpose, the awareness without a physical body does not exist at all. On deep analysis, one can easily understand that the awareness taken as God is nothing but a specific human incarnation because there is no awareness, which is continuous. It is only a temporary psychological trick of the spiritual preacher for the sake of beginners affected by jealousy and egoism.

SPIRITUAL KNOWLEDGE SOLVES CORRUPTION

Public Welfare Schemes Do Not Reach the Needy

O Learned and Devoted Servants of God,

[August 15, 2008] Today our Country is facing a very serious problem. The poor man does not receive the fruits of the Schemes implemented by the Government and so the poor becomes poorer day by day. This is the reason of the unrest and tension in the minds of majority of the public since the majority is poor. Every political party, which is voted to the power, tries to serve the poor by implementing good Schemes. But, the fruits of every Scheme are filtered by a screen called corruption. The authorities involved in the implementation of the schemes snatch away the fruits and so rich becomes richer day by day. All the wealth is concentrated with the minority of the public, which is involved in the implementation process. Sometimes, even the Government is a part and parcel of the implementation machinery. The persons involved in the Government are also becoming richer and richer day by day. Therefore, from this angle, we need not isolate the Government from the personnel involved in the implementation. Well! The exact problem is identified. But, nobody is recognizing the exact solution of this exact problem. The poor public is changing the political party everytime with great ambition expecting that the new Government will effectively implement the Schemes. When a new political party appears, the poor public is rising like a Tsunami wave with greatest expectation and ambition in this direction. In the absence of the new political party, the majority of the public repeatedly changes the old parties expecting the defeated party must have understood the reason for its defeat and will implement the Schemes successfully in his turn. But, the same old story repeats whether a defeated party wins or a new party political party wins. I do not blame any party for its failure because in the absence of the knowledge of the exact solution, any party cannot do anything.

Sympathy And Fear Are Temporary Solutions

Therefore, the identification of the exact solution is very important to eradicate the corruption, which is the real filtering screen. You cannot

control the implementing authorities by appeals or by threatening with punishments. If you appeal or threaten, there will be some partial control, which is also temporary. Both these methods cannot bring complete and everlasting controls. The Christianity believed in creating sympathy through appeals. They always show the crucifixion of Jesus with the blood. They create more concern in your heart by saying that Jesus underwent crucifixion for the sake of your sins and try to transform the heart through kindness and love. This is certainly a good method to bring transformation. The Islam tries to bring the transformation through fear by showing the punishments. Of course, the Christianity also shows the eternal Hell finally for the punishment. All these methods are good in the case of illiterate and ignorant people but the implementing machinery consists of high intellectuals and doubts the very existence of Hell and God. Their faith on God is theoretical and fails in practical implementation. The intellectual is always convinced by logical analysis. This is the reason for the extraordinary development of Meta physics in Hinduism. The sub-sects in Hindu Religion neither adapt the method of sympathy nor the method of fear to propagate the Religions. The Vaishnava Sub-religion does not show the weeping Rama in the forest nor does the Shaiva Sub-religion show Lord Shiva drinking the fuming poison for the sake of the protection of the world. These sub-religions never impose threatening policies to propagate their Gods. These methods may be good in the case of the illiterate masses and hence, were adopted in certain times, in certain places and under certain circumstances. The best method of propagation is always logical analysis and it is successful in all times, at all places and under all circumstances. Therefore, the debates between the Scholars of the sub-religions of Hinduism take place even today. There is neither the element of sympathy nor the element of terrorism in the effort of propagation of their sub-sects. The Scholars of Advaita, Vishishta Advaita and Dvaita continue the debates even today. Such debate is based on the quest for truth and there should be no enmity or hatred or any ill-feeling.

Logical Analysis of the Truth is the Permanent Solution

There are two types of terrorism. The first type is based on the ignorance of God, which is the result of atheism. If atheism spreads in this society, the immediate step will be terrorism. All the poor people will unite and kill all the rich people. In the first step, all the richest people will be killed. In the second step, all the richer people will be killed. Since there will be no uniformity in the concept of richness. All the people will kill all the people and nobody remains on this Earth. The second type of terrorism

is to kill the people to propagate their sub-religion. The propagation of the Religion should not be through threat. It should not be also by sympathy. It should be through logical analysis, which will convince the intelligence of every human being. Once the brain is convinced, the acceptance will be total and eternal. Shankara, the incarnation of God adopted this method only for propagation. The atheism is ignorance. The conservative faith of a specific religion is wrong knowledge. Both ignorance and wrong knowledge are not correct methods of propagation of God. The logical analysis establishing the Universal Spirituality to avoid the partiality of God is the best method to bring total and eternal transformation of humanity.

Therefore, the correct solution to avoid the corruption so that the fruits of the Schemes implemented by any Government can reach the poor is the stress given on spiritual education. Today, the education is entirely concentrated on materialism only. There is no trace of place for spiritual knowledge in the present system of education. In the ancient days, the Governments run by the kings always stressed on the spiritual education. The concepts of existence of God and existence of Hell were established in the minds of the people even from their childhood. The fear for God and the fear for sin must fill the brain even from the childhood. This will totally eradicate the corruption. Then, the fruits will reach the poor. The gap between the poor and the rich will be reduced. There will be social balance, which results in total peace. Without implementing this solution, changing the Governments with new parties becomes only beating around the bush.

EMPHASIS ON THE PRACTICE OF KNOWLEDGE

Fruits Are Consequences of Action Alone

O Learned and Devoted Servants of God,

[August 23, 2008 Krishna Ashtami Day at Bhimavaram] The essence of the message of Lord Krishna to the human beings is the Bhagavat Gita. Sage Vyasa wrote all the eighteen Puranaas and Maha Bharatha, but still he was not having mental peace. It is surprising to see that the Sage Vyasa did not get peace even after composing the Gita!! The reason is that the theoretical knowledge does not give any fruit unless it is practiced. Arjuna was not the best example of practice of the Gita. Even on the eighteenth day, he did not get down from the chariot in spite of the instruction from Lord Krishna. He was treating Krishna as a driver only and expected Krishna to get down first and then open the side door of the chariot. All the seventeen days, Krishna was opening the door like a driver. Krishna was acting like a driver and whenever God acts in a role, He lives in that role so that the role can be enjoyed fully. This acted as Maya on the brain of Arjuna. Arjuna did not have full faith in Krishna because of the repulsion between the common media.

Human body is the common medium in the case of God (Narayana) and devotee (Nara). Arjuna was fond of Lord Shiva, who is the God in the energetic body. He wanted to win the battle with the help of Pasupata weapon given by Lord Shiva. It was used only once in the war. The context was to cut the head of Saindhava and throw it in the hands of his father. Arjuna believed that Pasupata alone can do that work. In fact, if Krishna is not there, the Sun would have not been covered by Sudarshana wheel. If this was not done by Krishna, Arjuna could have ended his life by jumping into the fire. Lord Krishna, who could create false Sunset, can also see the fall of head of Saindhava in the hands of his father. Just a wish of Krishna is sufficient to do this. Arjuna saw the same flowers offered to the feet of Krishna existing on the feet of Lord Shiva and realized that Krishna and Shiva are one and the same. The same absolute God exists in both. The medium of Shiva is energy (energetic body) where as the medium of Krishna is the form of matter (human body). Since matter is another form of energy, there should be no difference between the two media also. But,

this realization of Arjuna could not remain for a long time because Arjuna could not overcome the ego and jealousy created by repulsion between common media. As a result, Arjuna was born as a hunter in the forest and it is demotion only.

The Gita is a powerful message because even Arjuna, a failure candidate was fully convinced and fought the war. Arjuna came to the war in one angle, which was that he must kill all the relatives to get back his lost wealth. But, when he saw the old grandfather and old teacher, he felt that it is better to leave the war. He did not like to kill respected elders for the sake of petty wealth. Arjuna was correct in his decision. Some people criticize Arjuna that he is wrong because he started a work and leaves in the middle. This criticism is not correct because a wrong work can be stopped even in the last minute due to realization. If a person returns from the murder even in the last minute, it should be appreciated. In such case, why Krishna insisted Arjuna to do the sin again. Krishna gave a hidden new dimension in the motto of the war. Krishna revealed that He is God and God decided to destroy injustice and establish justice. Krishna asked Arjuna to participate in the mission of God. For the sake of God, any worldly bond should be sacrificed and hence, even the elders could be killed. The saint Abraham killed even his only son for the sake of God!! Similarly, Siriyala was killed by his parents for the sake of God. The influence of the powerful Gita is so high that even a doubting Thomas like Arjuna was fully convinced and acted like the best devotee!! Such is the power of the Gita. The power of the Gita is due to the power of its Preacher, Krishna. When Sanjaya told Dhritarashtra that Arjuna was convinced again to fight, Dhritarashtra scolded Krishna as a powerful magician of words. In fact, it is not magic of the words, but it is the power of the truth present in the message of the God as said by the Veda (*Satyam Jnanam Anantam Brahma...*).

Practice of the Gopikas

Sage Vyasa could not get the peace because he revised the theoretical message of God and did not memorize the practical aspect of it. He got perfect peace when Bhagavatam was composed in which the practical aspect was described. Gopikas practiced the message of the Gita in-to-to. The devotion to God should be one-way traffic. Krishna married Radha secretly (Gandharva Vivaha) and left her along with other Gopikas after enjoying them for two years in Rasaleela. No girl will tolerate her husband enjoying other women with her knowledge. The love of Radha to Krishna was not affected by such bad behavior of Krishna. Krishna increased the

power of dosage of the test. Krishna left Radha and Gopikas, went to Dwaraka and married 16000 girls. Dwaraka was like a foreign country crossing the sea. If this is the case of the marriage of today, the girl fights against the groom with the help of the courts and women associations. But, the behavior of Radha and Gopikas towards Krishna was unimaginable. They told Uddhava that they cannot hear anything other than Krishna, because they were filled by Krishna completely and hence, there is no space in them for any word to enter!! You will find such one-way traffic love towards God even in the case of Sita. When Rama abandoned her in the forest, Sita replied after knowing the truth as follows: Sita says that she will do penance after delivery and the aim of the penance is that Rama should become her husband in the next birth also (*Tvameva Bhartaa nacha viprayogah...*)!!

You may say “Such climax of one-way traffic love is impossible in the case of ordinary human beings. It was possible in the case of Gopikas, who were sages doing penance for God for several births. It means that the Gita containing the message of such exceptional devotion is not meant for ordinary human beings to practice.”

My dear friend! You are completely mistaken here. The Gita is meant for every ordinary human being because every ordinary human being in this world practices this climax of one-way traffic devotion (love) in the case of their children. The parents show unimaginable one-way traffic love in the case of their children. Parents serve the children with practical true love. In return, the children may neglect or even may insult them in their old age. But, still the old parents do not mind this and still prove their unaffected true love by dedicating all their services and practical earnings to their children. In spite of the enmity shown by the children, the parents love their children in the same way and their aim is only the happiness of their children. Such love was shown by Gopikas to Krishna. In spite of all the above explained insults from Krishna, Gopikas offered the dust of their feet for the happiness of Krishna as medicine for His head-ache without minding the hell as a result of such act. Therefore, the theoretical devotion proposed by the Gita, which was practiced by Gopikas in Bhagavatam, is not impossible at all for any human being. If it is impossible, it should be impossible in the case of children also. It is possible in one place and is not possible in another place!!

The message of the Gita and the practice of Gopikas in Bhagavatam should be the openings of the two eyes of any human being. The power of Krishna as the Universal Preacher (Jagadguru) should become useful for any human being to attain the grace of God. If you realize this aspect on the

occasion of Krishna Asthami day, the festival is really celebrated. Without this, eating the butter in the name of Krishna and doing some fun in breaking the pot containing the butter through high jumps is just a day of entertainment with fun and nothing else.

INERT ENERGY—THE FIRST CREATED ITEM

Awareness In Different States

O Learned and Devoted Servants of God,

[August 19, 2008] The five parts (Pancha Koshas) are to be analyzed carefully to understand that Awareness is neither the unimaginable God (Mayee) nor His unimaginable power (Maya). The straight reason is that the awareness is an imaginable item. The pure awareness can be easily understood in the state of meditation. When all the thoughts are dissolved, the awareness alone remains and this state is called as self-meditation. In this state, the self or the awareness alone remains. Shankara filtered all the five parts or sheaths (Koshas) and the final filtrate is this pure awareness or self of human beings. In this state, the awareness is aware of itself. The subject (Jnata) and object (Jneya) disappear and the link between these two, which is the process of knowing or Knowledge (Jnana) remains. In this state, the nervous system functions and hence, the special and specific work form of inert energy generated by this special and specific machine (nervous system) exists. The nervous system functions in the awakening and dream state (Jagrat and Swapna). But, in deep sleep (Sushupti), this awareness disappears since nervous system does not function. In deep sleep, other systems function and therefore, the generation of inert energy continues and the inert energy exists. The inert energy is constant and common item in all the three states. In the state of meditation also, the awareness exists and we should say precisely that awareness exists in the states of awakening, dream and meditation (three states). In the fourth state of deep sleep, the awareness disappears and only the inert energy remains. Now, we can say that the inert energy is constant and common in all the four states. The state of meditation can be taken as a special state of awakening in which the pure awareness remains.

In the state of awakening, in general (other than meditation) and in dream, the awareness exists in modified forms as Knower, Knowledge and the impression of known object. One should be careful here to distinguish the impression of known object and the actual object. The actual object like pot, house, etc., is not a modification of the awareness. These objects are modifications of inert energy because matter is a modified form of inert

energy. The pot is a modification of the inert energy, where as the impression of the pot in the brain, is modification of awareness. You must clearly distinguish between the basic inert energy and its modification. Awareness is a modification of the basic inert energy and matter is another modification of the same inert energy. Chain and ring are modifications of Gold. The same gold is present in chain and ring but chain and ring are not one and the same. Similarly, the same basic inert energy exists in the pot as well as in the awareness (impression of the pot). The pot is condensed form of inert energy because energy on condensation becomes matter. The image of the pot on a screen is the form of the pot made of inert energy directly. The impression of the pot on the brain (screen) is also the form of the pot made of very mild inert energy. Thus, both the pot and impression of the pot are made of the same inert energy but differ in the intensities of the energy. By this analysis, we can clearly understand that the impression of the pot in the brain, which is considered as the knowledge of the pot, is also inert energy only. Hence, there is no non-inert item in the knowledge. This does not mean that impression of the pot and the pot are one and the same because there is difference in the intensities of the energy. When the chain is converted into a ring, the gold present in the chain is converted into ring. Here, the chain is not converted into ring. Chain is a specific form and ring is another specific form. Chain is linear form and ring is a circular form. Both the forms are always separate and exist always separately. Therefore, one specific form can never be converted into another specific form. Only the material present in a specific form is converted into another specific form.

Inert Energy Conversion to Different Forms

Therefore, the basic inert energy present in the awareness can be converted into pot but never the awareness is converted into pot. When the food is converted into awareness, same principle takes place. The inert energy present in the food is converted into awareness. Similarly, when you imagine an object, the inert energy present in your awareness is converted into the impression of the object. Such conversion is in the hands of your capability and control. But, the inert energy present in your awareness cannot be converted into a real object in the world because such conversion is not in your control. This means that you can imagine a pot but not create a pot. A superman is creating a pot by his will. Here also, the inert energy present in his awareness is converted into the pot (matter). An ordinary man is unable to do this. What is the reason? An ordinary man can create the impression of pot because very little inert energy is required in this

conversion. The awareness in the ordinary human being is a modification of little and limited inert energy generated from the oxidation of food in his digestive system. There is a limitation for the generation of inert energy and there is a limitation for his nervous system containing tender nerves, which are capable to withstand very little inert energy only. Actually, about 1/5th of the inert energy generated in the digestive system goes to brain and nervous system. For the generation of a pot, very huge amount of inert energy is required in the conversion of energy to matter. The human being cannot withstand to contain so much inert energy and hence, the practical conversion becomes impossible. But, the case of superman is unimaginable. The tender finger of Lord Krishna withstood unimaginable huge inert energy to lift huge mountain and bear it for seven days!!! The principles of Science and logic fail here because the finger of an ordinary human is capable of maintaining little inert energy that can lift an imaginary mountain or a small stone in reality. Therefore, the unimaginable power and the source of it, which is the unimaginable God, are involved here. In any case, the conversion of the inert energy is the basic principle for both real and imaginary worlds. The inert energy is the basic material of conversion in the real and imaginary worlds. Awareness is one of the forms of modification of such inert energy. Hence, awareness cannot be the material of conversion.

Different Koshas

Food is matter and is called as Annamaya Kosha. The next part is Pranamaya Kosha, which consists of transportation of Oxygen into the lungs. This Oxygen is transported to the digestive system, which oxidizes the food. This process generates inert energy. Both these parts (Anna and Prana) are inert only. The food consists of matter in solid and liquid states. The Prana also is matter in gaseous state, which is Oxygen. Both these generate inert energy. This inert energy enters nervous system and the specific work of nervous system, which is a specific modification of inert energy is called as general awareness. This awareness is in the form of a thought (Sankalpa). When you see a pot and feel that it is a pot, the awareness is in the form of Sankalpa. When the same awareness is in the form of variable thoughts like whether it is golden pot or brass pot, it is called as Vikalpa. Both Sankalpa and Vikalpa constitute Manomaya Kosha. When you decide it as a golden pot through logical and scientific analysis, it is intelligence or Buddhi and is called as Vijnanamaya Kosha. When you feel happy about the benefit of golden pot, it is called as Anandamaya Kosha. This happiness is limited because the happiness may end due to the

possible loss of the pot. All these three parts (Manomaya, Vijnanamaya and Anandamaya) involve awareness. The common item between all the five Koshas is inert energy. The matter and awareness are specific forms of inert energy.

When you see a pot, the light rays falling on the pot create an impression of the pot on the retina of your eye. The neuron cells in the nervous system transport this image to the brain. Here the pot, the light rays, the image, the brain, the nervous cells, the transportation of the image to the brain and the chemicals in the brain are entirely inert items. Now tell Me, which part of this entire process is called awareness? Awareness is only a specific inert work. On careful analysis there is nothing, which is not inert. This entire process takes place under systematic control of God. There is little freedom in selecting the object for seeing. But, once the object is selected, the entire process is under a specific set up and has no freedom or variation. Awareness is only a specific name of a specific inert process. Hence, the entire human being is inert and is controlled by God completely. Even the little limited freedom of the human being is due to sanction of God only. Hence, the human beings are completely controlled by God and this is mentioned in the Veda (*Aatmeshwaram...*). The Atman or Self is inert because God is the controller of the self of any human being. This Awareness or Self or Atman is imaginable inert item, which is a specific form of inert energy only. Thus, the self is imaginable item and is totally different from the unimaginable God, who is its controller.

Freedom Given to the Human Being

Absolutely there is no difference between the robot and a human being. Robot can be compared to the electrical train in which the energy is directly supplied as electricity. The human being can be compared to the steam engine train in which the coal burns and generates steam from the boiler. In this steam engine, the generation of energy is an extra item. In robot, the current is supplied directly as energy. In human being, the digestive system and respiratory system (Anna and Prana) are the two extra parts to generate the inert energy. The human being was differentiated from the computer in the past because the computer worked with a single micro-processor whereas the brain worked with several micro processors working at a time. Ex: A computer concludes the cow after some gradual steps and the brain concludes the cow spontaneously since these gradual steps are simultaneously built up. Due to the invention of this clue, the difference between a computer and a human being disappeared. The generation of various thoughts in a human being is from the information chip (brain),

which stores various thoughts received from outside. Creativity is also nothing but a new combination of the existing thoughts as parts. If you have created an animal with eight legs and two tails by creativity, the leg and tail are already existing parts of the information chip. Today, the computer composes poetry like a human being! Since the information chip is controlling the imagination or mental behavior completely, the freedom of thought in the case of the human being becomes absolutely meaningless on analysis. In the absence of this analysis, the freedom of thought, creativity etc. is only misunderstood concepts.

God alone has the complete freedom and hence, the human being, completely controlled by its chip, has no trace of freedom. Therefore, the entire creation including human beings is totally inert and the Creator alone has total freedom. The human being tries to jump to the side of the creator due to the misinterpreted freedom. Therefore, God alone should be called as awareness. Immediately, you should not say that the human being having awareness is God because it is already proved that everything in the human being is inert. **If you fix the meaning of awareness as freedom, you tell that the awareness is in human being since you have misunderstood the inert process as freedom.** With this analysis, the human being does not have even a trace of awareness. You should not say that God is understood because He is awareness or freedom. Freedom is a quality of the power of God and not the source of the freedom. You should not say that the unimaginable power of God (Maya) is now understood since its quality (freedom) is known. This quality is not the inherent characteristic of the power. If you say that something is freely doing any work, it does not mean that you have understood that something. Therefore, God as well as His power is unimaginable. If you realize this analysis always, you will totally surrender to God. Realization of this analysis is penance. If you realize that you are totally a play doll in the hands of God, you will develop spontaneous and natural surrender to God. The ego disappears completely.

God is pleased by this and from that moment onwards, God starts giving you the real freedom as said by the Veda (*Aapnoti Swaaraajyam...*). You will start controlling the inert creation. You will become God step by step. As long as you feel that awareness or freedom exists in you, the ego prevents the grace of God. The concept of Shankara that God alone is awareness is correct. But, that awareness is not in the human being. The underlying substratum of the human being, which is beyond imagination, is God. The same God is the substratum of the entire creation. In a human being, the three parts (Manas, Vijnana and Ananda) are extra. Therefore, the human being is greater than the external creation.

The inert energy is common material everywhere. In the human being, certain specific designs of matter and energy exist as the three extra Koshas. This does not mean that the non-inert item exists. The specific design of inert matter and inert energy is also inert. If you wear a shirt with special design, it does not mean that the material of the shirt is changed. All the shirts are made of same material i.e., cotton and silk only. Therefore, the existence of extra designs of inert matter and inert energy in the human being does not establish that something other than inert matter and inert energy exists.

Awareness is a Work-Form of Inert Energy

Even happiness (Anandamaya Kosha) is a stimulation created in the nerves by certain chemicals and chemical reactions. Drugs, alcohol etc., generate such stimulus in the nervous system. Hence, even this final part is also based on inert matter and inert energy generating inert vibration work. The awareness in the form of mind, intelligence and happiness is only a special design of inert matter, inert energy and inert work form. The special design is not a special material. If you are presented with a mud pot having a special design, it does not mean that your special mud pot is golden pot. The material is mud only, whatever may be the specialty of the design. Such special design is awareness, which is in the human being and is not found anywhere in the external world. This does not mean that the material of the awareness is non-inert. You might have named the special mud pot as golden pot because for you the special design, which is not available anywhere, is gold. Similarly, the special work is named as awareness, which is different from the inert item. This difference is in theory and assumption only but not in practical truth. The special mud pot is golden pot in theory and assumption but practically the truth is that everything in the special pot is only mud and there is no trace of gold. You assume the awareness to have freedom but practically there is no freedom. All your actions are controlled by your thoughts, which are the different bits of information received from the external world and previous lives. The switchover of one thought to the next thought recorded in the brain is considered as freedom by you. This switch over is purely mechanical. The information chip in the brain controls your actions. This information is controlled by the external world or nature (Prakruti) since the external world is its source. This external world is created by God and thus, you are finally controlled by God.

God alone has freedom and genuine creativity. The creativity of the human being is based on the new combination of existing parts only. But,

God has the real creativity because before creating this world, there was no information of any part already existing. The real creativity is a measure of freedom. If you want real and complete freedom, you must become God (Advaita). This is possible only when God enters and charges you like electricity entering a metallic wire. Such state depends on the will and grace of God and it does not exist originally as inherited item. Even Shankara, who is the preacher of the Advaita Philosophy, mentioned this point very clearly by saying that Advaita is possible only by the grace of God (*Ishwaraanugrahaadeva...*). I wonder and do not know the reason behind Advaita philosophers, who say that they are already God!!

SPIRITUAL SUCCESS DEPENDS ON ATTITUDE

Ravana and Kannappa

O Learned and Devoted Servants of God,

[September 22, 2008] The essence of the Gita relates to the basic attitude of the spiritual aspirant, which decides the direction i.e., whether you are proceeding towards God or away from the God. The external projections are immaterial. If you compare Kannappa and Ravana, the external projections are quite opposite. Ravana used to take bath in all the seven seas in the early morning and used to worship Lord Shiva with all the pure Vedic rituals. Kannappa never takes a bath and used to worship Lord Shiva with all prohibited customs. But, the basic attitudes are quite opposite. The fundamental attitude of Ravana was selfishness. Ravana also plucked his heads for Lord Shiva similar to Kannappa, who plucked his eyes. Ravana did it to attain selfish powers and Kannappa did it with sacrifice and total surrender. Kannappa was towards God and Ravana was away from God.

The knowledge and devotion are theoretical steps, which can be with reference to some imaginary form of God. Both these theoretical steps must result in practical service (karma yoga), which alone can give the fruit. This practical service should be towards the human form of the Lord. You cannot serve the imaginary form and there is no use in serving the inert representative forms of God. Catching the human form of God is the real meaning of the word yoga. **Yoga means attainment of the Lord in human form for doing service.** Therefore, after knowledge and devotion, one must have yoga to do the practical service, which alone gives the result. Knowledge and Devotion are like the one year academic course. Practical service is like the annual examination that gives you the fruitful certificate. The venue of the examination is always this world of humanity. God in human form as Rama tested the angels through practical service, who were born as monkeys. God in human form as Krishna tested the sages born as Gopikas. God is not in need of any service from any soul. It is only an opportunity created to give the certificate. Neither God is in need of the search for Sita nor is He in the need of momentary and illusory pleasure of senses by dancing with Gopikas. Indra was born as Vali and completely

failed to recognize Rama. Surya, who got the Gita in the beginning from God, was born as Sugriva and even he failed temporarily by forgetting the promise given to Rama. Vali was completely covered by Maya and Sugriva was temporarily covered. Only Hanuman and Lakshmana could succeed in the test. Hanuman is the other incarnation of the same Lord. Lakshmana was the incarnation of Adishesha, who was closely associated with the Lord as bed. For the sake of Lord, Hanuman remained unmarried and for the same reason Lakshmana left his newly married wife for fourteen years. Rama was weeping for Sita within minutes after separation. Lakshmana and Hanuman were involved in searching the wife of Rama. Both never thought about themselves in such peculiar drama of the Lord. Any ordinary soul in their place will think about their marriage and wife. The Lord was observing their minds to see even a trace of negative thought. Unless the faith on the human form of the God is firm like a rock, one cannot stand like them in this test.

Both Hanuman and Radha were incarnations of Lord Shiva and are God Himself and hence, could stand as ideal examples (Radha is the incarnation of Durvasa and Durvasa is the incarnation of Lord Shiva). Lakshmana is an example of the individual soul, who could also attain the goal perfectly. Hence, the soul need not be discouraged saying that God alone can successfully travel in this path. Adishesha is a serpent. His thousand heads denote the many altering thoughts of a soul. The journey of the serpent through constant curves also denotes the inherent curved nature of the soul. But, Adishesha could succeed because the basic attitude was selfless service towards Lord. Hence, if the basic attitude is devoid of any trace of selfishness and is totally filled with sacrifice towards the Lord, the success is sure irrespective of millions of inherent defects. Therefore, the soul need not waste time to change its inherent defects. If it can succeed in changing its basic attitude, the direction is changed. Even if you are straight and fast, what is the use of it if you are proceeding in the opposite direction? If you are in the right direction, irrespective of all your defects of the journey, you are sure to reach the goal one day or other. The Advaita Philosophers have reached the terminus in the opposite direction since they claim themselves to be God and hence, there is no question of sacrifice and service. They have reached the Madras city, which is the terminus of the opposite direction. They are completely affected by the illusion so intensively that they claim the Madras as New Delhi and argue that the assembly hall in Madras is the house of the Parliament!

The Lord in any human form like Rama, Krishna etc., is said to be Datta with three heads and six hands. Datta means the Lord given to the

humanity in the human form. The human form is the medium, which constitutes the internal body or Jeevatman and the external gross body. The internal Jeevatman is the awareness, which exists in the three modes or qualities (Trigunas) representing the three heads. The external gross body is subjected to six changes (Shat Vikaraas), which are birth, existence, modification, growth, decay and destruction and these represent the six hands. Therefore, every human form of God can be represented by three heads and six hands. The mediated God is one and the same and the medium (human form) is also one and the same. Therefore, every human form of God is the three-headed and six-handed Datta in real sense.

Karma and Karma Yoga

Karma means service to yourself (and your family). Karma yoga means service to God. The word yoga changes the direction of the same karma (service). After yoga (attaining God in human form), the same karma is not done to yourself and your family, but is done to God in human form. Really, God is more pleased if you do service to His devotees, who are poor and suffering with problems. The logic here is that the service done to God is not really needed by God except for your test. But, the service done to the devotees is really needed by the devotees. Therefore, there is reality in your service if you do it to the devotees. God is pleased by reality. When you do service to God, it is only the process of testing you to give you the certificate or fruit. Therefore, the service to God is related to you only and there is no real sacrifice here. The benefit in this service comes to you finally. In the service of devotees in need, the benefit goes to devotees and this sacrifice is real. Then, why are you recommending the service to God? The reason is that your attention is more when the receiver is God. Your attention is not much for a devotee. Therefore, in the service to God, you will develop sacrifice, which can be extended to devotees in course of time.

The Gita mentions the detachment of mental attachment to fruit (*Tyaktva karmaphalaasangam...*) and also the actual detachment from the fruit (*Phalam Tyaktva Maneeshinah...*). Both these are the two subsequent steps. When a sweet is prepared and if you have mental desire to eat it, you cannot sacrifice it even to God! Therefore, for the second step, the first step is recommended in the Gita. But, the sacrifice is completed only after the second step (*Yasthu karmaphala tyagee satyageetyabhidheeyate...*). The Gita clearly says that the sacrifice of the fruit is only the sacrifice really. Therefore, you have to practice to attain the first step so that you can go to the second step easily. This is the concept of the Gita. But, this concept is misinterpreted by very clever people. They have created a theory by which

the first step is exactly equal to the second step! If you can attain the first step, you need not do the second step! If you detach your mind from the sweet, you need not detach from the actual sweet! While enjoying the sweet, you can say that you are mentally detached! Since, first step is equal to second step, now you are also detached from the sweet! When you are detached from the sweet, you can get the fruit of the actual sacrifice of the fruit, which is pleasing God! This means that you eat the sweet with mental detachment and claim that you have pleased God by sacrificing the sweet to Him! How can you please God by eating the sweet through your mouth? The Advaita philosopher says that either God is in you or you yourself is God and therefore, this problem is solved by another clever trick. Therefore, sacrifice has no meaning in Advaita philosophy because if you enjoyed the sweet, God enjoyed it! Therefore, the human form of God is essential separately to receive and enjoy the sweet offered by you. Then only the sacrifice is real. You cannot fool God by your clever interpretations. There are some advocates, who can fool an ignorant judge by their clever arguments and win the case. Such batch only gave the misinterpretations to the Gita to win the grace of God. Here, one important point is to be noted.

The grace of God cannot be achieved even by the actual sacrifice of the fruit without offering it practically to God in human form. You may detach yourself from eating the actual sweet, but as long as you do not sacrifice it to God in a practical way, there is no use of even such real sacrifice of the fruit. Sacrifice is not only a verb but also requires the receiver to whom the sacrifice is done. A stone also is perfectly sacrificing everything without any enjoyment. God is not pleased with that stone. The three great epics deal with the practical sacrifice of work and fruit of work to the God in human form and this is clearly established in the Gita (*Madarthamapi..., tat kurushva madarpanam...*). **The speaker of the Gita is God in human form and not an imaginary form and not a representative inert model of God like statue.** If this single point is kept in mind, understanding of the Gita becomes real and fruitful.

STATUS OF WOMEN IN HINDUISM

What Manu Meant

O Learned and Devoted Servants of God,

[October 26, 2008] There is a misunderstanding that women were suppressed in Hinduism without independence. People quote Manu Smruti in this context, which says that woman should not be independent (*Na stree svatantryamarhati...*). But, the same Manu says that women should be worshipped to please God (*Yatranaryastu pujoyante ramante tatra devatah...*). Both these contradict each other. If you are not giving even basic independence to somebody, how can you worship him or her? Will you worship a person without independence, put in prison? This means that the first statement of Manu is misinterpreted. The actual meaning of first statement is that women should not move independently without escort because she is weak in physical constitution to fight against anyone attacking her. Moreover, women are always associated with golden ornaments and there is every probability of attack on her by thieves. Therefore, she needs protection and hence, Manu said that the women must be accompanied by her father in childhood, by her husband in youth and by her son in old age. Here, the independence means not move alone. It does not mean suppression of women leading to their slavery to men. In Hinduism, the misinterpretations are many because Indians are always over-intelligent. In the middle age, the selfish intellectuals were many with several misinterpretations. Apart from this, the sense of a word changes in course of time. In 16th century, Shakespeare wrote “Life is a tale told by idiot”. In that time the word idiot means a person with extraordinary intelligence. But, today the same word means a fool without even normal intelligence! If the word changed like this in 400 years, what would have been the change of a word after millions of years passed after Manu! Therefore, the word ‘independence’ (*Nasvatantryam...*) meant not to go alone according to Manu and today, the same word means not to have any freedom in any aspect of life. Some men in the middle age were egoistic and selfish to use such opportunity of change of sense of a word to misuse the ancient traditions of the Vedic sages. The Vedic sages never misused

any sense and were for the equal status of women and in fact gave higher status for women.

In Hindu scriptures, we come across a word *purusha* used for a human soul irrespective of the gender (male or female). The word *purusha* means the awareness (nervous energy) that pervades all over the body as per the root meaning of the word *purusha* (*puri dehe shete iti purushah*). Therefore, the word *purusha* means any human being. Since, the word *purusha* is in masculine gender (pumlinga), the pronouns like 'he' (*sah*) were used, which are also in masculine gender. **The gender of a word (linga) has nothing to do with the gender of the actual object (Vachaka) in Sanskrit grammar.** For example, the word *Daraah* means wife, which is in masculine gender and also in plural. If you attach this to the object, it means several men married by a man! But, this word in Sanskrit means a single lady married as wife! Hence, the sense of the word has no attachment to the sense of the object indicated by the word. This is a peculiar characteristic in Sanskrit grammar, which is not present in any regional language. In any regional language, the gender of the word indicates the gender of the object. The tradition of regional language was superimposed on the tradition of Sanskrit grammar by some middle age selfish scholars (since Sanskrit seized to be the mother tongue and regional languages developed as mother tongues and hence, the age of sages was over), who wanted to suppress women and brought a misinterpretation to avoid women in every aspect of life related to this world (*Iham*) and also the upper world (*Param*). These middle age scholars have spoiled the original sense of Hinduism that was established by our great ancient sages to such extent that other religions are mocking at Hinduism on this aspect of suppression of women. Therefore, there is no attachment of the sense of the gender of the word (linga) to the sense of the gender of the object indicated by the word (vachaka) in Sanskrit grammar. This means that whenever a word in masculine gender like *purushah*, *sah* etc., comes, it means both man and woman. The misinterpretation of middle age - scholars has gone to such worst state by which, scholars have denied even the spiritual path to women. You can find this foolish interpretation in the first Brahma Sutra (*Athato Brahma jijnaasaa...*). This sutra says that a person having good qualities is eligible for spiritual path. The word used to mean the person in masculine gender does not mean men only as per the Sanskrit grammar. It means both men and women. Shankara wrote clearly that the person here is not restricted to any caste or gender. This means, any person belonging to any caste and any gender is eligible for spiritual path, provided that person has the required good qualities like *Shama*, *Dama* etc., (*Shama and dama*

mean the control of external and internal senses). Here, in this context, the word Brahmana means the person having interest in God (*Brahma nayati iti Brahamanah*). The word Brahmana here does not indicate the caste. But, the selfish scholars misinterpreted this Sutra to mean that a man born in the caste of Brahmins is only eligible for spiritual path!

Consequence of Misinterpretations

Based on this unfortunate misinterpretation, the ‘Gayatri’ was also prohibited to women, especially, when Gayatri is said to be a woman! What is the meaning of the word Gayatri as per the Veda? Gayatri means only the name of one of the seven meters in the Veda (*Gayatri chandah*). Gayatri does not mean any deity as said in the ritual Sandhya Vandanam. It is said that God is the deity of Gayatri (*Savitaa devataa*). The word savitaa again means only the creator and not the Sun as per the root meaning of the word (*Shunj praniprasave*). The meaning of word Gayatri is the style of the sentence, which is the form of song (*Gayantam trayate*). Gayatri means any song related to God. But today, Gayatri is just a verse that is repeated by the unfortunate male Brahmins! The actual Gayatri is only with women, who sing well on God! The fate of the egoistic male Brahmins is reminding Me the statement given by Swami Vivekananda “The fruits have already fallen in the drainage and you are quarrelling for the vacant basket”. The thread marriage, the initiation to Gayatri is a function that introduces singing on God through sweet songs. The three threads (Upavitam) put in this function mean that a form made of three qualities (trigunas) of God should be sung and not the absolute God, who is beyond words and even imagination. Thus, women not having this function of Upanayanam are not suppressed at all from Gayatri. In fact, the men were suppressed from the real Gayatri, who do not sing on God and just repeat a verse written in the Veda in Gayatri meter. You can reach God more easily through song, since a song gives more inspiration than prose and poetry. The unfortunate men were confined to prose (Yajur Veda) and poetry (Rug Veda) leaving the song (Sama Veda) to women. The Gita says that the Samaveda is the best. Therefore, the best path is left to women only! Hence, the women were not suppressed by the foolish misinterpretation done by some men. In fact, the men were suppressed from real Gayatri. Remember, those, who suppress others are suppressed by God and those, who are suppressed by men will be uplifted by God. In fact, praising God through prose and poetry is also a path to reach God, which is allotted to men. Praising God through songs is another path to reach God, which is allotted to women. The reason is that women are more talented in singing.

The Upanayanam and Gayatri mean only the initiation done to a male or female to praise God. The separation between two paths is only according to the convenience and therefore, the women and other castes need not feel suppressed, since the introduction of the three threads is not done for them. If you understand the real meaning of three threads, you will not misunderstand the tradition. These three threads cannot take you to God! They stand only to indicate God in form. There are several non-Brahmin devotees (men and women), who reached God without these three threads. It is only a symbol indicating the form of God. Even a male Brahmin is said to reach God after samnyasa only in which the three threads have to be removed! The sages with the three threads could not reach God and could reach God only when they were born as Non-Brahmin women (Gopikas). Therefore, the same path is not meant for all. According to convenience, anyone can reach God by any path. If both husband and wife sit together doing Sandhya Vandanam by reciting Vedic hymns, who will cook the food? Therefore, one path is allotted to men and another path is allotted to women to reach God. For the sake of convenience only, one path allotted to one person is prohibited to other person. In this sense only, Ramanuja wrote that the male men were only eligible to a particular path of Vedic rituals, while writing commentary on the first Brahma Sutra. This does not mean that you will reach God only by the path of Vedic rituals and not by non-Vedic (ritualistic) path of devotion by singing songs on God. In fact, Ramanuja gave the Narayana Mantra to all non-Brahmins and therefore, you can understand the sense of His commentary. In fact, the path allotted to women, who sing on God is more effective and easier to reach God. The ways of worship related to Vratams done by women are full of songs and the real Gayatri is with them only. Analysis shows that men are suppressed by God and the reason for this is only their ego. Similarly, the spiritual path of non-Brahmin devotees is more effective and easier than male Brahmins, since male Brahmins have the ego of caste and gender. In fact, the women in caste of Brahmins were allotted the path of non-Brahmins to show that the entire caste of Brahmins did not suppress non-Brahmins. If the function of three threads is done by all men and women of Brahmins, certainly there should have been a misunderstanding that the entire caste of Brahmins has suppressed the other castes by confining this function to their caste (males and females) only. The Brahmin ladies were given this alternative path of devotion by songs to show that this path is also leading to God. Without understanding this, other castes and the women of Brahmins need not blame male Brahmins with jealousy. Without

understanding this, male Brahmins also should not feel egoistic. Both jealousy and ego are enemies for spiritual path.

Right of Women in Parental Property

The women also need not feel that they were suppressed by not having the equal right in the paternal property. The Veda clearly says that Manu has divided his property equally among his sons and daughters (*Manuh putrebhyah...*). The word Putra in the Veda means both son and daughter according to the Ekasesha Sutra of Sanskrit grammar. The selfish males of middle age have misinterpreted this due to greediness for wealth. The misinterpretation was carefully built up. They linked the property to the rituals done to the parents after their death. The women were negated to do this ritual. They have taken the misinterpretation to the climax by making the ritual as a ceremony to give food to the departed soul. The parents are threatened indirectly so that if the sons do not perform this ritual, the parents will suffer without food after death! All this is political and economical misinterpretation. Actually, the departed soul never needs food. The departed soul may go to Northern Devayaana, which is the path to God. They do not need food (*nahitena pathaa tanutyajah tanayavarjitapindakamkshinah...*). The second path is Southern Pitruyaana, which is the path of re-births. In this second path, there are three sub divisions. The above average soul goes to heaven, the average soul goes to pitruloka and the below average soul goes to hell. In all these three sub-divisions, the soul does not require food. The soul in heaven is not in need of food (*Ubheteertvaa ashanaayaa pipaase...*). The soul in the Pitruloka does not need food since it takes the light of moon as food (*Nirvishtasaaraampitrubhih...*). The soul in the hell is punished without food and drink (*Jaayasva mriyasva...*). Therefore, the departed soul embedded in energetic body does not need materialistic food as the source of energy, since the supply of energy is direct from the source of energy (*Ushmapaayinah...*). Then, what is the sense of these rituals done after death, which involve feeding priests? These rituals are done only to feed the eligible scholars of the Vedas to get their blessings to the families of sons (*Asmat Gotram Vardhataam...*). Therefore, the ritual is done by a son for his benefit only and not for the benefit of the departed soul. If the property of the departed soul is spent in such ritual, the departed soul can also be benefited. A daughter also can feed eligible devotees from the property given by her parents and this helps the departed soul as in the case of Vedic ritual performed by the son. Here, the sacrifice of food and money (dakshina) is important and not feeding the departed soul. The feeding of

departed soul is only Arthavaada, which means a ritual performed with a threat meant for good purpose. A greedy person will not do this sacrifice of food and money and in order to get the sacrifice from him also, such threat is introduced. In this ritual, the eligibility of the receiver of food and dakshina (money) is very very important. The receiver should be a Scholar of Vedas, knowing the meaning of Vedas or a good devotee of God. Without knowing the meaning, the practice cannot come. But today, the receivers are the priests, who recite the Vedas without knowing the meaning. Such a priest is said to be non eligible (*anarthajnah...*, *kevalam sabdyate anagnauviva...*). Donating to non-eligible person brings sin only. The departed soul will suffer more by such ritual. All these misinterpretations and curved customs in the name of traditions were done by some middle age scholars of selfishness and ego. Unfortunately, these are attributed to the ancient sages and the original Hinduism is misunderstood and is blamed.

Therefore, the women and other castes should not misunderstand that they are suppressed and feel jealous about the male Brahmins. At the same time, the male Brahmins also should not feel egoistic that they alone can reach God through the Vedic – ritualistic path, which is confined to them only just for the sake of social convenience of life.

CONCEPTS SIGNIFY TRUE KNOWLEDGE

Events in Creation Follow Science

O Learned and Devoted Servants of God,

[November 2, 2008 A devotee asked Swami about ‘Aakasha Deepam’, which is said to guide the devotee after death to the abode of God if it is lit in this month of Kartika.]

Swami replied: “If this oil lamp lit by you has such power, let it prove a small fraction of its power now itself. You lit the lamp here and go outside in the darkness. Let this lamp show you the path outside”. If this lamp cannot have even such small power while it is burning, how can we believe that it has power after a long time when it does not exist? Everything in the creation happens according to Science only. The rules of Science are broken only by the will of God. Unless you please God and get His grace, such miracles will not happen just by doing certain actions. The word Aakasha Deepam has lot of spiritual message, if you analyze patiently in depth. The word Aakasha means Space (*Aakaashogaganam Shunyam...*). The word Deepa means Knowledge or analysis (*Jnana Deepena Bhasvata...*). This means, the analysis of space will lead you to understand the nature of God and then, you are near God. God is the generator of Space and Space is His first creation (*Atmana akaashah...*). God is just above the space since God is the cause and space is the first effect. Mud is the cause and pot is the effect. Unless you destroy the pot, its cause, the lump of mud cannot be visualized. Unless space is dissolved, God cannot be seen. You may try for millions of years to imagine the situation after dissolution of space. It is absolutely impossible to go beyond space. You can imagine anything with some minute spatial dimensions only, which may be very very small. Your intelligence is limited by spatial dimensions. It cannot cross the three co-ordinates, which are length, width and height called as spatial dimensions. This means, God is absolutely unimaginable to the intelligence and analysis (*Yo Buddheh Paratah...*).

The analysis to know that God is beyond analysis is also analysis only. Therefore, the direct meaning of the word Aakasha Deepam is that God is unimaginable since He is beyond spatial dimensions. The extension of this concept is useful to the spiritual aspirant. The entire creation is

within the dimensions of Space. Since God is beyond Space, it automatically means that God is beyond creation (*Neti Neti...*). He is not the creation. He is only the supporter of creation. Pot is not mud. Mud is the supporter of the pot. If God is creation, the purpose of creation is lost. The Veda says that God created this Universe only for entertainment (*Ekaaki Naramate...*). If God is the creation itself, again God becomes alone and cannot have any entertainment. For entertainment only, He wanted a second item, which must be different from Him (*Sadviteeyamaichchat...*). The support is quite different from the supported item. You cannot say that both are one and the same.

Entertainment is of two types. In the first type, you see the drama from outside. In the second type, you enter the drama in a role and entertain yourself. While acting in a role, you also see the entire drama. If you are the single actor and become everything in the drama, you cannot have any entertainment. If you become everything, there is no possibility of entering the drama. The Veda says that God entered the creation (*Tat Srustva Tadevaanu Praavishat...*). Unless the creation is different from God, how can He enter the creation? One cannot enter himself. If you bring the statement of the Veda that all this creation is Brahma (*Sarvam Khalvidam Brahma...*), this contradicts the other Vedic statement, which says that nothing in the Creation is God (*Neti Neti..., Nedam tat...*). Hence, the word Brahma in the first statement must have a different meaning other than God.

Brahma means anything, which is greatest among the items of a category. The Veda is said to be Brahma by the Gita (*Brahmaakshara Samudbhavam...*). Similarly, food is Brahma, respiration is Brahma, mind is Brahma, intelligence is Brahma etc., are the statements of the Veda. This Knowledge is supported by the above concept also because the imaginable creation cannot be the unimaginable God. God enters the creation in the form of a human being. God exists in that human being. The support enters into a supported item. You need not think that the other items of the creation have lost the support because the support entered into one item only. This problem comes only when the support is having spatial dimensions. Since God is beyond spatial dimensions, this problem does not arise. Without understanding this concept, some people feel that a part of the support only entered the particular item. The concept of 'whole' and 'part' again requires spatial dimensions. Therefore, God being the support of the entire creation can also exist in a particular petty item simultaneously. Now, the particular item into which God entered is identified as God similar to an electric wire identified as electricity.

Identification includes both monism (Advaita) and dualism (Dvaita). The electric wire is current because you experience current by touching the wire anywhere and therefore, monism is true. Even then, wire is wire and current is current and therefore, dualism is also true. Therefore, both Shankara and Ramanuja are correct because the same truth is viewed in different angles. These angles exist only in an electric wire and not in a wire where there is no electricity. Therefore, it is meaningless to discuss about Advaita and Dvaita in the case of an ordinary soul, which is always separate without God like a wire without electricity. The Advaita philosophers should understand that the discussion about Advaita and Dvaita is confined to human incarnation only. When you experience God in human incarnation, God still remains unimaginable. Only the existence of unimaginable God is experienced and not God (*Asteetyeva... Veda*). You have experienced the existence of current by touching the electric wire and this does not mean that you have understood the electricity. Hence, the experience of existence of unimaginable God does not mean that God became imaginable. You can have two or more electric wires simultaneously due to difference in the works like a wire for fan, a wire for tube light etc.

Similarly, due to different programs, you can have many human incarnations simultaneously in the same time. If you mistake that a particular electric wire is only the current then the problem comes. Here, you have mistaken that the wire and current are one and the same. In this situation, the knowledge of Dvaita is required. Then only you can understand that the same electricity is flowing in different wires. Some people think that a particular electric wire in the past alone is the current, even though that wire was destroyed and does not exist today. These people are many, who think that a particular past human incarnation like Rama, Jesus, etc., alone is God. In the imaginable creation, both gross and subtle items exist. The subtle soul must be distinguished from the gross body. Both the soul and body are imaginable. The Advaita philosophers think that the soul is unimaginable God and the body alone is imaginable creation. Before the distinction between unimaginable God and imaginable creation, a prior training is given to distinguish imaginable-subtle soul and imaginable-gross body in the beginning chapter of the Gita. This distinction gives training to the spiritual aspirant to become capable in distinguishing unimaginable God and imaginable creation. The subtle soul stands for unimaginable God but is not actually the unimaginable God.

Direct and Indirect Worship of God

There are two types of worships of God. In the first type, an object is selected to stand as a representative of God (Pratika Upasanam). In the second type, an object pervaded by God like electric wire is worshipped (Saakshat Upasanam). In both types of worship, you must treat the object as God and this is Advaita meant for devotees. In the first type of worship, both living and inert objects can stand as representatives. A statue or a devotee can be worshipped. The extent of worship is limited in the case of the statue and is unlimited in the case of a devotee. You can give food, clothes, money, etc. to the devotee and these are not necessary for the statue. Only cleaning and decoration are required for the statue. God will never enter the inert objects (*Natasya Pratima...*). He enters only the human being (*Maanusheem tanumaasritam...*). Therefore, the extent of worship is unlimited in the case of a devotee or human incarnation. Hence, while worshipping you need not worry that whether he is a devotee or a human incarnation. Whether he is a devotee or a human incarnation, you should have full faith that He is God and the worship should be complete in all aspects. You need not do the complete worship for a statue. If you do so for a statue, the priest behind the statue will snatch away the fruits of your worship. If the priest is a real devotee, it is well and good since it becomes the first type of worship. The difference between a devotee and a human incarnation is that God entered the devotee to become human incarnation. The devotee is a tree (body) and its bird (soul). In human incarnation, this tree contains two birds (Soul and God). Whether he is a devotee or a human incarnation, the soul of devotee should be aware that it is not God and should pass on the credit to God. If the soul takes credit, even the human incarnation gets insulted by God as in the case of Parashurama. The devotee and human incarnation worshipped as God must always be in Dvaita. Every devotee has equal chance of becoming human incarnation. The devotee should rise to that level. Therefore, there is no need of any jealousy towards any human incarnation. Ego should never appear and God – bird will quit the tree as soon as even a trace of the smell of ego appears. The devotee becomes human incarnation for a particular work of the divine mission.

Today is Naga Chaturthi. People pour the milk in the abode of snake, which is wasted in the soil. Milk is complete food. God created food to feed the human beings so that they become energetic to worship God. If you waste it, you are insulting God. The Veda says that no trace of food shall be wasted (*Annam na parichaksheeta...*). You are doing against the Veda, which is the constitution written by God. A Sanskrit verse written by a

human being cannot be authority. Only the Veda, the word of God, is authority. No where in the Veda is this practice mentioned. Pour the milk in the hungry stomach (potta) of a devotee or a beggar instead of wasting it by pouring in snake's abode (putta). After drinking the milk, you will become energetic to remember and praise the king of snakes (Adisesha), who was born as Lakshmana and served Rama, his contemporary human incarnation. You will be tested in your faith in the service. Lakshmana left his wife for fourteen years and served Rama, who was with His wife. Rama showed intensive love for His wife by weeping continuously in her separation. Still Lakshmana did not feel anything for the separation of His wife and concentrated only in the search of Rama's wife. This is acid test. You are leaving Maya to worship God but God appears to you associated with the same Maya! You have to identify Him embedded in the Maya rejected by you and maintain the full faith on Him! If you can understand this concept of Lakshmana, today, you have performed this festival successfully in the real sense.

EXPENSES IN HINDU RITUALS

Minimum Deservingness of the Receiver of Food

O Learned and Devoted Servants of God,

[November 2, 2008] Hindus are spending lot of money on ritualistic functions like marriage etc., in which the major item is serving expensive varieties of food. The receivers of this food are mainly relatives and friends invited based on your blind passion for relatives and your attitude of business to friends. The donation of food is 'Annadaanam' and for any donation, the receiver must be an eligible person, selected not based on relationship or friendship. The eligibility is due to the spiritual knowledge and devotion of the person to God. Otherwise, you are giving food to undeserving receivers, who may be your relatives and friends. In Mahabharata, the sage Vyasya told that donation to deserving person brings good fruits (Punyam) and donation to undeserving person brings bad results (Papam). In a marriage function, the bride and bridegroom need the blessings of deserving persons, who should be donated with good food. But, today, most of the invited lot contains undeserving people only and therefore, this brings sinful bad fruits to the couple. This is the reason why the couple after marriage, now a days, is getting lot of problems in the married life.

Donation is very dangerous like double edged knife. Donating to undeserving persons is very big sin and not mere wastage. Today, if you see the feast of a marriage function, you will find most of the plates after feast are full of food items leftover. When you throw this food, it becomes a source for bacteria and virus, which may harm even good people in the society. Thus, the people, who have thrown the food become sinners. The owner of feast, who gave this expensive food to them is also another sinner and will be punished by the divine law. Both doer and promoter are equally punished (*Kartha karaiyitaa chaiva...*). Finally the married couple is also affected. The Veda says that even a single particle of the food should not be wasted (*Annamna parichakshita...*). Once, in a function, the people were wasting food and the beggars on the other side were searching for the food in the leaves thrown away after the feast. One devotee asked Bhagavan Shri Satya Sai Baba like this, "O Swami! What is this! In your creation I find

people throwing food on one side and people searching for the thrown food on the other side”. Bhagavan Baba replied “Those beggars were also rich in the previous birth and threw the food like these rich people. They are now born as beggars and are searching for the food thrown by them in the past”. Therefore, the minimum eligibility of the receiver of food is: not to throw even an iota of food.

Format of Ceremonies of Ancient Sages

In the ancient time, sages also performed marriages and other rituals. They used to invite the sages related to them. All the sages were best eligible receivers of food etc. But today, all the relatives of the Brahmins, who were descendents of Sages, are undeserving by their qualities and actions. Today, you call them since they are your relatives. Their behavior even in the worldly life (Pravrutti) is not correct according to Dharma. The real devotion to God (Nivrutti) is completely absent. When you do Annadanam to such undeserving persons, all the sins fall on you affecting the couple. In the olden days, our ancestors used to invite deserving people only by their Pravrutti and Nivrutti irrespective of relationship. They were very few in number and the feast was given to them for many days and thus, the marriage was for 5 days to 16 days. Instead of feeding 100 undeserving people in single sitting as we do today, our ancestors were feeding 5 deserving people for 20 days. In the first case, egoistic exposition of relatives exists as said by the Gita (*Adhyobhijanavanasm...*). In both cases, expenses are one and the same. But, in the first case, all the sin is accumulated and in the second case all good is accumulated. In the first case, the couple is cursed and in the second case, the couple is blessed. If you do not get deserving guests for the feast, you spend the same amount in feeding hungry beggars in the name of God. Then also, the couple is blessed. Today, the Brahmins suffer due to the heavy expenses in the function, which are not only useless but also harmful to the couple. Most of the Brahmins are poor and spend on functions by borrowing loans or selling the properties to earn the sin! They can invest the money used in the functions in the names of the couple, which will be useful for its future. Even if it is wasted, it does not matter much. But, it brings negative results and therefore, a serious analysis is required.

Aim of Marriage Function

The actual aim of the function is also lost and other unnecessary aims are linked. The real aim of the marriage function is that the priest (Acharya) called as Brahma or Vasishtha explains the couple through the Vedic

hymns, the co-operation between the husband and wife to succeed in the materialistic life, which is the basis for their spiritual effort. The main goal is the co-operation between the husband and wife in the spiritual effort to achieve the grace of God before the end of this human life. The explanation of this concept through the Vedic statements makes the ritual a class of preaching (Jnana Yajna). But, today, neither the priest nor any one there is aware of the meaning of the Vedic hymns. The priest reads the Vedic hymns like a tape recorder and nobody there is bothered about the Vedic meaning.

Since, the main goal is lost, unnecessary goals have taken over the charge of function. The unnecessary goals are: exhibition of egoistic show of the crowd, exhibition of financial status through the level of expenditure, receiving gifts for giving feast as a reciprocating business, finding faults with each other (both the parties of bride and bridegroom) etc. The parents and the couple become interested in the crowd of people surrounding them with praise and greetings, since they never had such opportunity in their life by way of some special achievement. They satisfy their psychological interest for fame by this way! They are unaware of their own weakness due to lack of self-analysis! You must do some great work for the society and the people should surround you with greetings in spontaneous way.

RITUALS NEED NOT BE OVEREMPHASIZED

Grace of God Depends on Service in His Mission

O Learned and Devoted Servants of God,

[November 9, 2008] Each limb of the elephant in its figure is contributing to the totality of the diagram. But at the same time, the limb has limitations of its size and should be in its proper place. Both the aspects of contribution and limitation are equally important. You cannot increase the size of the limb enormously to occupy the whole page and say that the limb itself is the elephant. No doubt, the elephant is incomplete without the limb and hence, it is contributory. The proper place of legs is below the body of the elephant. Due to attraction and over appreciation of the legs, you should not draw the four legs above the body. The whole problem lies with the person, who can draw the leg only, because he draws only the leg and declares it as elephant.

The concept of the above example is that practice of rituals and traditions is good since they contribute for the achievement of grace of God. But, you cannot increase their size without knowing their limitations and say that if certain traditions are practiced; you can get the grace of God. This is very important point since most of the people are affected by this misunderstanding. Hence, I give another example to stress this point. Suppose, you are an employee working in an office. When you reach the office, you must be fresh so that you can do the work effectively and get the salary. To achieve this freshness, you must sleep well in the night, you must take bath and you must eat energetic food. After doing these three, you achieve freshness. With this freshness, if you remain in the house or go and enjoy a cinema, you cannot draw the salary from the office. Neither the salary is linked with good sleep, bath and eating nor is linked with the freshness that is attained after these three steps. You must apply this freshness to the work in the office and then only the salary is paid to you because it is linked with your efficient work done in the office. Similarly, neither the grace of God is linked with rituals and traditions nor is linked with the energy gained by such rituals and traditions. **The grace of God is linked to the application of energy in doing His work for the spiritual welfare of the society.** Though the materialistic welfare is the basis for

such spiritual welfare, the grace of God is linked finally to your contribution for the spiritual welfare only. You can serve the society for its materialistic welfare also but if you simply stop at that level only, you get temporary heaven for doing Dharma. Therefore, the materialistic social service should always be linked with spiritual service. Remember, Mother Theresa served the society in the name of God as a part of the spiritual mission only. Without spiritual service, if you stop at the basic materialistic service only, you are a good politician eligible for a post of Minister here or Heaven after death. Both are temporary fruits only.

Gain from Traditional Practices

Coming to our main concept, all the traditional practices give you good physical and mental health. If you take cold water bath in the early morning, it gives you resistance to attack of cold. This is the point of your physical health. If you take one time meal, it is good for your health since you give some rest to the digestive system. If you do Aasanas (Physical Exercises), it is good to develop a sound body. If you practice Pranayama, it is good, since, you allow more oxygen to enter the blood by retaining air in the lungs for a longer time (Kumbhaka). All these traditional practices and course of yoga give you good physical health. In pyramid meditation, they say that you should concentrate on respiration. It is also a good practice to develop concentration on single point. The Pratyahara in yoga preaches you detachment from thinking the worldly matters, which reduces your anxiety and tension. All these contribute to mental health. In fact, body and mind are inter-related and if one is affected, the other is also affected. Therefore, all these things contribute to good physical and mental health. If you have perfect health, you will be efficient in doing the work of God like Hanuman. The grace of God is linked to the effective work done by you for the sake of God (*Madarthamapi... Gita*). Rama made Hanuman to become future Creator (Brahma) for the work done by Hanuman in His case. The participation of Hanuman in the work of Rama is the most important aspect to get His grace and this is significance of Sundara Kanda. Even if you are not efficient, your participation in His service brings His grace to you. The squirrel carrying some sand particles for the construction of the bridge was also blessed by Rama. Therefore, participation in His work is important and is linked to the divine fruit and not the efficiency gained or the steps taken to gain such efficiency. You might have become strong through physical exercises, breathing exercises etc., like Hanuman. But, unless you participate in the work of God, God cannot bless you. The steps taken to achieve the energy end since the fruit, which is gain of

energy is already achieved. Those steps cannot give another fruit, which is the grace of God. The energy also will not get the grace of God because a fruit cannot yield another fruit. This energy may also be utilized in the worldly affairs and in such case, you will get the worldly fruits only and not the grace of God.

Misconceptions Blown-Out

Hence, people should not misunderstand that you will get the grace of God by taking cold water bath in the morning or by foregoing one meal in the day. By doing these two, you will become fresh and active so that you can participate in the worship, which is the service to God. In this month of Kartika, people do these traditional practices and think that God will bless them for their mere traditional practices. Similarly, the training centers and workshops on yoga are nothing but good hospitals to give you the benefit of good health. You apply this good health in earning the wealth by saying that health is wealth. God is not at all linked with your health or wealth unless it is diverted to His work. The work should be practical and not theoretical. Vibhishana asked Hanuman “Both of us chant the name of Rama day and night. Why Rama blessed you alone and not me?” Hanuman replied, “The difference between you and Me is Sundarakanda, which is practical participation of the devotee in the work”. The selfish worldly work is called karma. The work done for the sake of God is called as karma yoga. Yoga means the recognition of contemporary human incarnation and participation in His mission is karma yoga. Arjuna came to fight in Kurukshethra war thinking it as karma. He thought that killing the enemies is to get his property. Since the karma is selfish, you have the freedom to do or leave it. Hence, Arjuna thought of dropping from the war. But after hearing the Gita, he came to understand that the war is karma yoga, which is the work of God to kill evil and uplift justice. There is no freedom in karma yoga because it is not your case since it is the case of the God. Hence, Arjuna participated in the war sacrificing the selfish blind love to relatives. This karma yoga is also called as karma samnyasa. The word samnyasa indicates that the work is not selfish since it is to be done for the sake of God.

Depending on the need of the mission of God, you may have to do karma phala tyaga, which means sacrifice of the fruit of your work for the sake of God. Gopikas sacrificed the butter, which is the fruit of their work since that was needed for the physical growth of the Lord. Bhagavatam stands for karma phala tyaga. Ramayana and Mahabharatha stand for karma samnyasa. In all the three, God was the contemporary human incarnation.

Remember that Hanuman did not worship the statue of Lord Narasimha or Vamana and Gopikas did not worship the statue of Rama, which were past human incarnations. They also did not worship the statues of Vishnu or Shiva, which are the energetic forms of God existing for the sake of the departed souls, which are also in energetic forms. Therefore, first you must practice all the traditional steps and exercises of yoga to become efficient for work. Then, you must identify the contemporary human incarnation and participate in His work through karma samnyasa and/or karma phala tyaga as per the divine requirement. Then only you are eligible for the divine grace of the Lord.

How Advaita Helps A Beginner

Even the concept of Advaita is a psychological method in maintaining good health. If you are under the constant imagination that you are God (*Aham Brahmasmi*), it is a good psychological trick to avoid tensions and preserve the mental strength. It gives courage and confidence to have detachment. Another psychological trick associated with this is to think that this creation is just a mental illusion. By this concept, no tension can disturb you. The concept is a total lie because neither you are God nor world is your illusion. But, you get a good benefit through this false concept. You can use this concept temporarily for the situation like a sweater in winter. But, you should not continue this concept forever and waste your entire life without worshipping the Lord. It is just like a pain killer tablet before undergoing a surgery, which is a long time process. You should not use the pain killer continuously and avoid the surgery. Similarly, you can use the concept of Advaita in getting temporary relief from tensions. But, you should throw away that concept as soon as you meet the Lord. You must throw away the sweater in summer. If you continue yourself in the same false concept and really think that you are the God, you loose the golden chance of really becoming the God. If you serve the Lord, you will become one of His close circle and there is a rapid chance for you to become a real human incarnation. God enters a devotee and the soul of the devotee merged with God in the gross body is like the electric wire embedded in the plastic cover. The Veda says that the two birds stay on one tree (*Dvasuparna...*). The two birds are God (current) and soul (wire) covered by the gross body of the devotee (Plastic cover). Due to continuous false Advaita, you loose the chance of real Advaita. This is said to be the greatest loss by the Veda (*Mahateevinashtih...*).

If you see, there are only two items i.e., wire and plastic cover only. But, there is invisible current hidden in the wire, which is different from

these two. While writing commentary on the Gita, Shankara stressed on Purusha (wire) and Prakruti (Plastic cover) only, since the current is invisible and is identified with the wire itself. The wire and current are inseparable and this is the main concept of Vishishtadvaita of Ramanuja. The Purusha (soul or wire) is completely different from the Purushottama (God or current) and this is stressed by Dvaita of Madhva. All the three are simultaneously correct from the simultaneous angles of the three observers. Therefore, the Purusha Suktha in the Veda describes Purushottama only, since both are inseparable and identified as a single item only as per the Advaita concept of Shankara. This is perfectly correct provided you restrict this concept to human incarnation only. If you extend this concept to every human being, every soul becomes God and the total collapse takes place.

In an electrified wire only, the wire indicates current. In a non-electrified wire, the wire cannot indicate current by extending the previous concept. While writing commentary on the Vedic hymn (*Dvasuparna...*), Shankara referred to two components of the soul (Jiva and Atman) because He was surrounded by atheists, who do not like to hear the word 'God'. By the time of Ramanuja and Madhva, the foundation of Shankara grew well and hence, both the birds were referred as God and soul in the human incarnation. Whenever Shankara referred soul as God, it is the case of human incarnation only because the debate arises there only i.e., whether He is God or Soul only. There is no debate in absolute God or a human soul because God is God and soul is soul.

DEMARICATION OF THE THREE PHILOSOPHIES

Understand Truth from Disciples of Shankara

O Learned and Devoted Servants of God,

[November 14, 2008 Crystal Clear Demarcation of three philosophies i.e., Advaita, Vishishtadvaita and Dvaita] Shankara preached Advaita Philosophy to four disciples directly and those four disciples must have understood His philosophy to the best because they heard Shankara directly. Those four disciples must have become God (Brahman) and should not have served anybody as slaves because God will not serve anybody since He is served by all. But, the four disciples served Shankara like slaves. When Shankara asked Padmapada (one of the four disciples) to bring the washed and dried saffron clothes from the other bank, Padmapada obeyed the order of Shankara more than a slave and walked across the river without fearing death by drowning ! The order from Shankara was treated as the order from God and Shankara was the contemporary human incarnation in the eyes of Padmapada. Padmapada should have replied Shankara on hearing the order in the following way, if he was like the present Advaita scholar, “O Shankara! Both of us are Brahman. You cannot order me. Why should you worry about the clothes, which are unreal since the world is just illusion?” Therefore, the present Advaita philosopher must have understood Shankara in a better way than Padmapada and hence, does not recognize any contemporary human incarnation to serve Him as a slave. Even a slave does not walk across the river in this context. Imagine the intensity of slavery in the case of Padmapada, who was taught Advaita Philosophy directly by Shankara. The present interpretation of Advaita Philosophy does not give any scope to devotion and service. The present misunderstood Advaita preaches that you should constantly memorize the concept that you are God. The result of this is only madness and not really becoming God. The Gita was told to Sun by the Lord in the beginning. Sun preached the same to Hanuman. Hanuman became a devotee and served Rama, the contemporary human incarnation. O Advaita Scholar! You have understood Advaita better than Sun, Shankara, Hanuman and Padmapada! Perhaps, Sun and Shankara taught the correct Advaita but the below average students like Hanuman and Padmapada could not understand well!

Interpretation of ‘Aham Brahmasmi’

The first great sentence is ‘*Aham Brahmasmi*’, which means that I am God. This statement is to be interpreted in different ways in different contexts. If you take the case of Krishna, who said that He is God in the Gita, you have to analyze Krishna carefully. Krishna was a liberated soul existing in the inner circle of God. God entered Krishna and Krishna became the human incarnation. God spoke the Gita through the throat of Krishna. This point is indicated by the sage Vyasa, who wrote everywhere in the Gita that ‘God spoke’ (Shri Bhagavaan Uvacha) and not ‘Krishna spoke’ (Krishna Uvacha). Krishna is the owner of His throat just like a person is owner of the mike. When, the speaker delivers a speech, we should not say that the owner of the mike delivered the speech. After the war, when Arjuna insisted Krishna to repeat the Gita again, Krishna was unable to repeat it. Krishna delivered the Gita again, which is called as Anugita, which is very much sub-standard compared to the original Gita. These points prove that human incarnation is a two-in-one system. It is a single phase system with two components like an alloy. Gold is homogenously mixed with copper but we call it as Gold only. Similarly, Krishna is mixed with God but we call Him Krishna only. When the property of ductility is exhibited by Gold, it is due to copper only and not due to Gold. Similarly, when the Gita is spoken, it is by God and not by Krishna. Therefore, when the throat of Krishna speaks that He is God, it means that the God in Krishna is stating that He is God.

This statement (*Aham Brahmaasmi*) should be interpreted in another way if an individual soul speaks so. Here, in this context, the word Brahman means the greatest of all the created items due to the special property of awareness. The word Brahman here means the greatest item in a category. To support this different meaning of Brahman, we quote the Gita, which says that the Veda, the greatest of all the scriptures, is Brahman (*Brahmaakshara Samudbhavam...*). You should not mistake that the special property of awareness itself is God. The awareness is only a special mechanism, which depends on the supply of inert energy by oxidizing the food with the help of digestive and respiratory systems and also the brain, which converts the inert energy into special work called awareness. If you say that this awareness is God, God becomes a dependant on these systems. The absolute God is also aware of everything. But, the awareness possessed by God does not require the function of these systems. You cannot equate both these and say that the awareness is one and the same. Moreover, the awareness of God is also a property of God associated with Him and not

God directly. God has several other properties like Creation, Maintenance and Destruction. These properties are not God because these are imaginable. The unimaginable God is only associated with these imaginable properties.

Interpretation of ‘Tattvamasi’

The second great statement is ‘*Tattvamasi*’, which means that you are God. This also will have different meanings in different contexts. Rama was a human incarnation and thus, is an electric wire. The soul called as Rama was not aware of this truth until the divine sage came in the end and preached Him about this fact. The sage told that Rama is God and did not say that God is in Rama. The meaning of *Tattvamasi* also is to say that the individual soul is God. This point is not a problem because the electric wire is treated as electricity for all the practical purposes. You need not say that electricity is in the wire because you cannot touch the wire separately in the case of electric wire. If you say that water is in a cup, you can touch the cup separately and thus, cannot say the cup as water. But, in the case of electric wire, if you touch the wire at any place, the existence of electricity is experienced. Therefore, Rama was preached by the sage that He was the God. If you take the case of every individual soul, as usual, the word Brahman means the greatest item in the creation. In the case of an ordinary soul, these two statements (*Aham Brahmaasmi and Tattvamasi*) can also be taken in the sense of quick aspirations. The verbs of present tense in these two statements can mean the immediate future as per the Sanskrit Grammar.

Interpretation of ‘Ayamaatma Brahma’

The third great statement is ‘*Ayamaatma Brahma*’, which means that the individual soul is God. This is one context only applying to the case of human incarnation like Rama, Krishna, Shankara, etc. Here, the meaning is that the imaginable individual soul along with its visible body is God since God pervaded all over the soul and body, like the electricity in the metallic wire. You need not differentiate soul and body. The soul is awareness, which is a special work of inert energy. Work is a form of inert energy according to Science. Matter is also a form of inert energy. Hence, the body (matter) and soul (work) are different forms of the same inert energy. The inter-conversion between soul and body is possible according to the laws of Science. Since soul is an item of the creation, it cannot be beyond the laws of Science. Hence, God can pervade soul and body since these two are essentially one and the same. For this reason, the soul is treated as a part of

creation (Para Prakriti) by the Gita. You cannot justify the tender finger of the tender body of Krishna, lifting the huge hill unless God pervaded the body of Krishna also. You cannot also justify the vision of an ardent devotee, which is pacified by seeing God (*Kaschit dheerah... Veda*). Only the body is seen and not the soul. If you limit God only to the soul, this Vedic statement becomes futile. If you take the case of an ordinary soul, the word Brahman in this statement again means, the greatest item of the creation as usual. If you are rigid about the ordinary soul (Atman) and God (Brahman) simultaneously in this statement and bring the verb Asti (is) into this statement, here also, we have no objection. The present tense can be taken in the immediate future and thus, this means that a deserving soul is going to become human incarnation shortly.

Interpretation of ‘Prajnanam Brahma’

The fourth great statement is ‘*Prajnanam Brahma*’. The word Prajnanam means special knowledge and does not mean mere stupid awareness, which exists even in an insect. We don’t call the insect or animal even by the word Jnani and not to speak of Prajnani. For a word, the strength of usage (Rudhi) is also to be considered along with the root meaning (yoga) as per the Sanskrit Grammar. This fourth statement objects to call mere awareness as God. Thus, the concept that every ordinary soul is God is refuted by this fourth statement. If you are still rigid that Prajnanam means only awareness, we will say that the word Brahman means the greatest item of the creation. If you are again rigid of the two words Prajnanam and Brahma to mean ordinary soul (awareness) and God respectively and bring the verb Asti as above, we will say that this verb of present tense means immediate future indicating the universal aspiration that every soul should become God through human incarnation. Since such choice exists, there is no problem. The word Prajnanam actually means special divine knowledge, which is to be given to the humanity by God through the human incarnation. In fact, this is the main aim of God descending down to this earth.

Advaita is real and quite possible for every soul. We only object the misinterpretation that Advaita already exists in the case of every soul and that Advaita is achieved just by remembering the truth because such truth is false. You should not aspire for Advaita, which is the chair of God like a politician. When a devotee serves God in human form without aspiring Advaita or any other fruit, Advaita is granted by God through human incarnation. When God enters the devoted servant for the sake of some divine purpose, the soul becomes God like the electrified wire becomes

electricity. From the view of the devotees, the human incarnation is to be treated as absolute God. If the devotees differentiate God and human being (Dvaita) in the human incarnation, they are lost. Since they experience the existence of electricity at any place in the wire, the wire must be treated as electricity. If you remove the wire by isolation, the electricity is invisible. Similarly, if you separate the devoted soul from God in the human incarnation, God becomes unimaginable. You can never achieve the absolute unimaginable God and therefore, you are lost forever. At the same time, Dvaita of Madhva also exists in the human incarnation as per the view of the divine soul in the human incarnation. The divine devoted soul in the human incarnation must be always in Dvaita passing on all the credit to the God present in it, mixed homogenously. If the soul takes the angle of Advaita, God is lost forever. Parashurama lost God like this and was insulted. Rama never lost God because He was always in Dvaita remembering Himself as an individual soul only. When the sages praised Him as God, He replied that He is only aware of Himself as the son of Dasharatha (*Aatmanam Manusham Manye...*). Therefore, God stayed in Him from birth to death and hence, is called as complete human incarnation (Purnaavatara). Even Krishna never said that He is God, except in the context of the Gita, where also God (Sri Bhagavaan) only said like that. Since God expressed Himself directly, when the context required, Krishna is called the most complete human incarnation (Paripurnaavatara). The Dvaita of Madhva is from the angle of the soul existing in human incarnation. When the soul nearest to God in human incarnation is also in Dvaita, the ordinary souls with different bodies far from God need not be specially mentioned about their Dvaita. In the case of human incarnation, at least, the soul is viewed in Advaita by the devotees. In the case of ordinary human beings, the Dvaita should be in the view of the soul as well as other souls.

Creation Compared to Daydreaming

The absolute unimaginable God is one before the creation existing in the ultimate absolute plane. This is the Suddha Advaita of Shankara. In this absolute plane, the Creation cannot exist as the dream of awakened person. But, the dream can exist as an imagination even in the awakened state. The imagination is called as Mithya, which means that it exists in the relative plane and does not exist in absolute plane. If the awakened person does not imagine anything, it is absolute plane and the imagination cannot exist by itself independently without the will of the person. In the relative plane, the imagination exists not by itself but by the will of God only. You cannot say

that the entire imaginary world of the person is identified by the person. If the person imagined a big city with several persons moving in it, he will not identify himself with the entire city and all the persons. If he identifies like that, he cannot enjoy the city. He identifies with a particular imaginary form and then moves in the city enjoying it. Similarly, God identifies Himself with a soul and its body called as human incarnation. If you see God alone in this human incarnation, only the same original God before creation exists. Even in the alloy, the atoms of Gold remain as the atoms of Gold only. The Gold atoms are only associated with copper atoms. Thus, the Suddha Advaita of Shankara is never damaged at any stage. The electricity in the wire is a flow of electrons and the wire is a chain of metallic atoms. The electrons remain as pure electrons in the electrified wire also. But, every atom of the wire is associated with the electrons so that if you touch any atom, the existence of electrons is experienced. Hence, we can treat every atom of the wire as an electron. Since, it does not make any difference as far as the practical aspect is concerned, the devotees of human incarnation have practically seen, touched, talked and lived with God directly. As far as this practical aspect is concerned, the angle of Advaita is perfectly correct and thus, God pacified the desire of devotees in true sense. The Dvaita is also truth simultaneously as far as theoretical composition is concerned because neither electrons have become atoms nor vice-versa. This theoretical point is for the sake of the divine soul closely associated with God in human incarnation so that the soul will not get affected with ego, hearing the praises of devotees. Achieving Advaita is very easy because God is very liberal. But, maintaining Advaita is a herculean task.

The Vishistaadvaita of Ramanuja stands between Advaita and Dvaita. He kept His both legs on two boats and never fell down because the boats always sail in parallel lines maintaining the constant distance between them. He says that the soul and God are inseparable in the case of human incarnation. The Advaita results due to this inseparable aspect. The soul is like an adjective (Visheshana) and God is like the substratum (Visheshya) possessing that adjective. The object qualified by an inseparable adjective is called as Vishishta. The blue color is adjective and the lotus is the substratum. The blue lotus is Vishishta. The inseparable aspect is Advaita. Advaita need not mean a single object without the second. It also means a single phase in which two components are homogenously mixed. The pure water is Advaita because there is no second substance in it. But, the water in which sugar is dissolved is also in Advaita because you cannot isolate the sugar from water and such water looks like pure water only. The

invisible sugar and visible water make the solution to appear as pure water only. The water molecules are not affected by the sugar molecules. The sugar molecules did not enter the water molecules or visa-versa. The water molecules are not converted into sugar molecules or visa-versa. Both the molecules are closely associated. Similarly, when God and soul are homogeneously mixed, God is unimaginable and soul is imaginable. Hence, the soul mixed with God also appears as soul only. The soul did not enter God or visa-versa and God is not converted into soul or visa-versa. God remains as God intact and so the Shuddha Advaita of Shankara is not at all affected.

Inseparable Association in Incarnation

When water is mixed with kerosene, both form two distinct layers and are separable easily. This is separable association. When God is associated with this world, the association is separable since the two distinct items exist. The box is on the table. Though the table is substratum, this association is distinct and separable. In the case of human incarnation, God and soul are associated and are inseparable. God, the substratum, is visheshya and the inseparable soul is visheshana. The God in human incarnation is vishishta. In the inseparable association, if the visheshana is invisible and also inseparable as in the case of the scented flower, it looks as one and even if you recognize the invisible scent as a separate item, it is still one item only since the scent is inseparable. The basic concept of Ramanuja is that the substratum and adjective are inseparable and hence, must be treated as one only. The word vishishta means that God and soul are like substratum and adjective in the human incarnation and are inseparable and therefore, both are one only as indicated by the word Advaita. This is the basic concept of Vishishta Advaita. After the final dissolution also, the creation exists in very subtle and invisible state (Avyaktam) in which both inert world and souls co-exist and God is associated with such subtle and invisible Avyaktam. Such God is called as 'Sukshmachidachitvishishta'. The God associated with the same materialized world in the present time is called as 'Sthulachidachitvishishta'. Both these states are one and the same because the inner God is one and the same and the outer associated world is also one and the same since matter is another form of energy. In the first state, the world exists as the subtle form of energy. In the second state, the same world exists in the form of materialized matter. The second state of God is compared to an ordinary soul associated with materialized body and this interpretation is given for the statement 'Tat tyamasi'. This interpretation is

applied in a better way to say that the human incarnation like Krishna is one and the same as that of energetic form of God like Narayana. The God in both is one and the same. The materialized body of Krishna is matter and the energetic body of Narayana is subtle energy. Thus, both the bodies are also one and the same since matter is a form of energy. This is a better concept useful for the spiritual effort by which you can treat the contemporary human incarnation (like Krishna) as the God associated with energetic body (Narayana).

The Advaita of Shankara is to say that water remains as water molecules only even in the sugar solution. The Dvaita of Madhva is to say that both water molecules and sugar molecules are separate components. The Vishishta Advaita of Ramanuja is a bridge between these two, which says that both Dvaita and Advaita are simultaneously correct. The sugar solution is single phase because the water and sugar are not separable and hence, Advaita is correct. The water and sugar are two different components and hence, Dvaita is correct simultaneously. From the point of single phase, Advaita is maintained and from the point of two components, Dvaita is maintained. The sugar solution is a two component system existing in single phase as per the concept of phase equilibrium in Science.

The Arthavada-Aspect of Advaita

Shankara introduced the concept of Advaita in the beginning itself, which is the final fruit. If you feel that you are already God and the entire creation is only your imagination, you can easily come out of the tensions and get perfect peace. You will get perfect health of body and mind by this and you will be suitable to worship the Lord in human form. If you feel that you are already God, you will try to restore the noble qualities of God to prove that you are God. You will come out of petty selfishness and feel that all the souls of the creation are your children and develop universal love and affection, which helps in the peace of world and to maintain social justice. Therefore, every human incarnation uses this concept to achieve a good result. A good result can be achieved by a false concept. The mother says to the child that if it eats the food, the moon will come down to its hand. Here, the mother is not sinful in telling this lie. This is called as Arthavada, which means a lie stated to achieve a good purpose. But, this lie should not be misused. Demons have misused this and disturbed the society by doing crimes thinking that they are unquestionable God. Ego is the side effect of this false assumption of Advaita. The advantage is associated with the disadvantage also. If you use antibiotic, it kills the virus and this is

advantage. But, the same medicine kills the living tissues also leading to terrible weakness and hence, the B-complex must be simultaneously used.

While preaching Advaita (Antibiotic) on one side, Shankara preached the worship of Lord as Dvaita through several prayers (B-complex). This false assumption is a lie in the beginning but it becomes a reality in the end if the course is followed as prescribed by the physician, Shankara. You must not only use the antibiotic suggested by the physician but also use the B-complex suggested by the same physician. By the false assumption of Advaita, you can come out of tensions, maintain good health and serve the Lord in His mission. You will be blessed by the Lord to become human incarnation and Advaita becomes real. To become human incarnation, another birth is not necessary. You can become human incarnation in this birth itself during your service to God. Hanuman became God during the service to the Lord itself. Hanuman is blessed to become God while remaining as Hanuman and this means that you will get the fruit of Advaita in this birth itself provided you serve the contemporary human incarnation like Hanuman. The body of Hanuman is not changed to become God and this clearly means that you need not change your present body to become God. Therefore, the facility given by Advaita philosophers that you will become God in this birth itself is possible in this path also. But, the Advaita in human incarnation is Vishishta Advaita since the soul becomes God due to inseparable mixing. This maintains the simultaneous Dvaita also. All these three concepts are simultaneously true. From the point of devotee serving the human incarnation, Advaita is true because the devotee must treat the human incarnation as God and should not find the concept of soul in it. From the point of the soul of human incarnation, Dvaita is true because the soul should know itself and should not get ego. From the point of both the soul of human incarnation and devotees (overall angle), Vishishta Advaita is true because it is Dvaita treated as Advaita due to single phase of two components.

UNIVERSAL SPIRITUALITY

External Religion and Internal Spirituality

O Learned and Devoted Servants of God,

[November 16, 2008] God gives value for the spiritual knowledge contained in the religion. Religion is the external cup and spiritual knowledge is the internal material supplied to the customer in the hotel. The customer pays for the internal material and not for the external cup. The sweet Payasam in the cheap ceramic cup will have high payment. The cheap drinking water given in costly golden cup has no payment at all. The customer takes the material only and not the container. Similarly, the spiritual knowledge alone follows the soul from birth to birth and not the religion. When the external body is left over here, the soul raises up in a new energetic body. The soul in the new energetic body is associated with the spiritual knowledge alone but not with the religion. A Christian after leaving the external body does not remember that he is Christian. Similar is a Hindu, similar is a Muslim and similar is the human being of any religion. When the soul goes up, it stands before God and is enquired irrespective of its religion. Only its service to the world under the guidance of God is counted. Just like you come out of the hotel with the Payasam in your stomach, leaving cup in the hotel, you will go up along with spiritual knowledge leaving the religion in this world. Only the good and bad works done by you will have the corresponding fruits, whatever may be your religion. There is no Hindu heaven, Christian heaven, Islamic heaven etc. There is only one heaven to enjoy the fruits of your good deeds. Similarly, there is no Hindu hell, Christian hell, Islamic hell etc. There is only one hell to enjoy the fruits of your bad deeds.

The ignorant people are fond of the external culture, language and religion. They pay for the external cup and not for the internal material. You give value to the external religion, which you have to leave in this world. You pay lot of money for the cheap drinking water given to you in the golden cup! You want not to pay for the Payasam since it is given in ceramic cup! What a great foolishness is this! You do not pay for the material that enters your stomach! You want to pay for the material of the cup, which is to be left over in the hotel itself! You praise about the

external cup and do not give value to the internal material. You are proud of your religion, heritage and external culture. You are never bothered about the internal material.

Taking the Good Aspects of All Religions

In every religion, there are good traditions as well as bad traditions. A good tradition is to be decided by the value of the internal material or spiritual knowledge and similarly, a bad tradition. You have to take good traditions and reject bad traditions based on the internal material, even though the external religious tradition is common. You should not praise all the traditions of your religion blindly without examining and analyzing the internal content. Similarly, you should not discard the traditions of other religion without analyzing the internal content. Your religion may be costly gold. Other religion may be cheap ceramic. You should not blindly accept all the golden cups. One golden cup may have a good medicine in it, which is useful for your health. Another golden cup may have poison, which may harm your health. You should not drink both medicine and poison due to your passion for gold. You should distinguish both the golden cups based on the analysis of internal material. Sometimes, you may have poison in golden cup and good medicine in ceramic cup. You have to reject the golden cup and accept the ceramic cup. Similarly, you may have to reject a wrong tradition of your religion and must accept a good tradition of other religion. You must not say that all the golden cups contain medicine and all the ceramic cups contain poison. In every religion, there are both good and bad traditions. Some golden cups contain medicine and some golden cups contain poison. Since you belong to the gold group, you must not say that all golden cups contain medicine only. Same is case with ceramic cups. **If you are capable of rejecting the golden cup containing poison and capable of accepting ceramic cup containing medicine, you belong to the Universal Spirituality.** Our Universal Spirituality is a religion of medicine irrespective of the external cups. Sometimes, we may give you the medicine in the golden cup and sometimes, we may give you the same medicine in ceramic cup. We will quote the scripture of any religion to preach the same spiritual concept. We are not bothered about the external material of cup, which is the religion. We are bothered only about the internal material, which is the spiritual knowledge. The word Universal Spirituality means that the spiritual knowledge or medicine is one and the same irrespective of the external religion or cup. We don't mind to criticize a golden cup if it contains poison. We don't mind to praise a ceramic cup if it contains medicine.

Develop Courage and a Broad Mind

I belong to Hindu religion. It does not mean that I will praise every tradition of My religion. I have the courage to criticize the bad tradition of My religion and reject it. I have the broad mind to praise a good tradition of other religion. When I praise the good tradition of My religion, you should not misunderstand Me that I am a fan of My religion. If I criticize a bad tradition of My religion, I should not be condemned by you as a critic of My own religion. I praise the chaste Sita of My religion but criticize the unchaste Ahalya of My religion, who is the wife of a great ancient sage dressed in saffron cloth with pious garlands of beads. People think that Gautama (husband of Ahalya) cursed her even though she was deceived by Indra, who came in disguise of Gautama. This is wrong. Gautama could see the fact by his super powerful vision. Ahalya met Indra knowing that he is Indra in disguise (*Devarajamtu vijnaya... Ramayana*). Kamandalu is a pious vessel of My religion. But, if it contains beer, I will not respect it. Similarly, the chaste Desdimona of a foreign religion is appreciated by Me even though she was the wife of the most ugly black Othello. Her external dress may be western pants and shirts. Because she belongs to other religion and culture, I should not criticize her and I should not praise Ahalya since she belongs to My religion. There may be a bottle labeled with the word 'beer'. But, it may contain the divine water of river Ganga. Based on the external label and the glass material of the bottle, I should not say that it contains only beer. Similarly, I may criticize the prostitute of a foreign religion. This does not mean that My criticism is based on the point that she is a foreign lady. You should judge the value based on the internal Samskara that is established by the spiritual knowledge.

You should not base your conclusions on the external aspects like region, religion, language, external habits of food, dress and style etc. You should not be fond of the external aspects like religion, culture, nationality, caste, gender, age etc. I belong to the caste of Brahmins but I condemn Ravana, who is a Brahmin and worship Rama, who is a non-Brahmin. I belong to masculine gender. I don't appreciate Ravana or Duryodhana, who is a man. I praise Sita, who is a woman. I am an old man but I praise Prahalada, who is a boy and condemn Dhrutarashtra, who is also an old man. When all the people in the world become the members of Universal Spirituality, the peace will exist everywhere. If the world is peaceful, the stage or the foundation is strong. Therefore, God gives priority to establish this stage or Pravrutti (*Dharmasamsthapanarthaya—Gita*). Nivrutti or pleasing God is the drama that is enacted on this strong stage. If you spoil

Pravrutti, God becomes furious with you. In such case, you cannot dream of Nivrutti, which is pleasing the God.

Truth is always universal. Spiritual knowledge is truth and cannot be influenced by the external traditions of religion. A true tradition must be respected, whether it is of your religion or of other religion. The concepts of Science are true and Universal, irrespective of region and religion. Both the scientific discoveries of foreign Einstein and Indian Raman are true concepts and are adopted in practical applications of our life. The spiritual concepts given by God are also universal since God is Universal. Do not follow blindly since they are your traditions or condemn blindly the traditions of others. If you analyze, the concept is one and the same in the good traditions of all religions. The Gita says that you will laugh at the blind traditions if you analyze with your sharp intelligence (*Buddhyayukto yaya partha karmabandham prahasyasi...*). It is said that all old is not gold and all new is not bad (*Puraanamityeva nasadhusarvam nachapisarvam navamityavadyam...*). You have to analyze both and take good rejecting bad (*Santah parikshyaanyatarat bhajante...*). A fool follows either old or new completely rejecting the other (*Mudhah parapratyayaneyabuddhih...*). This rigid fool, a conservative, drinks salty hard water from a well stating that the well was dug by his ancestors (*Tatasya kupoyamitibruvaanaah ksharamjalam kapurushah pibanti...*).

INDEPENDENT AWARENESS OF GOD

Incarnation is a Two-in-One System

O Learned and Devoted Servants of God,

[November 23, 2008] Shri Ramana Maharshi snored in His deep sleep. A disciple asked Him about His ignorance in the deep sleep since snoring indicates intensified deep sleep. Shri Ramana Maharshi replied that He was quite aware of His deep sleep since He also heard His own snoring similar to His observers. This means that in deep sleep, the awareness of God exists because of the existence of God with continuous awareness. This indicates that He was the human incarnation. This is true because Vaasishta Ganapati Muni declared Him as the human incarnation of Lord Subrahmanya. But, in the case of any human being, this is not true because nobody hears his or her own snoring in deep sleep. Since God does not exist in every human being, such continuous awareness is absent in the case of any human being. This means that God does not exist in every human being since every human being is not human incarnation. In deep sleep, the awareness disappears and the inert energy is left over. Due to the rest of the brain and nervous system, the inert energy cannot be converted into awareness. Work is also a form of inert energy.

Shri Ramana Maharshi joined a chorus song sung by devotees, which was in the praise of Himself. He joined that Bhajan and started singing the same song, which is in His praise. All the devotees were surprised to note this because He was praising Himself! The devotees did not understand this. A human incarnation is a single phase system with two components. The single phase is the visible body of human incarnation. The two components are unimaginable God and imaginable individual soul (Jeevatman). God is like the invisible component like copper in the visible gold mixed homogenously so that only one component (Gold) is visible as alloy. Similarly, the visible human being is one component appearing as single phase in which the invisible and unimaginable God is homogenously alloyed. Therefore, the visible Ramana Maharshi as one component is singing on the invisible and unimaginable God existing in Him. This concept of two in one system in the case of human incarnation alone can explain such activities. When the Gita was spoken to Arjuna, the God

component spoke it. Since God is invisible and unimaginable, Arjuna thought that visible and imaginable Krishna spoke it. Therefore, Arjuna pressed Krishna after the war for the same Gita. Now, the visible and imaginable Krishna component spoke the Gita (called as Anugita), which cannot stand anywhere before the original Gita. Similarly, when Ramana Maharshi composed a prayer on Lord Arunachaleshwara for the health of His mother, it is the visible and imaginable Jeevatman component composed the prayer because the God component has no mother at all.

God is Neither Awareness Nor Inert Energy

The working element is Karta and the work is Kriya. The walker is Karta and walking is Kriya. The awareness is work (Kriya) and the inert energy or the inert matter associated with inert energy is the working element. The reflection of the object is printed on the retina of your eye with the help of light rays and all the items here (object, image, retina, light rays) are inert. The process of reflection is the work. This image is carried to the brain through nervous cells. This process of carrying is also work. The neuron cells and brain are inert. Now the inert brain receives this image and this process of receiving, which is work, is called as awareness. The working element is the inert matter of the brain associated with inert energy. This process of knowing or knowledge (process of receiving) is awareness, which is simply work. The process of knowing is a verb or work. This verb in the form of an adjective noun is mentioned as knowledge. Walk is adjective noun and walking is verb. The verb and adjective noun are one and the same, which is just work. Thus, the word awareness is an adjective noun and hence, it is verb or work only. When I say that you are aware of a pot, the awareness is in the form of a verb. When I mention your awareness of the pot, the awareness is in the form of an adjective noun. There is no difference between these two statements since the adjective noun (walk) and verb (walking) are one and the same. Now, you tell Me, whether your awareness is work or working element? As it is very clear from the above analysis, awareness is work only. The work is not independent and is completely dependent on the working element. If you say that awareness is God, God becomes dependent on its working element, which is the inert energy. Since God is independent, you cannot call Him as work i.e., awareness. To avoid this danger, if you shift your side to the working element and say that God is working element, you are again in another danger. The working element of awareness (work) is inert energy and God becomes inert. Therefore, God is neither dependable work (awareness) nor the independent inert working element (inert energy). Both

the work and working element are imaginable items and cannot be the unimaginable God.

If you say that God is doing the process of knowing due to the Vedic statements, which say that God wished to create and that God knows everything (*Sa Eekshata...*, *Sa Sarvajnah...*), this does not mean that God must be the inert energy, since it is clear that the working element of awareness is inert energy. There is no hard and fast rule that a work can be done by a particular working element only. The fire kills a man. The water also kills him by drowning. Killing is a work, which is done by two different working elements. Since work is common, the two working elements need not be one. Fire and water are quite opposite and independent working items. Therefore, the inert energy in the human being may be aware of something and God is also aware of the same thing. The awareness (work) is common. But, the inert energy and God are different. Due to common work, you cannot conclude that the inert energy in the body (soul) is God. In deep sleep, the awareness is stopped and the soul is left over in its original isolated state as inert energy. Now, in such human being, God with continuous awareness exists as substratum because God is the substratum of the entire world and soul is a part of the world.

Neither the substratum (God) is in the soul nor vice-versa. When the radio is on the table, neither table is in the radio nor the radio is in the table. When that is the case, is it not the climax of stupidity to say that the table is radio or radio is table? Similarly, in the case of an ordinary human being in deep sleep, the soul and body (human being) are based on the God (Substratum). God is aware of your snoring in the deep sleep. **Since God is not in yourself, you are not aware of your snoring.** In the case of Maharshi, God entered His soul and therefore, the awareness of God exists in Maharshi in deep sleep. In your case, awareness of God exists outside of yourself. The awareness of God is independent of brain and nervous system. It is also independent of systems of respiration and digestion, which produce inert energy. Therefore, the process of awareness of God becomes unimaginable. The work of unimaginable God is also unimaginable. In the case of human being, the process of awareness is imaginable and depends on many factors. Thus, there is lot of difference between the background of awareness of God and awareness of human being. The king is eating and beggar is also eating. Since eating is common, the beggar is not the king! The king himself says that he is a human being and the beggar, who has not become even the king, says that he is beyond the human being!

Assumed and Real Advaita

Even in the human incarnation, Advaita is assumed Advaita from the angle of the devotees and is not real Advaita from the angle of the soul present in human incarnation. Assumed Advaita means the soul in which God merged is treated as God just like a metallic wire charged with electricity is treated as the electricity itself due to inseparable existence of both electricity and wire. The Advaita philosopher says that in his body, the soul does not exist at all and directly God exists. He says that people have mistaken the God as the soul. This is real Advaita, which never exists in any case. It is not impossible for God to enter a human body in the place of the soul. But, the entry of God into the soul satisfies the devoted soul since there is no essential difference between soul (Para Prakriti) and body (Apara Prakriti). The existence of God in the soul may be temporary for few years as in the case of Parashurama (Aveshaavatara). The existence of God in the soul may be for a life time as in the case of Rama (Purnaavatara). The existence of God in the soul may also be permanent as in the case of Krishna (Paripurnaavatara). The soul charged by God has taken a similar energetic body and exists in Goloka after the destruction of the materialized body of Krishna. Whatever may be the type of Avatara (Incarnation), as long as God wishes to exist in the soul, God can exist because God is not bound by any rule, who is the rule maker. However, as long as God exists in the soul, the soul can be treated as God (Advaita) due to the inseparable association (Vishishtaadvaita) and we should not forget that fundamentally there are two components that are God and soul (Dvaita). All these three concepts co-exist simultaneously and therefore, there is no trace of difference between Shankara, Ramanuja and Madhva. You need not object that the process of merging of unimaginable God with the soul cannot be declared because the process of merging exists only between two imaginable items like sugar and water. This is not correct because when the devotee desires the merging of God with his soul, the Omnipotent God can accomplish it because nothing is impossible for Him. Your objection is overruled since we say that any work of unimaginable God is also unimaginable. As the unimaginable God exists, His unimaginable work also can exist. God can do any unimaginable work to give satisfaction to His devotee. He will see that all the souls in the creation to accept this charged soul as God.

You need not say that the awareness is God because the Veda says that knowledge is God and the Knowledge is basically awareness (*Satyam Jnanam..., Prajnanam Brahma...*). The first objection to your proposal is

that mere awareness is never called as Knowledge. The word awareness exists independently and there is no need of reducing the word Knowledge to awareness by force. If the Veda wants to say that awareness is God, it could have conveniently and easily said that awareness is God (Chaitanyam Brahma). The usage in the world is a strong objection for you. A stupid insect having mere awareness is not said to be the possessor of knowledge (Jnani). The second point is that the human incarnation having excess of divine knowledge is personified as knowledge itself. The same Vedic statement says that God is the Knowledge, which is true and infinite. The awareness limited to a petty body of the insect is not infinite. **If the awareness is infinite, we should find every spot of this universe alive and aware.** It is not so. But, the Knowledge possessed by Lord Krishna is infinite. The possessor of a quality in excess is mentioned by the name of that quality itself. Such usage exists in the world. The Veda follows the worldly usage because it is a message to the worldly people.

Uplifting a Soul

When Shankara or Ramana says that He is God, it is correct because the soul in that specified body is God since God charged that soul. You have extended their statement to your soul by generalizing it. If I show an electric wire and say that this wire is electricity, you should not generalize My statement and say that every wire is electricity. You can say that there is an equal possibility for every wire to be electrified. But, every human incarnation allows your misunderstanding for the sake of some good purpose, which is useful to you. The first purpose is to attract you towards the spiritual line by showing the fruit as if existing very near to you. The distance between you and the fruit is decided according to the intensity of your spiritual interest. If your interest is high, the distance is one mile. If your interest is average, the distance is half a mile. If your interest is little, the distance is just one inch only. When Shankara came, the whole country was filled with atheists who have little interest or no interest on God. Hence, Shankara maintained one inch distance by saying that you will become God simply by knowing that you are God. This raised the interest to average level. Now Shankara told that you have to worship the Lord to become God. The atheist has become a devotee of God. He developed lot of devotion and tasted the beautiful nature of God. Gradually he lost the interest to become God and wanted to remain as servant of God. Now both ego (Ahankara) and desire (Mamakara) disappeared. Now, God enters such human being to make him God. Thus, the soul is uplifted gradually.

The initial preaching of Advaita by Shankara is a chocolate given to the boy to go to school. After some years, there is no need of the chocolate. This chocolate is called as Arthavada, which means a lie expressed for some good purpose. The initial stage is always with such tricks (*Sarvaarambhaahi... Gita*). Another purpose of Advaita is to take the human being out of worldly stress of tragedies. This secret should not be revealed to the beginners but, this should be revealed and should be explained well if you ask for chocolate even after becoming a Post Graduate Student in a university. If you sit in the illusion of such tricks throughout your life, everything is lost by the time of your end in this world (*MahateeVinashtih—Veda*).

NECESSITY OF SPIRITUAL EFFORT

The Will of God Directly Supports Creation

O Learned and Devoted Servants of God,

[December 4, 2008] There are three points in the spiritual path. The first point is about yourself. If you know that you are not the God and also that God is not in you, the first point is over. You are only on the support of God since you are part and parcel of the creation and the whole creation is supported by God. Again here, the contact of the support also does not exist as in the case of a table supporting an object standing on it. The creation stands just by the will of God. The direct support of the creation is the will, which is a mode of awareness. In this way, you can say that the divine awareness is support of this universe. By this, you should not think that awareness is an independent support and therefore, awareness itself is God. Here, God mediated with awareness is taken to speak about the creation. You can never even assume the absolute unimaginable God. Therefore, you have to start with the mediated God only. The awareness was generated by God and God got associated with it.

You cannot apply the logic of cause and effect in the generation of awareness from God. The reason is that your logic is always limited to imaginable cause and its imaginable effect like mud and pot. Here, the absolute God is unimaginable and the generated awareness is imaginable. Therefore, you cannot apply the logic between two imaginable items to unimaginable God and imaginable awareness. Hence, the generation of awareness from God is also unimaginable. This generated awareness itself is again quite different from the ordinary awareness that exists in the world. The ordinary awareness is a work form of inert energy that exists in the nervous system. The awareness generated from God is neither work form of inert energy (because the first creation itself was awareness) nor is it the special function of nervous system (since matter was not created, the nervous system did not exist). You cannot say that the divine awareness is unimaginable and hence, itself is God. **The background of that awareness is unimaginable and not the awareness itself.** This divine awareness is as good as the ordinary awareness in essence. The only difference is that the background of this divine awareness is unimaginable due to the absence of

its source (inert energy) and due to absence of the functioning nervous system. This awareness was pervaded by God and becomes the first incarnation. This awareness supports the further created universe.

You need not doubt that the first creation of the God was space or subtle inert energy (*Atmana aakashaha...*, *Tat tejosrujata...*). The awareness created by God was essentially the inert energy itself. Therefore, the Vedic statements are not contradictory. The conclusion of all this analysis is that neither you are God nor God is in you and you are also not in touch with God. You are only in touch with the mediated God and not with the absolute God. Therefore, you are in need of the spiritual effort by which you can please God so that you will become a very close soul of His inner circle. When a need comes to take human incarnation in the world, you have every chance to be selected by God for that purpose. In such case, you will be pervaded by God and you will be treated as the mediated God. You become one with God for all practical purposes during this time. If there is a need of your continuity as God forever as in the case of Lord Krishna, you will be one with God forever. Even after the destruction of your materialized body in this world, a similar energetic body may be created and God may continue in that energetic body forever as in the case of Lord Krishna in Goloka. Thus, you have every chance of getting permanent monism (Advaita) with God. But, remember that you are God since you are treated as God as an electric wire is treated as electricity. This is only one angle of the view of the situation. In another angle, since electricity is always different from the wire, the concept of duality (Dvaita) is a simultaneous angle of perception of the same situation. A compromise between these two angles is Vishishtadvaita, which says that though wire and electricity are two items; both can be treated as one since they are inseparable. Thus, all these three concepts are the simultaneous views of the same reality.

The Most Important Aspect of Practical Effort

The second point is the path to please God so that you will enter His inner circle. This is the most important issue for the practical effort to be taken to achieve the goal. The above three concepts [Advaita, Vishishtadvaita and Dvaita], come into picture, when the goal is achieved. Even then, these three concepts are only the different theoretical views of the same practical truth. The practical truth is that God becomes one with you, when you are selected for His incarnation. Therefore, there is no need of too much debate on these three theoretical angles especially when the goal is not achieved by you. You should not waste your time on the

theoretical debates of these three concepts. The most important point about these three concepts is that these three angles are relevant only in the case of a soul charged by God in the context of incarnation. Ignorant people extend this debate of the three concepts to God and ordinary soul. There is no relevance of these three concepts in the case of ordinary soul, which separately exists. It is in touch with the supporting mediated God and this is not a special point at all because the entire universe is similarly supported by the mediated God. The case of an ordinary soul is the case of a wire in which electricity never entered. In this case, the electricity is a separate item and the wire is another separate item and there is no possibility of the debate of these three concepts here. In the case of electrified wire only, the debate is that whether the wire can be treated as electricity or the wire and electricity are still separate items even in the case of electrified wire. An ordinary wire, which exists separately without electricity, is not at all the case of any debate.

Pray to God in Your Mother Tongue

The path to please God is to develop devotion to God that finally results in practical service through practical sacrifice. The devotion comes only when your prayer is understood by you. The meaning of your prayer (Artha) creates a feeling (Bhava) in you that leads to devotion (Rasa). Therefore, your prayer consisting of a group of words (Shabda) should generate the meaning in your brain. When you utter the words in Sanskrit without knowing their meanings, the feelings and the final devotion can never be generated. When the devotion is not generated, there is no possibility of practical service to God. Whenever you do some practical service through practical sacrifice to any person you love, the basic reason is love. The same love is called as devotion in the case of God. Love is a word used in the case of ordinary persons and the same love in the case of God is called as devotion (*Yaanaah preetih...*). Therefore, if the prayer is in your mother tongue, you will know the meanings of the words in the prayer spontaneously that generate devotion. In absence of such facility, the driving force for your love and service to God is only your desire for a specific fruit that can be granted by God. You utter the prayer in Sanskrit only due to your desire for the fruit that can be sanctioned by God. Your love on God is only instrumental and not the goal. You like fan because it gives cool air. Your love on fan is only instrumental because the fan is an instrument to give you cool air. If it gives hot air, you will throw away the fan. Sanskrit was mother tongue of the ancient sages and our ancestors were also good scholars in Sanskrit. Therefore, these prayers in Sanskrit could

generate the devotion in their case. Today, you do not know the Sanskrit language and therefore, the prayer becomes ineffective in generating the devotion in your case. Either you learn Sanskrit to continue the present prayers or you pray in your mother tongue. God knows every language since He is omniscient. Which prayer in Sanskrit was uttered by Kannappa to get salvation from Lord? The fortune in Christianity and Islam is that all their prayers were in their mother tongues. This unfortunate situation exists only in Hinduism. Therefore, you should develop your devotion from prayers in your mother tongue so that your present instrumental love on God is transformed into real love to God. You must understand the personality of God that can attract your mind. This attraction to God is called as devotion. To understand the personality of God, you require the knowledge about God that can be communicated to you through your mother tongue or any language like English in which you are proficient. jnana yoga means understanding the personality of God, which leads to attraction to God and that is bhakti yoga. This bhakti yoga results in practical devotion, which is service to God.

Arrive at the Real Form of God

The third and final point is about the real form of God. No form is God because God is unimaginable (*Aroopa vadevahi...* Brahma Sutra). The Veda also says the same (*Aroopamavyayam...*). Due to this point, people escape the practical service, which is expensive. They are prepared to spend their physical and mental energy in their leisure time when there is no possibility of any earning. Instead of wasting the physical and mental energy in the activities, which do not involve in earning in any way, they like to divert these two forms of energy to God by moving around God (Pradakshinam) and by praying to God through prayers so that God may help their earning. Hence, only the point of earning is again involved here also. Thus, the process of earning is continuous without any gap in the case of these people. Their love to God is instrumental only. Even if they spend some money to the works of God, it is done again on the basis of business only. They invest some money for God and aspire for the same money multiplied from God. Thus, the practical service is purely business and in this business, it is immaterial whether God is formless or with form. Since practical service is not possible in the case of formless God, these businessmen choose God with form. Again for these people, it is immaterial whether God is in the form of a statue or in human form. Their requirement is that the form must have the potency to return their money multiplied. Some people doubt the return of money and hence, spend their

physical and mental energy in leisure time only for formless God or with any form. Some people fix themselves in formless God only so that their mind will never bend to the possibility of practical service since the formless God can never be practically served. Some extreme people of this type feel that they are God so that they serve themselves practically. Such people do not donate food to anybody else and feel that they are feeding God while eating the food. Before eating the food, they read the verse of the Gita, which says that the food is given to God (*Brahmarpanam...*). Some of these people worship statues because a statue can never accept your practical service. They donate food to the statue and eat it as the remains [of food eaten by God] (Prasadam). Everything is leftover since nothing was eaten by statue and it is a wonder that they call it as remains! All these are various channels of greedy psychologies of human beings, which are projected as sacrifice by their intellectual hypocrisy.

The real form of God is only human incarnation that exists before your eyes, which should not be also a photo or statue of the past human incarnation. **The contemporary human incarnation is only the real and direct form, which accepts your practical service without any return.** When you offer food to the live human incarnation, it is totally eaten by it and nothing is left over for you! Therefore, the real love to God should be present here, which is not instrumental. This contemporary human incarnation is the only real address of absolute God since the absolute God exists in its body. The main aim of such living human incarnation is to guide you in the right spiritual path after clearing all your doubts. No other form of God can do this. The statues and photos are only representative models of God (Pratika), whereas the contemporary human incarnation is the direct address of God (Aparoksha). After worshipping the indirect models of God through rituals, which are not expensive, the spiritual aspirant realizes the truth through the preachings of the contemporary human incarnation (Satguru) and takes samnyasa, which is called as renunciation. In this stage of samnyasa, all the statues are rejected and the aspirant sticks to his Satguru only and this stage is considered to be the highest because the love to God is real without any selfishness. Therefore, the real form of God is the contemporary human incarnation and the real worship of God is serving Him with full devotion attained by the prayers done in your mother tongue. The final goal is to enter the inner circle of God so that one day you will have the chance of becoming the human incarnation. Beware that your aspiration must be limited to become a humble servant of the inner circle of God. You should never aspire for the chance of human incarnation. As long as you aspire to become God, you

can never become God. Your aspiration must be only to become a humble servant of God and remain in His close inner circle. Even after becoming the human incarnation, you should not forget yourself. If you forget yourself and feel that you are the absolute God, you will be immediately insulted by God like the human incarnation, Parashurama. **You are God for the devotees only and not for yourself.**

The Fruit is Linked to Practical Service

The worship of statues by offering food is also good in the beginning stage because it develops the theoretical devotion. But, you should not confine yourself to this theoretical devotion only throughout your life. The school is good for a child. But, as you grow, you should also enter the college and university. You should not remain in the school till your death. The theoretical devotion should lead to practical devotion. You can offer the food to the statue and develop the theoretical devotion continuously but, you should also offer food to the human form of God in course of time. If the human incarnation is not available, you can do the practical service to devotees by which God is more pleased. In any case, your theoretical devotion must be transformed into practical devotion, which is the real sacrifice or practical service. If you have developed the practical service by serving the devotees, the God in human form will certainly approach you one day or other to receive the practical service from you. **If you are confined only to theoretical devotion by serving the statues, God in human form will never approach you because you are not in a stage to do the practical service to Him.** Since the theoretical devotion is not real love, God will never come to you since the reality in your devotion is absent. Though the theoretical devotion is unreal, it can help you in generating the practical devotion or service. A mental idea is not practically true but it can generate a practical truth. A false imagination of the tiger in the dream generates the real fear and sweat in the body even after you wake up.

An unreal thing can lead to real result and this point is mentioned in the commentary by Shankara. The mental form of the tiger is also a subtle truth because it consists of the subtle nervous energy. Thus, it is not totally unreal because a totally unreal can never generate reality. Therefore, the theoretical devotion, which is the form of subtle nervous energy (Mind) is also subtle truth and hence, development of theoretical devotion is also not waste. But, it should be intensified and should be materialized and this is conversion of energy into matter. The fruit given by God will be in the same phase of your sacrifice. If you confine to theoretical devotion only,

the fruit from God is also theoretical. As you praise God, God praises you. As you love God by your mind, God loves you also by mind. If you serve Him practically, the fruit from God will be also practical. The Gita says that the reaction of God will be in the same phase as your action to Him (*Ye yathaamaam prapadyante...*). Therefore, if you continue all your life in the theoretical devotion only, you are lost because the final fruit for you will be also theoretical.

DATTA TESTS YOUR ACTION BEFORE GIVING FRUIT

Understand Concepts Behind Stories

O Learned and Devoted Servants of God,

[December 12, 2008 Datta Jayanti] Jnanam, Gaanam, Dhyanam and Daanam should be clearly understood on this day. Jnanam is the spiritual knowledge related to intelligence (Buddhi) represented by God Brahma. Gaanam is the expression of knowledge and devotion related to words (Vaak) represented by God Vishnu. Dhyanam is the devotion or meditation related to mind (Manas) represented by God Shiva. Daanam is the donation or service related to action (karma) represented by God Datta. The first three constitute the theory and the last constitutes the practice. Theory should lead into practice. This point is represented by Brahma, Vishnu and Shiva becoming Datta by union before the sage Atri. It is also said that Atri got three sons: 1) Chandra, representing Brahma; 2) Dattatreya, representing Vishnu and 3) Durvasa, representing Shiva. It is further said that the middle Dattatreya or the form of Vishnu attracted Brahma and Rudra into Him and became the God representing the three forms. The concept of this story is that the middle form, word, indicates both knowledge and devotion for expression. If we understand the stories in the light of concepts, it will be useful for our spiritual effort (Sadhana). It is also said that the original God Datta is expressed in three divine forms i.e., Brahma, Vishnu and Shiva. This is also clear in the concept because the action (karma) representing Datta is basically present in knowledge, word and devotion.

Unimaginable Background

Action means dynamism. Energy means dynamism. Even the matter is condensed energy. Therefore, the entire creation is just energy or dynamism, which means action. Action is never independent. There is no action (karma) without actor or acting material (karta). This actor is the unimaginable absolute God. We note His actions, which constitute the entire creation. Certain actions of God are imaginable and certain actions are unimaginable (miracles). A miracle is unimaginable in the sense that its background is unimaginable. Miracle is an imaginable action with unimaginable background.

A small boy called as Krishna lifts the huge mountain on His tender finger. Krishna, His finger, the huge mountain and the lifting action are clearly seen and are imaginable. The background of this miracle is unimaginable, which is the unimaginable God. When a boy lifts a small object on His finger, not only the visible external scene is imaginable but also the background, which can be explained by the laws of Physics. The background of this imaginable scene as well as its imaginable background is also the same unimaginable God. By the will of God, the background of the first scene becomes unimaginable and the background of the second scene becomes imaginable. What is the reason for the God to create both imaginable and unimaginable items? The imaginable is created only to give the relative individual identity of the unimaginable entity. The presence of night gives the relative identity of the day. If everything is made unimaginable, there is no identity of the very existence of unimaginable nature. By this, God wanted the human beings to recognize the existence of unimaginable nature in the creation, which indicates the unimaginable God. The analysis of creation in the deepest plane exhibits the unimaginable nature and this point is realized by all the Scientists. This unimaginable nature forming the deepest plane becomes the ultimate basis or substratum of the Universe. Therefore, the creation is said to be supported or maintained by the unimaginable God. The boundary of this creation is beyond our vision and imagination and thus, becomes unimaginable. Such boundary is beyond our scope of the imaginable extent of the Universe. Such boundary can be concluded as the unimaginable boundary existing beyond Universe or Creation.

God: Beyond Creation

Therefore, we say that the unimaginable God is beyond creation and not at all present in the imaginable extent of the creation. Hence, the Veda discards every imaginable item of the core of the creation existing in the imaginable extent not to be God (*Neti Neti...*). The Gita also says the same (*Mamebhyah Paramavyayam...*). This unimaginable God expressed Himself as Brahma, Vishnu and Shiva by entering the three created energetic forms. The three forms of the energy–medium are one and the same because the constituting material is energy only. There may be some difference in the forms. The inner absolute God is also one and the same. God is neither partitioned into three bits nor do three Gods exist. These are the problems of your imagination because your imagination is controlled by the rules of the space. The unimaginable God is beyond space and therefore, these objections of imaginable range do not apply to God. There

are three golden cups with different forms. The same milk exists in the three cups. The gold is also one and the same in the external cups. The internal milk is also one and the same. There may be minor differences in the forms of the cups. To explain this concept, the same absolute God once again entered into the three headed energetic form. The specialty in the form of Datta is that this concept is well explained by the three heads of Brahma, Vishnu and Shiva. Even Brahma, Vishnu and Shiva are Datta only.

Datta means the unimaginable absolute God expressed through the form of energy so that the mediated absolute God is captured by our imagination and vision. The same absolute God entering materialized human form like Rama, Krishna etc., is also Datta. Datta means the unimaginable God given to souls through the common medium so that the souls can see, talk, touch and live with the mediated absolute God. God in energetic form is related to angels or departed souls because these are souls in energetic bodies. The same God in human body is related to human beings, which are the same souls in human bodies. The theoretical part consisting of knowledge and devotion, expressed in words, should lead to action or practice. This practical part or action called as Datta alone gives the fruit. This action is sacrifice (Daanam), which may be donation of work (karma samnyasa) or donation of fruit of work (karma phala tyaga) or both together. Therefore, Datta is the final God, who gives the fruit to you because action alone can give you the fruit directly. Datta is famous for tests. Without the test, the certificate cannot be given. The knowledge learnt by you through out the academic year is jnana yoga. The inspiration or concentration in learning is bhakti yoga. The preaching forms the words. All these three constitute the part of theory. In the end of the year, writing the examination is the action. Therefore, Datta is the action through examination before giving you the fruit. He is the final and ultimate form of God to give any divine fruit. If you understand Datta in the internal sense in this way, you will really benefit in your spiritual efforts.

SWORD OF KNOWLEDGE TO CURB TERRORISM

Unity of Mediated God

O Learned and Devoted Servants of God,

[December 25, 2008 on the Eve of Christmas] Every religion says that its God created the entire earth and entire humanity. But, unfortunately there is only one earth containing this humanity. Due to one earth, there must be one God only and hence, all the religions are calling the same God by different names. Since the God is unimaginable and nobody can even imagine Him, all the names indicate that unseen and unimaginable God only. This unimaginable God is mediated by energy. Such mediated God is also one and the same because energy is also one and the same for all religions. This mediated God is called as Brahman by Hinduism, Jehovah by Christianity and Allah by Islam. The absolute unimaginable God as well as the medium (Energy) are one and the same and hence, there is no difference between these three names. Of course, when the absolute God gets mediated by human bodies, there may be minute difference in the form, culture and language of the external human form as in the case of Krishna of Hinduism, Jesus of Christianity and Mohammad of Islam. Even here the material of the human body is one and the same except slight variation in the external form. From the point of absolute God, here also there is no trace of difference and hence, all these three human forms are also one and the same.

If you argue that the human incarnation of your religion alone is correct, you will face the following powerful question: Your human incarnation appeared in a particular region in a particular time only and gave the correct message to the people of that particular region only. After that, several generations passed before that particular message reaches the other regions of the world. All these generations missed that message and went to hell after death. If your message reached all the regions of the world in the beginning itself, at least some of the past generations might have benefited. If your God alone created this entire earth and all this humanity is His issue, there should be no partiality in giving the message to one region only and allow other regions to be deprived of such fortune. This concludes that your God is partial to one region without reason or that

your God did not create this entire humanity. You have no answer for this question but we have the answer. Your God is impartial to all humanity and is the creator of this entire humanity. Even though the absolute God gave a particular message to a particular region through a particular human form, the same absolute God gave the same message in different human forms to other regions also. The language of the message may differ but the message is one and the same. The form, culture, dress etc., of the human incarnations in different regions may be different but the absolute God in these human incarnations is one and the same and hence, His message is also one and the same delivered to all regions at the same time impartially.

Therefore, all the human beings are the children of the same God and hence, there must be brotherly hood between all the human beings. In fact, Christians and Muslims are actually cousins because both are the two branches of same ancestor Abraham. One branch was headed by Ishmael, which became Islam. The other branch headed by Isaac became Christians. Muslims recognize Jesus also as the precedent prophet to Mohammad. Mohammad was very much pained at the crucifixion of Jesus and hence, resisted the concept of human incarnation, which can never be relished by the co-human beings due to egoism and jealousy. This is not difference of policy but it is due to the heart felt pain by Mohammad about Jesus. Hindus were always co-operative with every religion and you can find the peaceful co-existence of Christianity and Islam in India without any violence. In fact, Hinduism itself is a mini model of Universality of Religions.

Methods of Bringing About Unity of Religions

There are several sub-religions in Hinduism like Shaivism, Vaishnavism, Shaktayism etc., which co-existed based on unity in diversity. In fact, Shankara correlated all the sub-religions and brought the unity based on single God called Brahman appearing in different forms like Shiva, Vishnu, Shakti etc. The same process of unity of religions in one region was carried out by Mohammad, who established the concept of single God called as Allah. Of course, Shankara brought such unity by powerful logic and debate, where as Mohammad brought the same unity through powerful sword. The powerful knowledge is represented by sharp sword as said in the Gita (*Chchittvaa jnaanaasinaa...*). According to the circumstances and the mental level of the then existing people, knowledge or sword was used. In the time of Shankara, the quarrel was between scholars of various religions through arguments. In the time of Mohammad, the quarrel was between the heads of various religions through swords. The final result was one and the same. Hindus and Muslims lived together from

a long time in India. You will find Muslims going to Hindu temples and Hindus going to Dargahs of Islam. The Nawab of Hyderabad brings the pearls for Lord Shri Rama every year. The unity of Hinduism and Islam was much stressed by Shri Shiridi Sai Baba, who looked like Muslim and preached the unity of the both religions. The unity of Hinduism and Christianity is very much indicated by Shri Satya Sai Baba, who looks like a Christian father in dress and preaches the unity of all religions. **The difference between two religions never exceeded the limits of a deep debate of the scholars of both the scriptures in Hinduism.** But today, the difference between religions has gone to the level of terrorism and the peace is not only cracked into pieces but also ground to fine powder.

The ignorant fanatics of a religion kill the innocent people of other religion. Such killing is not Jihad of Islam and also not Dharma Yuddha of Hinduism. You may argue that Mohammad brought the unity of religions through sword and therefore, conversion of other religion into your religion must be through violence. In the time of Mohammad, the religions were many and were quarrelling with each other by swords and that affected the peace to a great extent. Mohammad preached the unity of religions and finally had to use the sword only to stop several swords fighting with each other. That is not the situation in the present time. In every country, all the religions co-exist peacefully like the different members of the same family. The reason is that the humanity is well advanced in education and improved a lot in the faculty of logic through advancements of science and technology. Of course, you are free to teach your religion or even prove the defects of other religion through arguments and debates. If people are convinced, they will follow your religion. If not, you have to leave them peacefully. The Quran says that one should preach about Allah and leave the person with safety. Mohammad never said to use the sword when the religions co-exist with peace and love to each other. The Gita came out from a war. But, the war was not based on the deference in the religions. It was based on eradicating the injustice used to grab the property of some brothers by their brothers. Lord Krishna tried a lot for compromise. It was a war based on the division of property and not on the division of religions. Even in that war, innocent people living in villages and cities were not killed through terrorism. Only selected soldiers fought with each other in a selected place called Kurukshetra. You should not say that Aswatthama killed the people in sleep in the midnight and this is a part of Dharma Yuddha (Jihad). But, Aswatthama killed the soldiers of other side only and never entered the city of Pandavas and killed innocent people as done by terrorists today. Seeing these cruel activities of terrorism based on the

difference in the religions, all the three human incarnations (Krishna, Jesus and Mohammad) from heaven are deeply pained because the same absolute God exists in all the three forms, who is the single creator of the entire humanity. The father is terribly pained if one of his sons kills the other son.

This entire earth is the property of the absolute God since it is created by Him. No human being created any region of this earth and therefore the absolute right of this entire earth belongs to the absolute God only. It is the climax of foolishness of human beings to fight and kill each other for the sake of the borders of divisions of countries and for the ownership of any region on this earth. The representatives of all the countries on this earth should unite and form a Central Government to control the terrorism in any country. It should be responsible for the peace of the entire world. If the peace is achieved in entire world in this way, it is a real achievement of the success of this Holy Christmas.

‘SATSANGA’ IS ASSOCIATION WITH GOD

No Imaginable Item is God

O Learned and Devoted Servants of God,

[January 6, 2009 Satsanga] [January 6, 2009.] People take the word Satsanga¹ to mean a meeting of a few devotees who sit together and enquire about God and other aspects related to God. If all people who are born blind sit together and discuss about the sun, their conclusion is that the sun is black because they always experience darkness alone and do not see even a trace of light. They can never ever turn to the right direction in spite of intensive and very long discussions. If a person having eyes that are in good condition gets associated with them, then alone can they understand something about the sun. At least by his preaching, they can understand that the sun is not black. Of course, they cannot experience light even after his preaching. Hence, he will not speak about light at all. He can remove their ignorance but cannot impart the correct knowledge about the sun. Hence, Shirdi Baba said that preachers speak about ignorance and not about knowledge (*Upadekshyanti te ajnaanam*). For these blind people, the light is unimaginable because they have never experienced light since they are born blind. Similarly, people could never imagine the unimaginable God in the past and they can never imagine God even in the future. They will certainly conclude God to be some imaginable item in the world because they have experienced and imagined only worldly items in their lives. They cannot even think of the fact that God can never be imagined by humans and hence all the worldly imaginable items cannot be God. Such ignorant people will invariably conclude that God is some item that they have experienced in the world.

Some people imagine God to be all pervading power or energy because they were able to imagine power or energy. Some imagine God to be light and some imagine God to be a specific energetic form² existing in some upper world. Some imagine God to be self-awareness, which is nothing but nervous energy i.e., a specific form of work resulting from the

¹ Satsanga literally means the association or company (sanga) of God or the Truth (Sat)

² An energetic form is a form made out of energy or light. Angels and gods in the upper world have such energetic forms instead of physical or material forms that are found on earth.

conversion of the human body's inert energy after entering the functioning nervous system. This generation of awareness (work-form) by converting inert energy through the nervous system is just like the inert electricity entering a grinding machine which is doing a specific work called grinding. All these imaginable items like power or energy, energetic forms, light or awareness are thought to be God because they items of the world that are experienced by different people according to their differences in liking.

When these ignorant people come in contact with the Sadguru, who is God in human form, they will at least understand by His preaching that God is not any one of these imaginable items (*Neti Neti...—Veda*)³ even though they will not be able to understand or imagine the real nature of God. The people who were born blind could at least understand that the sun is not dark by the preaching of a person with good eyesight even though they could not experience light. Similarly, these ignorant people by the preaching of Sadguru, can understand that God is not any imaginable item of creation even though they can never experience the real nature of God (*Andhenaiva...—Veda*). The Satguru [Lord Krishna] in the Gita, preached to the ignorant people that no one knows God (*Mam tu veda na kashchana...*). He did not give any positive answer about God that explained the real nature of God. He only gave a negative answer about whatever is understood about God⁴. Similarly, the person with eyesight preaches to the born-blind people that the sun is not black. He will not preach to them that the sun is light because these born-blind people can never even imagine light. Since, the real nature of God is beyond space and as our intelligence and imagination can never go beyond the three-dimensional space, we can never imagine the real nature of God. Hence, regarding the real nature of absolute God, only a negative statement of denying whatever is known is the possible way of preaching. Therefore, the Vedas also gave only a negative answer by negating everything that is imaginable to us (*Neti Neti...—Veda*). The Vedas gave several statements about the reason for such an answer, which reveal that God is unattainable to words, mind, intelligence and logic.

³ "Neti Neti" in Sanskrit means "This is not God; That is not God". This is a logical process which informs us that nothing in this creation (nothing that humans can imagine) is God. Thus the only inference is that God is beyond the imaginable creation i.e. God is unimaginable. This is an indication through negation. It does not reveal the true nature of God.

⁴ The only knowledge we have about God is that He can never even be imagined i.e. He is unimaginable.

The Most Important Step: Meeting the Sadguru

Therefore, Satsanga does not mean discussion about God by devotees because it will be just like the discussion of born-blind people about the sun. ‘Sat’ means Satguru or the absolute God in human form, who can alone explain about the unimaginable God, at least by negating whatever is so far experienced. ‘Sat’ means the absolute reality, which is nothing but absolute God (Parabrahman), who is unattainable by any one even through imagination. ‘Sanga’ means the attainment of that absolute God. This is self-contradicting because the unattainable God can never be attained. This contradiction can be removed because the absolute God mediated in a human form is only attained and not the absolute God⁵. The devotees only recognize the existence of the absolute God in the human form. They never recognize the real nature of God. Only the existence of God is experienced and not His real nature (*Asteetyeva...—Veda*). Therefore, even in the experience of the contemporary human incarnation of God, God still remains unimaginable. Here, you have attained the medium of God and not God directly. Therefore, God always remains unattainable. Thus, Satsanga means the attainment of the contemporary human incarnation of God, who will preach to you at least that God is not any item that is imaginable for human beings. He will at least make you experience the existence of the unimaginable nature of God so that you will say that God exists. This experience of unimaginable nature of God is called as the experience of absolute God (Brahmaanubhuti or Brahmajnana).

If you catch the Sadguru, you are moving in the right direction towards God. This is the real Satsanga, which leads you to salvation finally, without any effort. Catching the Satguru is like putting your foot on the first step of an escalator as said by Shankara (*Satsangatve...*). Attaining the Sadguru is the final step of your effort and Shankara stops by this step (*Mahapurusha samshrayah*). The power of the preaching of Sadguru is so excellent that it will lead you to decision and practice⁶. Practice (karma) must give fruit. This means that the attainment of the Sadguru will directly bring you the fruit since the intermediate steps, like hearing His knowledge, coming to a decision by the power of His knowledge, the decision leading to practice and the practice giving the result, are spontaneous.

⁵ Mediated God is God who has expressed Himself through a medium. The absolute unimaginable God uses the human body as a medium and enters it. This particular human being is called a human incarnation of God. This is mediated God. This form of God can be attained. We can approach the incarnation, learn from Him, love Him and serve Him.

⁶ The culmination of the Sadguru’s excellent knowledge is a strong decision, conviction or determination. This conviction itself is devotion. It will automatically lead to the service (practice) of the Sadguru.

TRADITIONS SIGNIFY KNOWLEDGE

Good Motive Behind The Tradition of Sages

O Learned and Devoted Servants of God,

[January 7, 2009 Vaikuntha Ekaadasi] Today is Vaikuntha Ekaadasi and devotees see Lord Narayana through North gate. This is our tradition. Tradition is always action or karma. Karma generates samskara or feeling. Devotion is feeling about God. Therefore, tradition aims at the development of devotion in devotees. Karma generates Samskara and this Samskara again generates karma. The quality of stealing leads to the action of stealing. While doing stealing, the quality of stealing gets more and more developed. Both these mutually contribute to each other. Therefore, the tradition set up by our ancient sages is always with good aim. Today, tradition says that you should take bath in the early hours of the day and visit the temple to see the Lord from North side. All this is practice or action only, which is expected to generate the devotion to God. Today, people gather in very large crowd before the North gate and sometimes the crowd is so much that some children or old people are wounded and sometimes we hear their death also. People feel happy about such deaths praising that they have reached Vaikuntha, the city of Lord! I say again and again that the tradition is good provided its actual aim gets fulfilled. If you go into the full picture of this original aim of the sages, who have set this tradition, it is that you should develop the devotion, which should be one way traffic towards God without aspiring any fruit in return from God. But, today, if you investigate really, the devotion developed by this tradition is truly one way traffic but in reverse direction! Devotees expect that God pleases by this vision through North gate and sanctions some benefits in this world and even after death, one will reach the city of God and enjoy the divine bliss forever. Aspiration of this divine bliss after death is also polluted with selfishness and hence, Shankara says in one prayer that He does not ask God even for salvation (*Namokshasyaakaamkshaa...*).

Instrumental Devotion Vs Goal-Devotion

True, the devotion is developed but not in the right direction. It is developed in exactly the opposite direction. You are seeing the Lord

through North gate but your devotion is running out in the opposite direction through South gate from your heart! The devotion should be on God without the aspiration for any fruit. Such devotion is the real love to God. The opposite path is that you love God for the sake of fruit, in which your real love is on the fruit but not on the God. In this type of devotion, your love to God is not your aim (Saadhya) but your love on God is instrumental (Saadhana). Here, God is the instrument to achieve your desired fruit. It is called as instrumental devotion (Sadhana Bhakthi). If you love God for the sake of God only without even a trace of aspiration for any fruit, such love is Goal-devotion (Saadhya Bhakthi). Therefore, the original aim of the tradition is not fulfilled at all. Of course, we agree that this instrumental devotion is better than atheism in which one puts own efforts to achieve the fruit since God does not exist in this line. In the instrumental devotion, at least there is recognition of existence of God even though there is no real love to God. This can be treated as the first step, which is far better than the ground atheism. If you want to progress in the spiritual line, you should not look back and feel satisfied. Then, you will see the ground by looking back and get satisfied with your position on the first higher step. With this satisfaction, you will sit on the first step forever. I, therefore, appreciate people following the tradition with real love for fruit, which shows false love to God. My appreciation to these beginning devotees is with reference to the atheists sitting on the ground. A teacher should appreciate the student for his success in achieving the first higher step from the ground. This gives confidence and encouragement to the student. But, if the teacher stops with this appreciation only, the student will sit on the first step only forever without looking forward towards the second higher step. Therefore, the teacher should immediately show the second step and criticize the student for not climbing the second higher step.

The student can sit on the first step for sometime to take rest for putting the efforts to climb it from the ground. But, he should not sit on the first step only lifelong! Hence, the treatment of a teacher towards the student should be a mixture of cold water (appreciation) in the Summer and hot water (criticism) in Winter. Winter follows the Summer. Criticism should follow the appreciation. Therefore, it is My duty to open the eyes of the people of instrumental devotion towards climbing the next step of goal-devotion. In the first step, it is one-way traffic of aspiring the flow of love from God towards devotee. In the second step also, it is one way-traffic only but, it is flow of love from devotee to God without any aspiration for fruit. All My efforts in preaching the spiritual knowledge are only for just change of direction of devotion. The material of devotion is not changed

except its direction. In instrumental devotion, you want God to love you without aspiration for any service from you. In goal-devotion, God wants that you should love Him without aspiration for any fruit from Him.

Tradition involves certain lies for the sake of implementing the action for developing the devotion. What is the significance of North gate here? In India, the North side is considered to be auspicious due to the sweet Ganga river flowing from pure snow mountain (Himalaya). The South side is not considered so much auspicious due to presence of Salt-Ocean in the border. The North India is said to be pious land (Punya Bhumi) and the South India is said to be the land of worldly work (Karma Bhumi). When the Sun turns to North, it is said to be pious (Uttarayana) and when the Sun turns towards South it is called inauspicious (Dakshinayana). This classification of North and South based on mere geographical direction and mere turning of Sun is utterly meaningless, if you take it only in the background. Several pious people die in Dakshinayana and several sinners die in Uttarayana. There are several pious people born in South India like the three Achaaryaas (Shankara, Ramanuja and Madhva), who have opened the eyes of entire India regarding God. There are several sinners born in North India like Duryodhana, Shishupala etc. The classification is only to show that devotions to God and world are quite opposite to each other like North pole and South pole. Except this one point, there is no significance of North and South by way of place and time.

Paths Suggested in Scriptures

The Gita classifies the two paths: One is North (Devayaana), towards God and the other is South (Pitruyana), towards your family bonds. Here, the words North and South are not meant in the sense of directions in space or time. They only mean that both God and world (family) are quite opposite to each other (*Duramete Viparite Vishuchi... Veda*). When you say that two people are opposite to each other like North and South poles, it does not mean that one person is turned towards North side and other person is turned towards South side! It only means that their attitudes are quite opposite in directions like North and South poles. Thus, the North gate means your attitude or feeling turned towards God from your family. The South gate means your attitude or feeling turned towards your family from God. God competes with your family and tries to find out your true love. Lord Krishna stole the butter from the houses of Gopikas. Some Gopikas were very happy since they are turned towards God from the family. Such Gopikas are standing before the North gate. The other Gopikas, who were turned towards family became angry and fought with

Krishna by complaining to His mother. They are standing before the South gate. Even if you are in your house and have not taken bath, if you are turned towards God sacrificing your blind love to your family bonds, you are before the North gate of the Lord and reached His temple.

Even if you stand before the North gate of the temple after taking bath in the early hours with selfishness for fruits, you are actually standing in the South gate before the Lord and in fact, you have not reached the temple at all. Unless the tradition is analyzed and the real meaning is revealed, people will carry on in the wrong direction of the devotion even though the first step that is the recognition of existence of God is attained. Then only, they will climb the next step. Otherwise, they will sit on the first step only throughout their lives. The mother tells a lie to the child while giving food that if it eats the food, the moon will come down. Such lie is good since it is for the welfare of the child and cannot be considered as sinful. But, the mother cannot use the same lie for her elder grown up son, who has taken a Ph. D degree in Astronomy, while serving the food. Shankara says that such traditional tricks, which are called as Arthavaadas, meaning, lies told to achieve welfare in the case of ignorant people, fail if applied to realized souls. He says that a knife cuts successfully a vegetable but utterly fails in cutting a stone (*Shilaaprayukta Kshuradivat...*). The lie should be protected and applied in the case of ignorant person standing on the ground before climbing the first step. But, the same lie should be revealed by spiritual knowledge (jnana yoga) in the case of the devotee standing on the first step forever. Therefore, the Vedas preached the instrumental devotion through performing sacrifices (Yajnas) to the beginners and finally revealed the truth through the Upanishads so that the instrumental devotion is transformed into goal-devotion. The meaning of Narayana is the statue in the temple for the beginners, who stood on the ground. The real meaning of Narayana is the source of Knowledge (Nara= Knowledge and Ayana= source) i.e., the contemporary human incarnation preaching you the truth. The people on the first step should go to Satguru for further guidance to reach the second higher step.

WORK ASPIRATION-FREE ONLY FOR GOD

The Context of Gita Applies to God's Service

O Learned and Devoted Servants of God,

[January 16, 2009 Shri R Parthasarathy asked a question: “the Gita says that we should do the action without aspiring for its fruit. How is it possible? We do any work expecting some fruit only”.]

Swami replied: Arjuna came to Kurukshetra to fight with enemies in order to get back his kingdom. He thought that the war is his case and Krishna was helping him in his case like an advocate helping the petitioner in his case filed in a court. Arjuna thought that since he is the owner of the case, he can withdraw the case whenever he likes to do so. If the petitioner is not interested to fight the case, the advocate will have no interest to argue it. Arjuna thought that it was not proper to kill his grandfather and teacher for the sake of wealth. His point was also justified. But, Krishna turned the tables diagonally opposite by enlightening Arjuna through the Gita. The analysis of Krishna revealed that the war was His work. Krishna revealed that He is God descended in human form on the earth (*Manusheen Tanumashritam...*) and wants to destroy the evil forces to establish justice. Therefore, the war becomes the work of God. The advocate turned to be the petitioner of the case and therefore, the case cannot be withdrawn. If the petitioner turns away, the advocate will introduce his name in the name of the petitioner and the case will be re-filed in the court. Krishna made it clear that He is going to destroy the evil forces and since the grandfather and the teacher are the supporters of the injustice, both have to be also killed. Arjuna thought that it is better to kill the evil forces along with his grandfather and teacher and thereby, get the grace of God. If he withdraws from the war, both will not survive in any case and unnecessarily he will be the loser of the divine grace. Hence, he changed his opinion and fought the war.

Since God is greater than any worldly bond (*Natatsamah... Veda*), he was prepared to kill anybody for the sake of God. Except for this one valid point, Arjuna would have not fought even if the reason were the burning heart of his beloved wife, Draupadi. Now, the point is that the war is the work of God and not the materialistic work of Arjuna. The entire message

of the Gita is in this context of the work done in the mission of God. Since the war is not the personal work of Arjuna, the message of the Gita cannot apply to the context of routine materialistic works. All the routine worldly works do not fall in the context of the Gita. Only the works of God in which you participate come under the context of the Gita. Whenever you do the work of God, do not aspire any fruit from Him. The human being may forget the work done by you and may not reward you for your work but the omniscient and most generous God will never forget your work. If you aspire for the fruit, a limited fruit, which balances the value of your work will only be given by God. If you do not aspire, you will get unimaginable fruit. Draupadi bandaged the cut finger of Krishna with a piece of cloth torn from her sari and did not aspire for any fruit for doing that little service. Krishna gave her thousands of saris when she was attempted for unclothing.

Devotion of Arjuna and Hanuman

Arjuna, being a normal devotee with little faith in Krishna, participated in the work of God since it was a Holy Mission that helps the society in establishing the justice in the world. Hanuman was a super devotee with immense faith in Rama and hence, participated in the war, which was a personal work of God. The ultimate aim of your service should be to please the God, be it the social work or His personal work. Such devotion is perfect as in the case of Hanuman. The war in Kurukshetra was for the social welfare in one angle and was the personal work of Arjuna only and not at all the personal work of God. Therefore, the participation of Arjuna in the war does not involve high faith and high devotion. In the case of Hanuman, it involves immense faith and devotion. You may think that the war was personal work of Rama in one angle and killing Ravana is social welfare in another angle and therefore, Hanuman participated in the war. Rama removed the second angle when He told that He will go back without killing Ravana if he returns Sita and now, the war was confined to the first angle only. In spite of the war exposed as the personal work of Rama only, Hanuman participated in the war and His aim was to please Rama without analyzing the nature of the work. Hence, Hanuman was rewarded with unimaginable fruit of becoming the future creator of the universe.

Coming to the main point, you must understand that the context of the Gita does not apply to your worldly works by which you earn the livelihood. If you do not aspire for the livelihood by doing some worldly work, how can you sustain yourself and your family? The Gita also says that you have to do the work for earning your livelihood (*Sharira*

Yatraapichate...). Moreover, the Gita says that you have to sacrifice the fruit of your work for the sake of God. If you apply this statement to all the works, where is the fruit with you that can be sacrificed? Therefore, the sacrifice of the fruit of work is confined to the context of God's work only. In the case of worldly works, this does not apply and you have to earn the fruits as per your preliminary agreement with your employer. You have to enjoy the fruits to sustain yourself and your family. A part of the fruit should be sacrificed for the work of God. Both enjoyment and sacrifice are advised simultaneously by the Veda (*Tyaktena Bhunjeedhaah...*). The sacrifice for God's work applies to the part of the fruit earned by your worldly work. The sacrifice does not apply to your worldly work, in which case, you have to do the work without taking the fruit at all. Then, you cannot sustain yourself and there is no fruit at all to be sacrificed for the sake of God. Hence, you are confused by applying the Gita to the worldly context. Due to this confusion, several misinterpretations have come up. People interpret that you need not sacrifice the fruit but you have to sacrifice your mental attachment for the fruit only. This is the most wonderful misinterpretation since Gita says clearly that you have to sacrifice the fruit directly (*Phalam Tyaktvaa...*). By this wonderful misinterpretation, people say that they have to take their salary without mental attachment. They say that they enjoy the salary also without mental attachment! Of course, if you do the work without mental attachment to the fruit, your tension is reduced and you become more energetic to do the work more effectively. You have achieved the fruit of lack of tension already in doing the work and you cannot aspire any other fruit.

People aspire God's grace for taking and enjoying their salary without mental attachment! In this worldly work, there is no reference of God at all since you have not done any work of God. Hanuman attained the grace of God for doing the work of God without aspiring for any fruit. Previously, He served Sugriva also without any aspiration for fruit and for this, He has already achieved mental peace. **He attained the grace of God only for serving Rama in search of Sita and further, for fighting the war. He did not achieve the grace of God for serving Sugriva without aspiration for fruit.** Of course, such detached service of Sugriva gave Him perfect mental health thereby, perfect physical health also since mind and body are interlinked with each other. Such perfect health of Hanuman helped Him in the service of God for better efficiency. In fact, Hanuman served Sugriva without aspiration for fruit because His mother told Him to wait for and serve the contemporary human incarnation of God in that place of Sugriva. His preliminary association with Sugriva was also with the aim to serve the

contemporary human incarnation and such direct service to God is perfect and gives immense fruit as in the case of Hanuman and Draupadi. Serving the statues in temples is also good since the worship of statues is inevitable for beginners (*Pratimaa hyalpabuddhinaam...*). It is not direct worship of God since it is only a representation model of God (*Natasya Pratima—Veda*). Such service is also good though it gives limited fruit because it is indirect worship of God.

Both the wars in Lanka and Kurukshetra ended in the social welfare due to destruction of evil forces and result of social service to maintain the balance of justice, which is also indirect service to God. Such people will get a chance of direct service to God also either in this birth or in the future births. Mere social service without the idea of God gives only a temporary heaven. The social welfare was thus common to both the wars fought by Hanuman and Arjuna. However, the other fruit of the war in case of Arjuna, which was the attainment of kingdom, went to Arjuna only. But, the other fruit of the war in case of Hanuman, which was the attainment of Sita, went to God Rama only. Thus, the service of Hanuman was without any trace of selfishness and hence, He was given the unimaginable fruit.

O ADVAITIN, WAKE UP AND REALIZE THE TRUTH!

Truth from Scriptures

O Learned and Devoted Servants of God,

[December 24, 2008 In the below given discussion, Swami is Defendant, Misconceived Advaitin is the Petitioner and a keen follower of discussion is the Mediator. Shankara used to present the knowledge in this dialogue format.]

Petitioner: God is awareness because the Brahma Sutra (*Eekkshateh...*) says that God is not any inert item since the Veda says that God wished to create this Universe (*Tadaikshataa...*). If God is inert, He cannot wish at all.

Defendant: The Brahma Sutra certainly establishes that God is not inert. But, at the same time, the Sutra does not say that God is awareness.

P: The Veda says that God is awareness (*Satyam, Jnanam..., Prajnanam Brahma...*). If something is not inert (non living), it must be awareness (living) only. There are only two items: living and non living.

D: The word Jnana does not mean awareness. If that is so, an animal or insect possessing mere awareness should have been addressed as the possessor of knowledge (Jnani). It is said to be the possessor of awareness (Sachetanam). A separate word Chit exists to mean awareness. An animal or insect or even an ordinary human being possessing mere awareness is also called as Ajnani (non possessor of knowledge). Apart from the two items (living and non living), there can be the third item, which is neither living nor non living i.e. unimaginable.

P: Knowledge (Jnanam) is the product of awareness just like a golden ring is the product of a lump of gold. The basic material of the knowledge is awareness. Therefore, the word Jnanam (knowledge) includes awareness. A golden ornament like ring is called as gold. Therefore, there is no difference between gold and golden ornament. Similarly, there is no difference between awareness and knowledge.

- D: If that is so, suppose you go to the shop and ask for golden ring and if the shop keeper gives you a lump of gold, are you satisfied? Lump of gold is one item and golden ring is another item even though gold is the common material of these two. Golden ornament can be called as gold but gold cannot be called as golden ornament. A golden ring and a golden chain can be called as gold. But, a golden lump does not stand for the ring or the chain. If the gold stands for all the golden ornaments, you cannot distinguish the ring and the chain by asking the shopkeeper to give gold. Gold is the single item that exists in all the ornaments and hence, all the ornaments can be called as gold. But, gold does not include any ornament in it. The form of the golden lump is not the form of any golden ornament. **Therefore, you can call all types of knowledge as awareness but you cannot call the awareness as any type of knowledge.** The possessor of any knowledge must contain awareness but mere awareness does not contain any type of knowledge.
- P: According to your argument, the word knowledge can represent awareness but the awareness cannot represent knowledge. Hence, the word Jnanam in the Veda represents awareness and hence, we call God represented by the word Jnanam as awareness.
- D: We have told the word Jnanam (knowledge) can represent awareness since knowledge contains awareness. This does not mean that knowledge means awareness. Representation is different from meaning. Knowledge can stand for awareness and this does not mean that you should take the word knowledge as mere awareness. In such a case, a man having knowledge must be a possessor of awareness only and should be equal to an animal or a fool who also is a possessor of awareness without knowledge. The word representation means that the knowledge can be approximately treated as awareness in loose sense. The ornament is called as gold in loose sense but not in actual sense. If the ornament is only a gold lump in actual sense, you can keep gold lumps only in the places of ornaments and sell as different ornaments. Therefore, you cannot take the word Jnanam for awareness in actual sense. In that case, the word knowledge is not mere awareness that exists in every living being and you cannot say that God (awareness according to Advaita) exists in every living being. If you say that the living beings which possess knowledge in real sense are only Gods because knowledge is

God, then there will be plurality of God even though it is minority. Atleast, a few living beings possess knowledge. This contradicts the Vedic statement that God is only one (*Eka meva...*).

Differentiate Between Human Incarnation and Realized Soul

- P: The Veda says that the possessor of infinite true knowledge is God and another Vedic statement says that the possessor of special knowledge is God (*Prajnanam...*). In that case, only person having the highest divine knowledge becomes God and this does not contradict the Vedic statement that God is one. Though the plurality of God is removed, atleast one human being, who is a realized soul becomes God. Advaita says that any human being on realization only becomes God.
- D: We agree with your conclusion to say that one human being having the highest special divine knowledge is God and we call such a human being as the contemporary Human Incarnation. However, this contradicts your basic theory that every living being or every human being is God. Advaita says that every human being becomes God on realizing the truth that it is God. There is no difficulty in realizing this simple truth. Once, a human being thinks that it is God, it should become God. If, even two human beings in a generation realize that both are God, then also the plurality results contradicting that there is only one God. In other words, your theory restricts the possibility of becoming God only to one human being in a generation.
- P: Even in your theory of human incarnation, you say that there can be more than one human incarnation in one generation and this also leads to contradiction of theory of one God.
- Mediator: The difference between both of you is that God becoming several human incarnations in the same time is the concept of Defendant and several human beings becoming God in the same time by realization is the concept of the Petitioner. In both the concepts i.e., whether God enters several media simultaneously or several media become God simultaneously, does not affect the oneness of God because God being the generator of space, is beyond the spatial dimensions. Therefore, the defendant and petitioner are safeguarded in this point and need not argue further on this point.

There is also no difference in the points between petitioner and defendant. It is that whether several media become God or God is expressed in several media, these media can be called as human incarnations in the terminology of the defendant or they can be called as realized souls (siddhas) in the terminology of the petitioner. If you treat the realized soul as the human incarnation, even this difference can be avoided because both the words mean the same.

D: There is a difference between the realized soul and human incarnation. We call the human incarnation as the realized soul. But, we will not call the realized soul as human incarnation. A realized soul means the person, who came to know the truth. By knowing the truth that the human being is God, no human being is actually becoming God. But, the human incarnation is already God and hence, knows that He is God. Therefore, the realized soul does not become human incarnation but the human incarnation becomes realized soul. Therefore, you cannot equate the human incarnation with the realized soul.

P: The Veda says that the realized soul or knower of Brahman is God (*Brhama vit Brahmaiva...*). Therefore, the human being realizing that he is Brahman becomes Brahman or God. Hence, the realized soul is human incarnation as soon as it realizes that it is God.

D: This statement is reversed by you and hence, is misinterpreted. This means that God alone knows God and does not mean that the human being other than God can know God. **Therefore, the realization means the knowledge of God and not the knowledge that the human being is God.** In the above Vedic statement, the word Brahnavit means the realization of God and does not mean the realization of knowledge that one is God. The petitioner is confused between these two states of knowledge: one is the knowledge of the nature of God and the other is knowledge of the soul being God. Both these concepts or states of knowledge are quite different.

P: We withdraw the above Vedic statement in this context and let us confine to our original debate that there is no conflict between God becoming several human beings and several beings becoming God. Both these concepts do not contradict each other because God is beyond space and this is already proposed by the Mediator. These several people, who become God, called as

realized souls by us and let the same be called as human incarnation by the defendant. The difference is only in terminology.

D: But, the word realized soul is objected by us based on the above Vedic statement and so, either you have to withdraw the word realized soul or defend the meaning of the word realized soul. Since the meaning is contradicted, the word realized soul cannot be used by you. Even if you use the word Siddha, it also means that one has become God. If He has already become God, He becomes our human incarnation and subsequently becomes the realized soul. In such case, you have merged with our school of thought completely.

Gita says ‘Only One in Many Knows the Human Incarnation’

P: The Gita says that one in many knows God (*Kaschit Mam veti...*). This means, one knows God. Therefore, the human being knows God and then becomes God.

D: The Gita does not say that such one person knows God and then becomes God. You added that the person knowing God becomes God. In the Gita, it is said that one in many knows the human incarnation i.e. Krishna as God in essence. The word ‘Tattvatah’ means that the human incarnation misunderstood as human being, is realized as God in essence. The human being is only a cover or medium and the essence is God. The word ‘Mam’ here denotes Krishna, who is the human incarnation. This again establishes that the human incarnation is God essentially. There are several Vedic statements, which say that God is beyond imagination. How can any human being imagine the God who is beyond the space? The human intelligence can never cross the spatial dimensions. Therefore, the human being can never know God and how can it know that it is God? You may think yourself as a beggar by illusion and now you realize that you are the king. Here, you know the beggar as well as king. Both the beggar and the king are known items. The soul is a known item and therefore, the soul thinking that it is soul is possible. How can the soul think that it is the unknown or the unknowable God? The object of illusion and the object of the realization of object after illusion must be known items. Both beggar (object of illusion) and king (object of realization) are known items. Since your theory fails completely in the fundamental stage itself, you

cannot project it into the area of the mediator, which safeguards the multiplicity of God. When none in several cannot become God by realization, what is the use of safeguarding the possibility of several becoming God? The case of petitioner has no foundation and subsequently there are no walls above the foundation. The concept of the mediator is like painting the walls. The concept of the mediator is possible in our case only. The point of the petitioner proposing that a human being becoming God depends on the will and effort of the human being. The capacity of a human being can never cross the spatial dimensions and hence, there is no chance of application of the concept of the mediator to this case, which involves the point beyond the space. Our side proposes that God becomes several human beings by the will and unimaginable power of the unimaginable God, who is beyond space. Therefore, the concept of the mediator applies to our side only in toto.

P: The Veda says that God is known to sharp intelligence (*Drushyate tvagrayaa...*). The Veda also says that God is known (*Vedaha metam...*). Hence, God is unimaginable to ignorant people but imaginable to scholars. The Vedic statements referring God as unimaginable can refer to ignorant people.

D: The sharp intelligence recognizes the soul only, which is thought to be the body by the ignorant people. This is the context of your first statement. The illusion and realization are possible in this context because both the soul and body are known items. All the theory of Shankara is in this context only. Your second statement refers to the human form of God. The unimaginable God becomes imaginable and also is seen through the human form in the case of human incarnation. Therefore, the ignorant people cannot imagine the soul and hence, the soul is unimaginable to ignorant people. The soul becomes imaginable to scholars. God is unimaginable even to scholars and is imaginable to God only. The case of ignorant people and scholars in the case of soul, stands as a simile to the case of scholars and God in the case of God. Both the cases should not be confused as one. The case of God becomes unimaginable to all and this is clearly stated by the Gita (*Mamtu veda na kaschana...*). The Gita says that nobody knows God. It does not say that ignorant people do not know God. Therefore, the unimaginable nature of God should not be taken as the imaginable soul under any circumstances. Hence, the

illusion and the realization are not possible with the unimaginable God.

P: If you say that God is not inert, then naturally it should mean that God must be awareness as mentioned in the Brahma Sutra, which is our beginning topic. There are only two items in the Universe. One is the non-living inert and the other is living awareness. There is no third item, which is neither inert nor awareness. If one item is denied it must be the other item as per this rule. Generally, in the world, the unimaginable item is not taken as a third item in the case of famous twins like heat and cold, day and night, sorrow and happiness etc. All these are called as twins and they are not referred as triads by bringing the unimaginable possibility as the third item in each case. If one says that something did not happen in the day time, it always means that it happened in the night time. Nobody will say that it might have happened in some unimaginable time, which is neither day nor night. Based on this, we say that God is awareness since the Brahma Sutra clearly denied that God is not inert.

D: In the case of discussions related to the worldly matters, your argument is sustained because the world contains only imaginable items and there is no provision for unimaginable item in the world. The subject discussed here is not confined to the worldly items or world only. The subject involves God, who is the creator of the world. Since space is also an item of the world and all the worldly items have spatial dimensions invariably, every item is imaginable since every item has invariably spatial dimensions. We are now talking about God, who is the generator of space and hence, God is beyond the spatial dimensions. Due to this special aspect, God becomes unimaginable and hence, referring to the possibility of the third unimaginable item becomes essential in this context referring to God.

If you say that something is unknown or unimaginable, you cannot say that it is awareness or inert. When the nature of the unimaginable item is not at all known, how can you comment that it is inert or awareness? Both inert and awareness are imaginable items of the world.

The Central Concept in Philosophy

P: We are discussing about imaginable items only. We need not even speak about the unknown or unimaginable items. If God is

unimaginable item, there is no need of speaking about God. The only statement that can be given about God is that we need not speak about God because He is unknown. If that is the case, what is the necessity of this elaborate philosophy as a subject, which can be disposed with a single statement that God need not be discussed at all since He is unimaginable?

- D: The philosophy deals with the discussion of the existence of unimaginable item. When you say that God is unknown, there is a danger of establishment of the non-existence of God. Philosophy says that God is unimaginable and exists. The Philosophy further says that the unimaginable God enters and pervades a specific known medium so that you can experience the mediated God. It is just like the unseen electricity entering a seen metallic wire giving you the experience of its existence through the shock. The philosophy deals with the investigation of the real path to please God etc., Therefore, Philosophy cannot be limited to one single statement, which states that we need not speak about God since God is unimaginable. Some say that the awareness is God and several others say that other imaginable items are God. We have to negate all these proposals by establishing that all these are imaginable items and hence, cannot be the unimaginable God. All these aspects are to be dealt in detail and in depth and this makes philosophy a vast subject.
- P: How can you establish the existence of the unimaginable item? You can say that something exists only if you come to know about it. When you do not know about it, how can you say that it exists?
- D: In this world, several miracles happen. The miracle is unimaginable but still it exists. The boundary of this Universe is also unimaginable but it must exist. Therefore, the proof of the existence of unimaginable item exists in this world. In fact to give the proof of the existence of unimaginable nature, God created this unlimited Universe with unimaginable boundary. The same God shows various miracles in this world so that the existence of unimaginable nature is established; thereby the existence of unimaginable God is also established by the extension of the concept.
- P: All this is an indirect procedure of showing the possibility of God to be unimaginable and therefore, need not be awareness. The unimaginable miracles establish the unimaginable God indirectly.

But, there is no direct proof for you to establish that God is not awareness even though God is not inert. Thus, you do not have direct proof for this in your logic. You also do not have the support of scripture to show that God is not awareness. We have the scriptural proof to show that God is not inert as per the above referred Brahma Sutra.

- D: Whatever is said by Me so far is a proof of logic only. Due to the availability of the existence of examples of unimaginable nature in the world, the existence of unimaginable nature is proved by experience. When the authority of experience exists, you cannot deny it even by logic. Experience is the basic support of logic. Therefore, the support of the unimaginable nature is experienced in the world and not mere dry logic without experience. You can do away with dry logic, but you can never deny the experience existing in the world supporting the logic. Our side is the logic supported by the experience.
- P: Even experience can be denied. A person with defect in the eye experiences the existence of two moons in the sky. Therefore, the miracles also may be the results of such false experience of ignorant people without analysis of science.
- D: Even if you condemn the miracles like that, you cannot condemn the existence of unimaginable boundary of the Universe, which is accepted even by the scientists. Moreover, the experience of two moons exists in the case of a few persons only having defect in the eyes. The false experience is limited to minority, but the majority sees one moon only. Similarly, the experience of miracles exists in the case of majority and therefore, should be valid even according to the line of your argument. Atheists, who are in minority, only deny the miracles. Therefore, your line of argument is reversed here. We can also give the direct proof as desired by you. The awareness existing in human being does not create even an atom in this world. It does not control even the systems existing in its own body like heart, kidneys etc., when those systems get problems. The awareness is unable to destroy even an atom existing in the world. But, God is creating this external physical Universe, controlling and is destroying it. This single point clearly establishes that God is not awareness. This is stated by the second Brahma Sutra itself, which states that God is the creator, controller and destroyer of this physical Universe. Hence, the second Brahma Sutra denies that God is awareness.

The fifth Brahma Sutra denies that God is inert. Therefore, the conclusion of both these Sutras is that God is neither awareness nor inert. It means that God is beyond the Universe, which consists of both inert and living items. Creator exists before the creation. The Veda also says that God is unimaginable by saying “*No word can explain God, mind cannot reach Him, He is beyond intelligence, you cannot attain God by intelligence, you cannot touch Him by logic, the only knowledge of God is that God is unknown*” etc., Therefore, we have the scriptural evidence also for denying that God is awareness.

P: The majority denies miracles because today majority of the people knows science. Therefore, you cannot deny our side by showing the majority as the minority.

Science Does Not Negate Miracles

D: Only atheists deny miracles. Science keeps silent about the miracles because it cannot explain the miracles. Silence does not mean negation. In the books of science, you do not find any topic with the name “denying miracles”. It only mentions the topics like light, heat, electricity etc., which are the topics of analysis of known and knowable items of the world. It never touches the unknown and unknowable aspects. In fact, the uncertainty principle of Heisenberg establishes that there are certain concepts, which are beyond the accuracy of our senses and even sophisticated instruments like electron microscope etc. Therefore, science is neutral and cannot be added to atheists or theists. The atheists are definitely in negligible minority compared to theists. Therefore, people denying miracles fall under minority only. The theists also accept the concepts proved by science, which are related to the world. These theists accept miracles also as unimaginable events about which science does not speak at all. Therefore, there is no contradiction between theists and science. The theist never says that the revolution of fan is unimaginable miracle and hence, the theists never oppose science. In fact, atheists oppose science by denying miracles about which science keeps silent.

P: The nature of the cause must enter the product. The Gold from the lump enters the golden ring. By this, the unimaginable nature of God must enter the creation also and the creation must be unimaginable. But, creation is imaginable as you yourself say.

D: The shape of the lump of the gold did not enter the ring. The gold only entered the effect from cause. Therefore, the shape component of the cause does not enter the effect and the gold component of the cause only enters the effect. This means that a part of the nature of the cause enters and another part of the nature of the cause does not enter the effect. Therefore, the unimaginable nature of God entered the world through unimaginable miracles and unimaginable boundary of Universe. The deepest nature of the creation is also unimaginable according to scientists. All this is like the gold component entering the effect from cause. The shape of the ring, which is the new component that is different from the shape of the lump, can be also seen as the new component appearing in the ring here. This point is that the imaginable nature of the universe, which is quite different from the unimaginable nature of the God appeared in the Universe as a new component of the effect. All this proves that the creation need not be completely unimaginable since its cause (God) is completely unimaginable. In fact, God created this imaginable nature in the Universe so that the existence of unimaginable nature can be relatively established. In the absence of unimaginable nature, the imaginable nature cannot have existence because both the unimaginable and imaginable natures are relative terms. Moreover, when the cause is unimaginable, the process of generation of an imaginable product from the unimaginable cause must be also unimaginable. In the world, we see the generation of imaginable effect from another imaginable cause. Therefore, the process of generation here is also imaginable. There is no example in the world for the generation of imaginable product from unimaginable cause. This world consists of all imaginable examples and the study of their relationships is the logic. Such logic fails because the generation of the Universe from its cause (God) is unimaginable. Hence, you cannot demand the entry of the nature of God into the Universe by logic of worldly examples. The Brahma Sutras say that there is no example in the world for God. This is the reason for the Vedic statement saying that God is beyond logic. When we compare God with the electricity, the electricity is also not a complete example to God. Since the electricity is unseen, the unseen nature is temporarily assumed as unimaginable nature. In fact, the electricity is also imaginable because it is a stream of

imaginable electrons. There is no other way than to bring unseen item, which can be assumed as unimaginable item. The Veda also says that no item in this world is equivalent to God. Whenever you utter the word 'awareness', it means only awareness existing in living beings. Apart from this awareness, no other special awareness can be seen. The Advaita philosophers specifically say that the awareness in the living beings is God. In such case, the awareness in living beings requires the existence of food, oxygen and nervous system. These are the products of matter. The inert energy generated by the oxidation of food, enters the nervous system and the specific work form of inert energy in the specific nervous system is called as awareness. This awareness is generated and hence, it has birth. This awareness disappears in deep sleep, when the nervous system takes rest. If this awareness is God, God must have birth, death, pre-existence of food, oxygen and nervous system. The incapability of creation of this physical world by the awareness is reinforced by such defects. You cannot say that the dream or imaginary world of the awareness can be compared to God and physical world. It is certainly a comparison, which also is limited to few aspects only. For example, the dream or imaginary world is a modification of the awareness and the quantity of awareness is decreased by such modification. **After serious imagination or dream, the amount of awareness is decreased and the human being gets the indication by becoming weak. After taking food, again the awareness is generated and weakness disappears.** If you apply this aspect to God, God also must decrease in His quantity by creating the world through modification. Therefore, you can take the simile in certain limited aspects only and cannot extend to all aspects. You can say that God creates this world, controls it and finally dissolves it just like the soul creates, controls and destroys the imaginary world or dream. You should not project this concept of modification into the case of God creating world from simile, which is the case of creation of imaginary world or dream by soul or awareness. After all, awareness is nervous energy, which is imaginable item. If you insist on the existence of special awareness, which does not need food etc., it means that you have taken the help of the unimaginable component in the case of special awareness. Instead of stating that awareness creates this world or wishes by its unimaginable power, you can straightly

say that the unimaginable power or God wishes or creates this world. When the physical world and imaginary world are quite different, how can you say that the source for both is the same awareness seen in the living beings? If this awareness existing in human beings is the cause for both the physical world and the imaginary world, why the same awareness in any living being is unable to create even an atom of the physical world? Hence, you should distinguish the awareness in the living beings from the awareness of God.

P: We can say that the awareness in the living beings and the awareness of God are one and the same in quality but since both differ in the intensity of the power, their products are physical world and imaginary world respectively. If you analyze the physical world, it is the inert energy and if you analyze the imaginary world, it is also the same inert energy. Since the potencies of both the inert energies differ to a greater extent, the physical world is clearly materialized and the imaginary world is a very weakly materialized one. Therefore, we say that the physical world and the imaginary world are qualitatively the same inert energy differing in potencies. Hence, their causes i.e. God and soul are also the same awareness with different potencies. Therefore, the soul is qualitatively God since the material in both is awareness only. Therefore, God and soul are qualitatively one though differ in quantitative potencies.

Awareness in God Differs Qualitatively Too

D: When you say the awareness of God, is it the same awareness existing in the living beings or some special awareness? It is not the question of difference in potencies of the same qualitative awareness but it is the question of the generation of special awareness of God before the creation of the physical world, when space did not exist. In the absence of space, there cannot be existence of matter and inert energy. In the absence of matter, there cannot be nervous system, digestive system and respiratory system. In the absence of inert energy, there cannot be generation of awareness because the awareness in the living beings is a specific work form of inert energy only. Therefore, the awareness of God must be also qualitatively different from this awareness existing in living beings. If both are qualitatively same, the equipment of generation must be common though the magnitude

of capacity of generation differs. In a small power station, electricity with lesser potency is generated. In a big power station, electricity with higher potency is generated. In both these cases, your concept of small potency and large potency is meaningful. But, in the case of the special awareness of God, the equipment is completely absent and there is no power station of even atomic size due to the absence of space before the creation of the physical world. It is said that the first item of the creation of the world is space. Before the creation of the space, there is no trace of possibility of the equipment that generates the awareness. The space itself is the subtle inert energy that was produced for the first time. Before the creation of this space, there was no chance of existence of even a trace of inert energy that can be transformed into awareness. Therefore, the production of awareness and the awareness itself in the case of God are unimaginable. How can you talk of qualitative similarity between the unimaginable awareness and imaginable awareness? You can talk about the qualitative similarity and quantitative difference in the case of two imaginable items of awareness only. Hence, your argument is disposed in toto without costs.

The confusion in your argument lies in selecting the imaginary world and physical world as two different items to be compared. In fact, the imaginary world and its cause (soul) are a part of the physical world only. When you mention the physical world, it includes the soul and its imaginary world also in it. The cause of the physical world (God) is never touched in your topic because all the dance of your logic is limited to the physical world only. You have not gone out of the physical world and touched its cause (God). This is the basic defect of your misconceived Advaita philosophy. Shankara has not cleared this point and used this misconceived philosophy as a carrot to attract the then existing atheists (Buddhists and Purva Mimamsakas) to make them climb the steps leading to the goal of Dvaita. The eyes of the atheists were on the carrot only and they climbed the steps, which finally led them to the goal of Dvaita. In order to achieve the carrot, Shankara suggested several steps of worship of the Lord through devotion and practical service, which are really the steps based on Dvaita. The goal was never shown to them till they reached the goal and everytime the carrot was only shown at every step at a reachable height! After reaching the goal, Shankara disappeared!

Ramanuja and Madhva came to show the fruit of the goal because the carrot also disappeared along with Shankara! Therefore, there is no trace of difference in the three spiritual preachers. Since, these atheists have traveled a long distance and reached the goal of Dvaita, they did not like to go back down [spiritually fallen] to the ground. Instead, they followed Dvaita and worshipped the Lord to become liberated souls so that each one of them can have the fortune of becoming God really in future by becoming human incarnation.

Therefore, the final fruit of Advaita is not at all denied by us. We are clearly stating that you have attained the final Advaita through Dvaita, which is the devotion and service to God. You have attained the fruit of Advaita by climbing the steps really and not by catching the carrot on the ground. Had the carrot been given on the ground, the attainment of the fruit of Advaita would have been impossible. But, the atheists will not climb the steps without showing the carrot. The Advaita philosophers say that they have attained the fruit of Advaita by catching the carrot only and propose the theory that once you catch the carrot, you will attain the fruit of Advaita. This point is condemned by us, which is called as misconceived Advaita. Hats of to Shankara, who by 32 years of age, made all the age old scholars of this sacred country as small kids to run after the carrot shown by Him and follow the steps of Dvaita philosophy to get the real fruit of Advaita! Unless He is the incarnation of Lord, He cannot do such an unimaginable miracle!

SIMILE ITSELF MISTAKEN TO BE THE CONCEPT

Twist Used with a Good Purpose

O Learned and Devoted Servants of God,

[February 1, 2009] No example can be given from the world to explain the unimaginable generation of imaginable world from unimaginable God. We have to select imaginable items only to explain the concept. God creates, controls and dissolves the world like the awareness (soul) creates, controls and dissolves its imaginary world. To understand the concept, you have to place the soul in the place of God and the imaginary world in the place of the world. This does not mean that the soul is God and the world is imaginary world. If a son asks his father about the way in which he is his son, the father says that he is his son just like his grandson is the son of his son. To explain this effectively, the grandfather asks his son to keep himself in the position of the grandfather and grandson should be kept in the position of his son. This does not mean that the son is the grandfather and the grandson is his father. The grandfather may also say that he controlled his wife (grandmother) just like his son controlled his daughter-in-law. For clarification, the grandfather may say that his son should stand in his place and the daughter-in-law should stand in the place of grandmother. This does not mean that his son is himself and can control grandmother. Similarly, the soul can control its imaginary world but cannot control the actual world by placing itself in the place of God. The soul is advised to be placed in the place of God just for understanding the concept. The concept is that as the soul controls its imaginary world, God controls the actual world. When the imaginary world is placed in the place of actual world, it does not mean that the actual world is imaginary world of the soul. The Advaita philosopher misunderstood the concept given by Shankara and treated soul as God and the actual world as imaginary world. The comparison is misunderstood as the compared item.

Shankara used the misunderstood concept for a good purpose of converting atheist into theist. He advised the atheist to learn the spiritual knowledge of God, by which the illusion that he is not God gets removed and that he will become God. The atheist was attracted to this and started learning the spiritual knowledge. Otherwise, the atheist will not try to learn even the alphabets of spiritual knowledge. Then, Shankara advised that the

strong illusion will be destroyed by the worship of the Lord, who is also a realized soul. The atheist followed the course of devotion also with the same original ambition to become God. By this time, the atheist has completed the two courses of knowledge and devotion. He has tasted God sufficiently and now cannot leave God even if the truth is revealed that he is only the permanent servant of God. Therefore, to achieve some good result, even a twisted concept can be used. When the result is achieved, the twist in the concept can be removed, which will help in further progress.

Constructive Aim of Misconceived Advaita

The misconceived Advaita is used by human incarnation to purify the Pravrutti, which is the balance of social justice. If the Pravrutti is in damaged condition, Nivrutti, which is the effort to please God, cannot be achieved. If the stage is not strong, the drama cannot be enacted on it. If you are said to be God, you will develop the impartial outlook to all the members of the society without the prejudice to your family. God created this entire world and all the humanity is also created by God. All the human beings are His issues only. Now if you are God, you will not have partiality to your issues generated through your wife. Then, you will not grab others' wealth through corruption for the sake of your limited family. This generates good health of the society. If you think that this actual world is unreal, your ambition to earn wealth by corruption will also be eradicated, since all the wealth is unreal. Thus, the misconceived concepts of Advaita are used by human incarnations to achieve morality and ethics in the society for the sake of social balance. In such case, the misconceived concepts need not be analyzed perfectly to expose the truth to the public. The human incarnation continues to support the wrong logic only so that the misconceived Advaita can be used for the purification of moral rules of the society. It does not mean that the human incarnation is unaware of truth. But, when the case of a specific individual comes into the picture, which has already achieved perfection in Pravrutti, God will advise him personally by removing all the twists of Advaita concepts and will expose the plain concepts to reveal the truth so that that particular individual proceeds in the path of Nivrutti. Hence, the truth is revealed to a deserving specific individual only by exposing the plain concept, whereas the truth is masked by exposing twisted concepts in public preachings to achieve the preliminary requisite of Pravrutti in the society.

The world-peace is very important in Pravrutti. You can praise your religion, but should not try to throw mud on other religions. A devotee says that the Prophet Mohammed forced a girl for marriage and hence, Godly

qualities do not exist in Him. A similar criticism is also present in the case of Krishna, dancing with Gopikas in Hinduism. Even in Christianity, the crucifixion of Jesus can be blamed as the incapability of Jesus to save Himself. But, you interpret that it is not the incapability of Jesus but it is His unimaginable love to the devoted mankind to save it from the punishments of the sins through His personal crucifixion. Thus, for every activity of human incarnation, there will be a valid background without understanding which, you should not pass on comments on the other religions. Krishna stole the butter from the houses of Gopikas and this cannot be equated to the stealing of butter by ordinary thieves. A thief steals butter for his personal needs. But, Krishna stole the butter (the wealth of Gopikas) to cut their bond with the wealth forcibly. It was done since all of them requested the Lord in the previous birth for their salvation from the worldly bonds. You should not equate the human incarnation with a human being. A deed may be same, but its background decides the result. Killing a person in the war is not a sin but killing a person in the society is a serious crime. In that case also, killing a person to save her character or life is not again a crime. A person may not kill directly but is considered to be a criminal if he plans it with intention. Hence, the analysis is very important and you should not come to hasty conclusions. A real doctor spends lot of time and energy on diagnosis. If the diagnosis is correct, the corresponding treatment requires no time for implementation. But, today, we find many doctors jumping to treatment by either little or no diagnosis. Your little or no analysis about the background of the human incarnation leads to such hasty conclusions.

Analyze With Patience Before Arriving at Conclusion

You should have patience at least to analyze the light concepts such as above. If you are hasty even in such light points, how can you have the hectic patience to analyze the basic concepts of Advaita philosophy, which says that awareness is God and you are God since you are awareness (soul)? You can say 'the awareness of God' but you cannot say that God is awareness. The reason for this is that the awareness observed in living beings is a form of inert energy working in nervous system. Before the creation, space cannot exist, since space is the first item of creation, which is the first subtle form of inert energy. Therefore, before creation neither materialized nervous system nor inert energy can exist. In such case, the generation of awareness is unimaginable. Even if you assume that the awareness was generated from some unimaginable source, the awareness, which is a work form of inert energy, cannot exist before creation. Since

space is the first form of inert energy, in the absence of space, there cannot be existence of inert energy. If the inert energy was absent before creation, how can you say that awareness, which is a form of inert energy existed before the creation? In such case, you have to conclude that both the source of awareness and awareness itself are unimaginable. Instead of two unimaginable items, it is always better to say that one unimaginable item existed. Then, the conclusion is that the unimaginable source (God) existed and His will, which is awareness, must be the first form of inert energy that was created even before the space. But, without space, inert energy can never exist, since space is needed for the waves to propagate or for the fundamental particles of inert energy, which alone is transformed into awareness or will. To avoid the two unimaginable items, even if you say that the unimaginable God Himself is the unimaginable will or awareness, then also, your purpose is not served, since the unimaginable awareness cannot be the imaginable awareness that is seen in the living beings. Moreover, when you say that something is unimaginable, how can you say that it is awareness or inert? Hence, there is no other way than to say that one unimaginable item, which cannot be qualified by terms like awareness or inert created the space directly. Therefore, the Veda says that the unimaginable God created the space directly (*Atmana Aakashah...*). But, the Veda says that God wished to create the world. Such statement can be taken in view of the general procedure seen in the world, which is adopted for the sake of convenience of understanding by human beings. The Veda also says that the unimaginable item (God) created the space or energy directly (*Tat tejo asrujata...*). Once the space is created, which is the first form of inert energy, the procedure of the creation is a routine process as described by the Veda regarding the creation of air etc. after space. In this procedure, the last item that was created was awareness from the food (*Annat purushah*). You cannot bring this awareness even before food and not to speak of bringing the awareness even before the generation of space.

Now, there are two items. One is the unimaginable God and the other is imaginable world, which includes awareness as the final product. The generation of the world from God is also unimaginable, since there is no similar example of unimaginable generating imaginable in the world. From space onwards, we have only the imaginable generating another imaginable and any link between two imaginable items is imaginable. Therefore, the Veda says that the link between space (Mahat) and God (Purusha) is unimaginable (Avyaktam) as seen in the statement “*Mahatah paramavyaktam, avyaktaat purushah paraha*”.

ATMAN ALSO MEANS GOD

The Meaning of Atman

O Learned and Devoted Servants of God,

[February 11, 2009 Shri C Bala Krishna Murthy asked a question “How Upanishads frequently say that Atman (Self) is Paramatman (God)?”]

Swami replied: How do you take the word Atman as self? The word Atman means that which pervades. The awareness pervades all over the body and hence, it is called as Atman. Since the body also pervades in space, it is also called Atman in Sanskrit language. Therefore, the word Atman stands either for the soul or for the total human being. Suppose, you say that the Prime Minister is in house. Does it mean that he is in your house? Does it mean that he is in every house? It only means that the Prime Minister, who is out of his residence on tour, is now present in his residence, which is a specific house. Similarly, Atman means a specific soul like Krishna. Such a specific soul is said to be God since God charges it in a specific generation. God is beyond the creation and hence, is beyond any soul. Such God can be compared to the Prime Minister, who is on tour. When God charged a specific soul, such specific soul can be treated as God just like the electric wire, which is a wire charged by electricity, can be treated as electricity itself. This does not mean that your soul is God and this also does not mean that every soul is God. It only means that God is not out of the soul as God is in the soul. It is just like saying that the Prime Minister is not out of his specific residence since he is in his residence.

Unity Among Shankara, Ramanuja and Madhva

Shankara says that the soul is God. Ramanuja and Madhva say that the soul is not God. This seems to be a contradiction. But, on careful analysis, we can easily find out that there is no contradiction at all. Krishna played with other boys. In the case of Krishna, His soul is God. In the case of other boys, their souls are not God. Shankara stands for Krishna, where as the other two stand for other boys. The Advaitins should distinguish even Shankara from the other souls. Shankara swallowed molten lead and declared Himself alone as God (*Shivah kevaloham*). Other students could

not swallow it and fell on His feet. The Advaita is true in the case of Krishna and Shankara, who are the human incarnations of God. The Dvaita is true in the case of others. Hence, both the concepts are true, applied in their corresponding cases.

Shankara says that the unlimited space (Mahaakaasha) is not different from space limited by a room (Mathaakaasha) or by a pot [Ghataakaasha]. The unlimited space stands for the absolute God, who is beyond the creation. The room-space stands for Lord Narayana [Ishvara] and the pot-space stands for Krishna, the human incarnation and not for every human being. Narayana is energetic body charged by absolute God and Krishna is human body (or physical body) charged by absolute God. In any case, the charged body is treated as God like the wire charged by current is current itself. Narayana and Krishna are also one and the same, since the media (energy and matter) are essentially one and the same.

It is said that God is associated with Maya (*Mayinamtu Maheshvaram...*). Maya means wonderful, which means unimaginable. Since God is unimaginable, He is indicated by His unimaginable power. The unimaginable power cannot be perceived like the unimaginable God. Moreover, there cannot be two unimaginable items as God and Maya. But, for the sake of convenience of explanation, we have separated God and Maya for easy grasping. Even though we cannot isolate a person and his power, we say that this work indicates the power of the person. It is just for the convenience of explanation, the distinction is assumed. Therefore, we cannot perceive the unimaginable item, be it God or Maya. An imaginable medium is necessary for the expression of unimaginable item. A boy called Krishna lifted a huge mountain with His tender finger. Here, the boy, the mountain, tender finger and work of lifting the mountain are imaginable items (Prakruti) only. But, the work of lifting a huge mountain by a tender boy is unimaginable (Maya). Unless the imaginable Prakruti is there, the unimaginable Maya (or God) cannot be expressed. Here, the unimaginable Maya (or God) charged the imaginable Prakruti for its expression so that we can experience the unimaginable through the imaginable medium. When the unimaginable charges the imaginable, the imaginable can be treated as unimaginable (*Mayamtu prakrutim viddhi...* Gita) just like the electric wire is treated as electricity. Through the imaginable medium (Prakruti), the unimaginable medium (Maya) is expressed and experienced. Through the experienced unimaginable medium, the unimaginable God is inferred. This inference is called as the Divine knowledge (Vidya). Hence, God is said to be the Lord (Ishvara) through the unimaginable Maya (*Mayavachchinnah, Mayopadhih...*).

An ordinary boy lifts a small stone and here such inference of the Lord (Vidya) does not exist. Therefore, the entire medium is called as Avidya, which means the medium that lacks Vidya. The ordinary soul is said to be inferred through such Avidya (*Avidyaavachchinnah...*, *Avidyopadhih...*). This difference is made by Shankara Himself. Krishna Himself is an ordinary soul. When Arjuna asked Him to repeat the Gita after war, Krishna expressed His inability to repeat the Gita, saying that He was not in the state of God charging Him (*Yogesvarasthiti...*). He could say Anu Gita only, which is just the knowledge of a scholar. Hence, Krishna is an ordinary soul originally. But, this Krishna became God while doing miracles and while singing the Gita. In that time, He was charged by God just like a wire is charged by current. An electrified wire is not at all different from the current since the current and wire cannot be isolated. In this state, Krishna as an ordinary soul cannot be distinguished from God and hence, the Advaita of Shankara applies here. Therefore, in this state, Krishna is the absolute God or Parabrahman. God existed always in Krishna, but withdrew Himself from expression so that Krishna will mingle with the other souls as an ordinary soul. If God was expressed in Krishna all the times, devotees will not mix with Him as near and dear due to fear. Whenever there is necessity, God expressed Himself in Krishna. Thus, even in the same Krishna, the Advaita is applicable while dictating the Gita and Dvaita is applicable while dictating Anu Gita. However, if you treat the non-expression state also as the state of hidden existence, the Advaita is applicable in Krishna all the times. Similarly, an ordinary soul without charged by God will be an example of Dvaita all the times. Sometimes, an ordinary soul also can become an example of Advaita, when God charges him temporarily for a specific purpose as in the case of Parashurama. In any case, Advaita is purely due to the will of God only as said by Shankara (*Ishvaraanugrahaadeva...*). The deservingness of the devotee for such a divine will is also an equally important parameter. The deservingness comes only when you do not aspire at all for Advaita and dedicate yourself in the service of contemporary human incarnation like Hanuman in the service of Rama. The Advaita philosophers take Advaita as the ancestral property that is already associated with them, which can never be snatched by any force and is brought to their memory by a lawyer! In their view, God is only the lawyer reminding them regarding their forgotten property!

ONE PARTIAL ASPECT TO BECOME GOD

Rituals Help in Developing Theoretical Devotion

O Learned and Devoted Servants of God,

[March 28, 2009 on the Eve of Ugadi] Diabetes by itself is not a disease but is the source of all dangerous diseases. An old king by himself cannot fight the war but by his oral order, the army will fight the war and brings success. Similarly, the mind (or its feelings) cannot bring any fruit either in the world or in the spiritual field, but it is the source of all actions that can bring fruits in the world or in the spiritual field. Action alone can bring the fruit, but, action is generated by the will of mind only. All the rituals and idol worship are actions only but these actions cannot bring any fruit from God because these actions are not doing any direct service to God arrived in human form. Then, what is the use of all these traditional actions? These actions are meant for developing the mind or feeling for God, which is the devotion. The love towards God, which is a feeling of mind, is developed by these actions. This devotion, being the work of mind only, cannot have any direct fruit from God. But, this devotion or mind generates the action, which is the direct service to God that generates the fruit, which is the grace of God. Thus, action generates mind and subsequently mind generates action. The first action is traditional ritual, mind is devotion and the second action is the direct service to God. God in human form is detected by sharp analytical knowledge only. Therefore, the rituals generate devotion. The analysis of scriptures generates knowledge. Devotion belongs to mind and knowledge belongs to intelligence, which is an advanced faculty of mind only. Therefore, by the word 'Mind', we also mean the intelligence and thus, both devotion and knowledge are attributed to mind only. Neither devotion nor knowledge can generate any fruit directly. But, both these can generate the action, which is the recognition of God in human form and subsequent service to such form of God. This service finally yields the fruit. Therefore, the knowledge and devotion by themselves cannot bring any fruit to anybody. But, both these are very essential to recognize the contemporary human incarnation and serve it with practical devotion or service.

But, the followers of Advaita do not like all this and do not want the grace of God. They want to become God directly without doing any service to God in human form. These people have become blind by their unlimited ambition, ego and jealousy towards a co-human form. They will respect a co-human being as Guru provided he shows the path to become God in this life. God is the kindest Father and provided an opportunity to fulfill their desire. The path for such opportunity is that one has to maintain the continuity of happiness in this world. In fact, the word Ananda also means the same. It means to be happy continuously without any break (*Aasamantat nandati iti...*). Generally, people think that excessive happiness is Ananda. It is a wrong notion of people who do not know the meaning of the word Ananda. It is not a quantitative aspect of happiness. It is only point of time i.e., one should be continuously happy in the entire span of the lifetime. If you take the quantitative aspect of happiness, a human being (soul) is nowhere near God. The happiness of God is Infinite Ocean and the happiness of a human being is just a drop in it. The Veda says the same (*Sa eko Brahmana Anandah...*). The power of God is unlimited and therefore, withstands the power of happiness-ocean. The power of the soul is limited and therefore, can withstand only very little happiness. A lottery ticket seller told a normal farmer that he got the first prize of one lakh rupees. Immediately, the farmer died with heart attack since he was unable to withstand the force of happiness.

Therefore, the only aspect in which an Advaita philosopher can become exactly God is to maintain the continuity of happiness without any break in the life. He is God in this human life and he should have the same practice of continuous happiness even after death in the hell also while facing the severe punishments. God is also continuously happy with His creation and never becomes unhappy. Similarly, if you can also become happy continuously in your life, entertaining yourself by the varying incidents of surroundings, you have exactly become equal to God from all angles of this single aspect, which is the continuity of happiness. When the tragedy comes, you have to enjoy it like enjoying a hot chilly dish in your meals. In such case, the continuity of your enjoyment is not at all disturbed. You must enjoy even your own death, which is like the hottest Guntur-chilly dish. In your death, your body is destroyed and not yourself. Similarly, when the world is destroyed, God is not destroyed and is entertained in the form of Rudra. The Veda describes the world as the body of God (*Pruthivi shariram...*) and this concept was much emphasized by Ramanuja.

Tricks to Maintain Happiness in Suffering

If you are unable to enjoy the tragedy in this way, at least be aware that the experience of tragedy is going to give you the real taste of happiness in future. Such awareness will not make you unhappy internally. If you are suffering by eating the chilly dish, you still continue to eat it because that will give a reinforced taste of the next sweet. This awareness will maintain the confidence of your soul even in suffering. Alternatively, you can think that God favored you with this suffering to wipe out all your bad deeds through experience. Or, you can think that the suffering faced by you is very little, which is given by God to you just to save the doctrine of karma theory and lot of suffering that you have to undergo is cancelled by God. All these are psychological tricks to make you happy in suffering. Anyway, by hook or crook, you must maintain the happiness continuously by seeing every negative angle in positive direction. If you achieve this, you are just God in this particular aspect of continuous happiness. After all, the final aim of God is also to be happy continuously through continuous entertainment with His creation. Once that final goal is achieved by you, all other aspects of God, which are only the means of such goal, become zero. The superpowers of God to create, maintain and destroy the world are ineffective and immaterial once the goal of continuous happiness is achieved. At this point, Shankara made the creation as zero and called it as *Mithya*, which means immaterial and hence, zero. A king has several powers like fighting the war etc. But, all these powers are only the means to achieve the continuous happiness. A beggar is also continuously happy. Now, in this aspect of continuous happiness, both the king and beggar are exactly equal. All the kingdom of the king becomes zero in this aspect, because the kingdom is only an instrument to keep the king continuously happy. Hence, if this aspect of continuous happiness is achieved by any human being, irrespective of surrounding incidents, he becomes equal to God, which is described as the state of God by the Gita (*Esha Brahmi sthitih...*). This is the only aspect in which a soul becomes God nullifying all the other aspects of God. This provision is created by God for such rigid children like Advaita philosophers. God provides everything desired by the children.

But, My dear Advaita philosophers! Remember that you should confine yourself to this single aspect of continuous happiness only. Since you have become God in this aspect, do not think that you are God in all the other aspects. If you cross the boundaries of this single aspect, you stand nowhere before God. Even in the aspect of happiness, you should confine

to the continuity only and not to enter the quantitative aspect of happiness. Therefore, you should not cross your boundaries and say that since you have become God, you are equal to God in other aspects like creation, maintenance and destruction of the world. You cannot create even a single atom. Of course, you have little freedom in maintenance like keeping a small stone in this place or that place. You are given some limited powers also within your range and therefore, you can withstand the quantity of happiness also in that range only. If you cross your boundary, the concept of Dvaita will stand before you with unlimited magnitude. Thank God for this little provision sanctioned by Him. Otherwise, if He wishes, you will be continuously unhappy and cannot move even a small stone. Therefore, you should not forget that even this aspect of equality with God in the aspect of continuous happiness is provided by the kindest Divine Father (God) only and that even this opportunity is not an inherent property of your self. God wants all types of His children to be happy always and makes different provisions in that direction.

When God in human form came to this earth as Shankara, all the children of God were found to be atheists (Buddhists and Purvamimamsakas), who denied God. They accept God only if they are already God. Even if a little practical effort is required to become God, they did not want to become God. Of course, they were prepared for any lot of mental effort like thinking etc. Shankara started the path accepting their desire completely and proposed the above said Advaita in which the soul can become God by maintaining the happiness continuously. Slowly, He wanted to bring them to the real path by which they can become really God. When a soul does not aspire to become God and wants to remain as practical servant of God only, it will be selected to the Golden chance of becoming human incarnation in which it really becomes God like a wire is treated as current for all practical purposes when current enters it.

PURSUIT OF UNIVERSAL CONSCIOUSNESS

Even the Finest Item of Creation is Not God

O Learned and Devoted Servants of God,

[April 03, 2009 on the Eve of Shri Rama Navami] Dr. Nikhil told “Now the research is being conducted on the existence of Universal Consciousness. If there are some violent ideas in one place, they affect the Universal Consciousness and thereby, the minds of all the human beings are disturbed. The Universal Consciousness is Brahman, which is in contact with every human being as a continuous Universal Medium. Hence, the soul is in union with Brahman”.

Swami replied: If you want to beat somebody, call him as dog and then beat him. Even though he is not a dog; you have confirmed him as a dog for all practical purposes, in order to beat him. Similarly, you want to capture Brahman or God, who is unimaginable and cannot be captured even by intensive process of imagination. Therefore, you name some imaginable item as Brahman, capture it and then claim that you have captured God. Whatever you named or subsequently captured is not the actual absolute God. You have captured some subtle part of the creation itself and claim that you have captured Brahman, which is beyond Creation. I will give a small illustration. One day yourself and your friends jumped for a long time and failed to touch the roof of your house. Therefore, all of you named the roof as unattainable, since it is untouchable by hand. For some years, you have practiced the high jump and could touch the roof by your hand. Now, you declare that you have attained the unattainable. Actually, the roof is not really and permanently unattainable item. The real and permanently unattainable item is the sky, which cannot be touched by you even through millions of births. Similarly, Brahman or God, who is the Creator of this Universe is really and permanently unattainable, since He cannot be imagined even by the sharpest intelligence. The reason for this is that God, the Creator, is beyond spatial dimensions, because He was the creator of this space. The Creator exists before the Creation of this space. This means that God existed even in the absence of the space before its creation. You can never imagine the absence of space, because you and your intelligence cannot go beyond space by continuous efforts even for millions of lives.

Even the minutest, you imagine, must have minutest spatial dimensions. It can never imagine anything without dimensions. **Therefore, when you say that you have captured or imagined something, it must be a part of the creation only. It might have not been captured till today due to lack of scientific analysis and sophisticated technical instruments and it does not mean that it is really unimaginable.** It remained unimaginable for a period of time due to lack of equipment, just like the roof of your house remained untouchable for sometime due to lack of practice in high jump. By touching the roof, you should not claim that you have touched the sky. By capturing the universal consciousness, you should not shout that you have captured God. **Just like the roof is not the sky, the Universal Consciousness is not God.**

Consciousness means awareness. Awareness is nothing but a specific work form of inert energy, which is transport of information from senses to brain through neuron cells. This transport is work only. Work is a form of inert energy only. Therefore, the work is also inert. Even the specific work is inert because the image fallen on the eye, the lens of the eye, the light rays bringing the image, the neuron cells which are just specific chemicals, the force of movement of the cells and finally the brain, which is also a chemical fluid receiving the image – all these are inert, inert and inert only. You have called this specific work by a new name ‘awareness’, which is actually and really inert only. Therefore, the soul and the body are purely inert and function under the controlling power of God only. All the Creation from top to bottom is inert only and the soul is a fine part of the creation called as Para Prakriti by the Gita. If there is any non-inert item, it is just the God only. The Veda says that God is the controller of the entire Universe including the souls (*Patim Vishvasya Aatmeswaram...*). Now tell Me, whether you have captured the non-inert item (God) by capturing the inert consciousness? Consciousness or Awareness is a specific and subtle area of the field of inert energy and inert matter. The capital city is the top most area of the kingdom. It is also in the kingdom only. It is not beyond the kingdom. Similarly, awareness is the top most fine area of the creation, which is a specific work called as Consciousness or Awareness. This does not mean that the awareness or consciousness is beyond Creation and hence, is God. A radio or T.V. is a specific technical instrument working on the principle of propagation of signals in the medium of continuous Universal Energy. Since the soul or awareness in a human being is also a specific work form of the same inert energy, the continuous medium of universal energy itself can act as the common medium for the specific awareness also. There is no difference between a T.V. and a computer or

robot in the sense that all are specific designs of machines made of inert materials or chemicals working with the help of the same inert energy modified into specific forms of those works. Hence, the continuous universal inert energy is the common medium for all these specific machines like T.V., Computer, Robot and human being. **The universal consciousness is a wrong word.** Consciousness is limited to a human being like the computer technology limited to computer only. There is no universal computer technology spreading all over the universe. The inert energy is spreading all over the universe and is acting as a medium to propagate the signals for computer. Similarly, consciousness or awareness is a limited item in the name of a human being and cannot be universal. The same universal inert energy acts as the medium to propagate a specific variety of signals related to the human beings.

Difference Between Science and God's Superpowers

All the creation is based on scientific logic and the techniques adopted in the nature are purely based on the sharpness of your imagination called as Science. You can talk with a person directly near to you. You can also talk to a person situated far from you through a telephone. Both these facilities are created by God only and are left by Him to your control only. God created this logical nature and presented to the self effort of the human being. He left this nature and became beyond this logical nature. Any human being can attain the powers and facilities of this logical nature and God is not necessary in this field of imaginable items. Even an atheist becomes a great scientist and enjoys all these systematic powers of the nature with the help of self-efforts, techniques and instruments. This is the field of imagination and Science, which is nothing but an advanced state of sharp intelligence. This is one field.

The other field is the unimaginable God with inherent unimaginable superpowers called as Maya. This Superpower can never be isolated from God as said in Gita (*Mayinamtu Maheswaram...*). This superpower or Maya is the specific power of God used in His play of entertainment as said in the Veda (*Indro Mayaabhih...*). When God gives a boon to any devotee, the devotee thinks that the superpower of God entered him, which is being used by him. It is a false notion. God may give you a boon that you will create anything by your will. You think that the superpower of God has entered you and that you are creating anything using your superpower. You will realize that this is absolutely wrong, if you realize the actual technique. When you wanted to create something, then that is created. No doubt! But, what is exactly happening? When you wanted to create something, then the

invisible God creates that because He has given a boon to you to that effect. Yourself and the other spectators think that it is created by you with the help of the superpower given to you by the God. It is only an illusion. Therefore, a real devotee having true knowledge will always say that God has done the miracle, even though the miracle was expressed by him. Therefore, the Maya or superpower can never be separated from God. If you are His true devotee, you can perform the miracles, which are actually done by Him in invisible way. Therefore, you get the superpower (in the sense of external world) through total surrender, devotion and selfless service to God in His Mission. You cannot achieve the superpower through any amount of sharp intelligence or techniques or instruments or by any self-effort. The basic reason is that you can never achieve the superpower in real sense. The achievement of superpowers mentioned in Yoga Sutras of Patanjali is spoken in this external sense only. This is the field of unimaginable powers or Maya.

In the field of imaginable powers or Prakriti, you can achieve the powers through intelligence, self-effort, techniques and instruments. You should be either a scientist in the field of imaginable nature or a true devotee in the field of unimaginable superpowers. Today, several Gurus are misled and mislead others by standing in the border of these two fields. They want to achieve the superpowers by self-effort called as meditation (Dhyana) or Yoga. The Advaitins stand in this border in most confused state because they want to become the source of superpowers (God) itself through self-effort, which is a continuous state of meditation thinking continuously "I am God, I am God". It is just like getting one lakh rupees lottery (God) by just one rupee ticket (continuous theoretical thinking that you are God)! The other preachers of Yoga and other schools of meditation are just like the people offering a lottery of one thousand rupees for one rupee ticket because they offer some superpowers only by meditation. Therefore, be an Indian or a Roman and not to linger in the border of the two countries. You must either live like a scientist in the nature or a true devotee surrendering to God totally in the spiritual field. A clear distinction is necessary both for the preachers and followers. The discoveries of powers of natural forces were done by God only through the Scientists. The use of the discovered and established powers of nature is left to the control of human being. Therefore, even the nature was created by God only and the use of the created nature was only left to the control of the humanity. Hence, you need not feel that you are non-devotional by using the powers of nature as a scientist because the discovery of the powers of the nature was given by God only. If you are getting headache, you take a medicine

for that and still you are a devotee and do not feel shy that you are becoming non-devotional by using the medicine. The medicine is discovered and given by God only through scientists and you are using the discovery of God only and not the discovery of the scientist. Some devotees start praying God for curing their headache without taking medicine, thinking that the medicine is man made. The scripture says that all the Science came from God only (*Vedaah Shastrani Vijnanam Etat Sarvam Janardhanat...*).

ALTERNATING INVOLVEMENT SATISFIES THE MIND

O Learned and Devoted Servants of God,

[April 13, 2009 Shri S.S.N. Sharma asked Swami “I like to study more about my profession. At the same time, I am much worried about studying the spiritual knowledge since I am nearing the old age”.]

Swami replied: You can study both alternatively. If you are engaged in the study of one type knowledge only continuously, you will be bored. Change is required for the mind, which has inherent curved nature. Therefore, one need not take up the spiritual knowledge in the old age only and similarly, one need not be confined to the worldly knowledge before the old age. One should have the involvement in both types of knowledge from the beginning so that the alternating involvement of mind satisfies its own nature. Even if you are interested in one type of knowledge only as your real goal, the other type of knowledge is necessary for a change at least. If you understand this requirement, you will appreciate God for creating these worldly affairs and various branches of knowledge related to those affairs. The spiritual knowledge and the effort in the spiritual path require the worldly knowledge and involvement in its affairs as a change. The hot is created as a change in eating the sweet. Day and night, summer and winter, sorrow and happiness are the twins showing the nature of the taste of mind of anyone including God. In fact, God created this world for self-enjoyment or entertainment as said in the Veda (*Ekaki na ramate...*). The Primary aim of the creation is the entertainment of God. Therefore, the nature of the twins existing everywhere in the creation directly reflects on the inherent taste of the God. The taste of the souls is also similar, which is secondary. Therefore, there is nothing in the creation that is unnecessary or unwanted for the souls or God. The soul rejects some item of the creation due to ignorance only. In fact, ignorance itself has its own utility. Knowledge and ignorance are twins. In the continuous stream of knowledge, a break by ignorance gives a change for the continuity. A change is point of rest. After the rest created by ignorance, the knowledge appears with reinforced shining and is relished very much. **Thus, if you do not reject any item or concept in the creation thinking that it has some**

utility unknown to you, God will be pleased with you, because you have appreciated his creation in-to-to everywhere. If an engineer constructs a big palace and if you appreciate every inch of it, the engineer is extremely pleased. Therefore, there is nothing to leave or to be criticized in this divine creation of God. If you reject or hate somebody in this creation, God is annoyed with you. It is foolish to think that you can please God by leaving something or somebody. That something and that somebody are the creation of the God only. If you reject anything or anyone here, you are insulting creator. **You love the creator without hating any part of creation.**

God's Tests are Only on Specific Occasions

Imagine that you are a servant of the producer and director of a film. You have accompanied him to see the film along with him. You appreciate each scene of the film and by this, he is also pleased with you. You are deeply immersed in the cinema and suddenly he wants to leave the hall along with you. You must leave the entire film and should accompany him proving your unchallenged love and loyalty to him. You prove here that your bond with him is beyond your bond to the entire cinema. This is a specific occasion in which your boss is competing with his own creation. In this situation, you reject the entire creation. This is test of God for you. You need not bring the philosophy of this situation while you enjoy the cinema with him. Therefore, love the entire creation without rejecting or hating anything and anybody. The reason for your love to the entire creation is your love to the creator. You see the creator everywhere in the creation and therefore, you love the entire creation. You love the creation not for the sake of yourself. But, once the creator enters into the competition (Datta Pariksha), you reject everything and everybody for the sake of the Lord to prove that He is the highest for you as said in the Veda (*Na tat samah ...*). It is in this context that Jesus told that unless one hates everything and everybody, one can not become the disciple of God. **You should not extend this context throughout your life and reject everything and everybody for the sake of God.** You should prove your attachment to God and detachment to the world when the context comes. Your bond with creation should be strong so that you can prove that you can break even the strong bond for the sake of the God. The strength of your bond to the world is a measure of your love to God, which is proved in the context. The strength of your bond to an item of the world should be just diverted to God. The strong bond remains as such and you have to simply replace the object of the bond. Therefore, the strong bond is appreciable.

Bilhana was so much immersed in the love of his darling, Yamini Purnatilaka that He was unable to sense even the feeling that his leg touched a sage during his walk. The sage became very angry and shouted to curse him. But, Bilhana asked the sage that how the sage immersed in the God, could sense the touch of his leg, while the same was not felt by him. The sage appreciated the strength of the bond of Bilhana and realized that the same strength was not in his bond to God. The sage preached about the eternal beauty of Lord Krishna and replaced his darling by Lord Krishna. In the case of Bilhana, the same strong bond continued for God also and he got salvation. Therefore, whatever may be the object of the world, if your bond is intensified with it, there is nothing wrong. If you simply replace the object by God, you will be blessed by the God. Hence, do not mock the people having strong worldly bonds. A time may come and they may replace the objects of their bonds by God. In such case, they will reach God faster than you. A person runnswell in the opposite direction. You are just walking in the right direction. If that person is turned to the right direction by the guidance of some guide, he will cross you in no time!

GOD ATTACKS THOSE MISCONCEPTIONS WHERE CHANGE IS POSSIBLE

God Opposes Non-Vegetarian Food

O Learned and Devoted Servants of God,

[May 24, 25, 26, 2009 Answers by His Holiness Shri Datta Swami to questions from Anil Antony]

1. Why there is no human incarnation in countries like China, Russia etc?

God incarnates in human form in every country like China, Russia etc also. The people there may be communists, who are strong atheists. Atheism is very strong in them which will take very long time to change in to theism. Therefore, God will not touch such strong aspects which need lot of time. When God incarnates there, God also acts as an atheist. He will try to reform the defects in flexible concepts like socialism, economic pattern, ethical principle of life etc. God will follow the strongest aspect of ignorance, which is to be rectified after a long time only in the future. Even in the countries which follow theism, non-vegetarian food is a strongest aspect. Therefore, God in human form will overlook this strongest concept and will concentrate on the concepts, which are possible for modification. Everywhere, God keeps silent over the strong irreparable concepts and tries to reform the repairable concept only. We should not mistake the silence of God on strong aspect as His permission. In one region and in one span of time, God concentrates on the concepts, which are possible for reformation. The program of God in human form is limited to certain flexible concepts only in a specific region and for a specific generation of humanity. If you understand these limits of the program of God, you can find the human incarnation anywhere at anytime.

Jesus followed the system of non-vegetarian food and Sai Baba cooked non-vegetarian food. This does not mean that God has given permission to non-vegetarian food. God in the form of Buddha opposed the non-vegetarian food. Therefore, God involved in changing certain specific aspects, keeps silent on some other aspects, which need time for change. When time comes, He will concentrate to change those concepts also on which He was silent in the previous incarnations. **God will not solve all the**

problems in single instance of time, since humanity is not so flexible to accept the total change in single instance of time.

2. Why did Narasimha Sarawathi want to hide Himself from Muslims?

Narasimha Saraswathi came to reform traditional Hindus, who were conservative. He rectified certain faults of those people. His program was confined to them only. If He extends His program to Muslims also like Sai Baba, the conservative Hindus will not accept even those rectifications. Therefore, God limited His program to those people and rectified their faults following the strongest concept of conservatism. In the time of Sai Baba, people were not conservative and therefore, universality of both the religions was established. The same God Datta exists in Narasimha Swaraswathi and Sai Baba.

3. What is the meaning of sitting on the right side of Unimaginable God?

Jesus addressed always God as the Father of Heaven. This means the unimaginable God existing in the energetic form presiding over the heaven. The energetic form is relevant to the departed souls, which go to the upper worlds. Therefore, the right side of the energetic form of the God is mentioned. Even in the Hinduism, according to Vaishnava Philosophy, the liberated soul goes to the upper world and sits on the right lap of Lord Narayana, who is the energetic form of unimaginable God.

4. I have a proposition for you since you are the 'latest' human incarnation, how about going up north to Your neighbor, Pakistan and teach the unity of Islam and Hinduism, since you are God incarnate? A question put to Swami by a Christian.

Jesus was human incarnation. He preached the spiritual knowledge in Jerusalem and some people followed it whereas some people became angry and crucified Him. Still, He preached them because there was no other way since electronic media were not developed in those days. Today, the facility is granted to the humanity by the grace of God. I can send My preaching to every country through internet medium. Some will accept and some will not accept. But, since I am not present before their eyes, they will not crucify Me. After sometime, the entire Jerusalem was convinced with the preaching of Jesus and today if Jesus comes again to Jerusalem, He will be honored by all the people. Similarly, a day will come when all this spiritual knowledge gets appreciated by all the humanity. Then, certainly I will come again in Human form to receive the appreciation. Today, do you want Me to go to the other country and get crucified without using the facility of the

electronic media given by God? If I do so, I must be a foolish human being and not even a wise human being, not to speak of human incarnation.

5. Do you love the untouchables? Do you dine with them? Do you embrace them?

A bad student was debarred from the school so that the student will change his behavior and become a good student. The aim of the punishment is only reformation but not revenge. Similarly, some people in the village who were not following certain basic ethical principles were debarred from the village as untouchables. If the student becomes good, he shall be admitted into the school with whole heart. The untouchables form the fifth caste, which was not mentioned in the Veda. All the indisciplined people, who were debarred from the village irrespective of their caste, formed the fifth caste called untouchables. Sabari and Kannappa were born in untouchable families. But, by their devotion, their photos are kept in the rooms of worship by Brahmins also. Therefore, if you understand the basic concept of untouchables, such questions will not rise. The basic logic was misunderstood and got misinterpreted leading to the breakage of unity of Hinduism.

6. How to enjoy misery? Please give an example.

Just as you enjoy a hot chilly item of food, you enjoy the misery also. Just as you enjoy the tragic scene in the cinema, you can enjoy the misery in a similar way.

7. Why is God making Himself Unimaginable?

You are talking this standing by the side of God. You stand by the side of human beings and understand the concept. The intelligence of a human being can never cross the spatial dimensions and therefore, human logic can never understand God, who is beyond space, being the creator of space. **You cannot blame God for the limitation of the soul.** An average student, who gets third class, questions the University for keeping 60% as first class. **Therefore, it is the limitation of the human being and not the sadistic mentality of God.** For a third class student, the university appears to be a sadist only.

8. Please explain what is meant by ‘*Sarva dharman parityajya...*’

Whenever justice competes with the injustice in the worldly matters (Pravrutti), we have to vote for the justice rejecting the injustice. But, when God competes with the justice (Nivrutti), you have to reject the justice and vote for God, who is the protector of the justice. God is above everything and this should be proved practically. Then only you will win in the tests of

God. The ultimate aim of following the justice is only to please God. Then what is the fun of voting justice against the will of God? Krishna asked Dharma Raja to tell a lie in the war. Dharma Raja refused against will of God. Dharma Raja went to hell for not telling the lie as per the will of God.

Meaning of Savikalpa & Nirvikalpa Samadhi

9. An Advaita follower asked the following questions:

i) When did You attain Nirvikalpa Samadhi?

The word Samadhi is constituted by three parts: Sam, Aa, and Dhi. Sam means perfectness. Aa means all the time. Dhi means determination. When your determination is perfect without any doubt or loop-hole and if the determination is continuous throughout your life without any rupture, such determination is called as Samadhi. When you worship God in the form of a statue or photo representing the energetic form of the upperworld or past human incarnation, your faith or determination will be perfect and is never broken. But, when you recognize the living human form of God, certainly doubts will arise in one time or the other and certainly the faith will be broken. Your own qualities like ego and jealousy will disturb your faith. Even if you conquer your qualities, the Lord in human form will create lot of hurdles in your faith to test the strength of your determination. If your faith on the contemporary human incarnation is completely strong and is firm throughout your life, you entered Nirvikalpa Samadhi. Vikalpa means hurdle. Nirvikalpa means crossing over all the hurdles. There are only two human beings, who got this Nirvikalpa Samadhi. One is Hanuman and the other is Radha, who believed the contemporary human incarnation without a trace of shirk even for a fraction of second.

ii) Have you realized Maha Bhava?

The word Maha means God (*Mahat Brahma iti proktam...*). The word Bhava means realizing the existence of God. Every devotee gets this Maha Bhava. This word is also interpreted in a different way, according to which it means theoretically realizing yourself as God. Practically you can never realize yourself as God. A theoretical assumption is always possible in any case. You can theoretically assume yourself as the Prime Minister of this country. This assumption is not wrong as long as you recognize it as theoretical. But, sometimes you start behaving as God in practice also due to your overconfidence or over ambition. That is not correct. In the Bhagavatam, one Gopika declared herself as Krishna and lifted a cloth on the finger. This state was said as Maha Bhava because the Gopika knows

that her finger was raising a piece of cloth only and not Govardhana Mountain. This theoretical assumption leads to several benefits like coming out of depression, changing the human behavior into divine behavior etc. For the sake of a good result, a lie is permitted, which is called as Artha Vada. The mother says the child that if it eats the food, the moon will come down. For the sake of feeding the child, this lie is not a sin. The Maha Bhava in reality is possible only in the case of contemporary human incarnation, which proves this state as a practical reality. No human soul can practically realize that it is God or even a part of God. God created this infinite universe of matter and energy. The human being cannot create a similar universe and hence, cannot be practically God. The human soul cannot create even an atom of matter or even a ray of energy and thus, cannot be even the minutest part of God. Therefore, in reality, it is impossible for any human soul except the human form of the Lord.

iii) How many of your devotees attained Samadhi (4th, 5th, 6th or 7th)?

Samadhi means determination, which is complete and firm throughout the life. The absence of the word Nirvikalpa shows that you refer to the faith on God, which is not subjected to hurdles. Such faith without hurdles is possible in the case of faith on statues and photos. Almost all the devotees in the world get this state of Samadhi. In My case, the devotees, who have attained Nirvikalpa Samadhi only remained with Me and the others were not retained by Me since My case is treated as contemporary Human incarnation by the devotees, who remained with Me.

iv) Have you realized Maha-Shakti?

Assuming that I am the contemporary human incarnation, I have two components. The first component is the unimaginable God and the second component is Myself, a soul existing in this human body. Even the medium of God has the same characteristic of an ordinary human being only. Even the shirt of the king can be cut by a knife like the shirt of a beggar Any human being cannot bear the Maha Shakti, which is the infinite cosmic energy. Therefore, even I cannot bear it. The God component in Me being the creator of this Maha Shakti is always bearing it as its substratum and as its creator. One has to realize that the infinite cosmic energy is also creation but not the creator because energy is an imaginable item, which is constituted by photons or electro magnetic waves.

v) Are you holding Divine love for all?

Whether I hold the divine love for all or not is to be stated by My observers and not by Myself.

vi) Can you push your devotees inside Samadhi without sadhana from their end?

Assuming that I am the contemporary human incarnation, My duty is to push My devotees away from Samadhi and not inside Samadhi. I have to create hurdles and if the devotee conquers and maintains the everlasting perfect determination, the devotee shall enter into Nirvikalpa Samadhi.

vii) What is your view regarding miracles?

A miracle is an unimaginable event, which is expressed through imaginable items that stands as a proof for the existence of the unimaginable nature and thereby, the unimaginable God. The finger of the boy, the huge mountain and the process of lifting are imaginable items. With the help of these items only, the unimaginable event of lifting the mountain by the tender finger of a boy was exhibited. By this unimaginable event, the existence of unimaginable God in the body was confirmed.

viii) What is your Guru-parampara?

I have only one Guru that is Lord Dattatreya.

ix) How often you go inside Samadhi?

Since My devotees treat Me as human incarnation of God, I never tried to enter Samadhi. The day I realize that I am not the Human incarnation, I will try to enter Samadhi.

x) How many Sanyasi and Brahmachari devotees you have?

The word samnyasa means complete surrender to God. The word Brahmachari means the devotee having real interest in God. Therefore, in the real sense of these words, all My devotees are Sanyasis and Brahmacharis.

10. All other Gods have lured their followers by offering to forgive their prarabdhas, what you got to offer to your beloved devotees? A question asked to Swami by a devotee.

Punishment given for a sin is only to change the mind of the soul and purify it. There is no trace of revenge in this. The hell is an indication of the intensive love of God to the souls through which God wants to reform the souls. The hell indicates the hectic effort of God put on the soul to reform it and not to leave the soul to its fate. A father may leave his son since he does not change inspite of all his efforts. But, in the hell, God puts serious effort and succeeds to change the soul. Therefore, even thousands of fathers cannot be equal to God. God does not leave the soul without changing it and this point is indicated by the punishment and hell. Therefore, there is no point of excusing the Prarabhdas if this true basis is understood. God will try to change the soul through preaching as far as possible. Punishment in

the hell is the last resort. Once the soul is reformed, all the sins are smashed since there is neither the necessity of preaching nor the necessity of punishment.

11. You said that penance will not lead to God but knowledge. How?

Penance is suffering of body by fasting, sitting nearby fire etc. The body and mind are interlinked and therefore, it leads to suffering of mind also. In the quest of the truth also, the mind suffers with anxiety. The latter type of suffering of mind is good because more the quest for the truth, more will be the absorption of the knowledge. In the former type of suffering, there is no quest for truth and hence, will not help the absorption of knowledge. However, finally knowledge alone shows the clear path of understanding to attain salvation. The quest for truth can be taken as the devotion for knowledge and thus, devotion leads to knowledge. After receiving the true knowledge, you will understand clearly the goal and then devotion to goal is developed. Thus, knowledge develops the devotion. However, the former devotion is devotion for knowledge and the latter devotion is the devotion for goal. The devotion leads to practice and subsequent sacrifice. The fruit of sacrifice is salvation.

12. It is said in the Bible that salvation is not obtained by works but it is by the grace of God. It seems Your preaching is contradicting Bible. How do You explain this?

Work for God is karma samnyasa. Dedication of fruit of work for God is karma phala tyaga. The work indicates the practical sacrifice or service to God. When your work is devoid of ego, God is pleased to give the salvation. The Bible means the work polluted by ego by the word 'work'. When such pollution exists, you demand the salvation just like purchasing an item from the market by paying the money, where the grace of the seller is not required. When your work is devoid of this ego and is purified by total surrender, God is pleased by such work. Shankara praised the divine Mother by beautiful verses composed by Himself under the title 'Soundarya Lahari'. The verses were beautiful beyond imagination. In the last verse, Shankara told that He is submitting this prayer to the Divine Mother, which were actually composed by the Divine Mother Herself and taken by Him. He said, it is like taking the water from the ocean and pouring it down in the ocean as a drink submitted to the ocean. Therefore, the sacrifice of such pure work without ego alone can please the God and salvation is the consequence of His pleasure only. Salvation is not directly linked to your work like the monthly salary linked to your work. Therefore, there is no contradiction.

13. Krishna is a Myth conveyed by tales and Puranas. Jesus is a historical personality. Why should we accept Krishna?

Is there any direct photograph of Jesus? Is there any cassette that recorded the voice of Jesus directly? If you show the birth place and the place of crucifixion of Jesus, we will also show you the birth place, the dancing place etc of Krishna. If you say that twelve disciples have written the preachings of Jesus, the manuscripts of those twelve disciples can be doubted by us also as the manuscripts written by some others in their names. The history is always believed by faith on generation to generation. If you are based on the direct perception only without inference, no history can stand before us. These remarks on other religions hurt others and lead to terrorism finally. Whether Krishna existed or Jesus existed, it is immaterial. You take their messages and see the unity in them. There is only one God in different forms. If you want direct perception, recognize the contemporary human incarnation existing in your generation by conquering the ego and jealousy. If you cannot do that, at least find unity in the religions and follow the universal spirituality. I appreciate even the conservatism, if you stick to your path only without criticizing other religions. It is the worst projection of conservatism to criticize other religions, which is the starting point for cracking the world peace.

14. Why God speaks to one person only and makes him to propagate all that knowledge to others, why not He speaks to all?

You are assuming that the Human Incarnation is only the Prophet bringing the word of God to the humanity. In such case, your question is reasonable. But, the concept of Human incarnation is not limited to bringing the word of God to humanity only. The word of God is already present as the Holy Scripture in every religion. The scriptures are misinterpreted and the real sense is lost. Under such circumstances God comes down in human form to give the correct interpretation and clarify all the doubts of all the people. In this situation, what you said is really happening i.e., God is conveying the message to all directly. The human incarnation does not speak to one devotee and does not ask him alone to propagate this knowledge. Your allegation is totally a waste because what you wanted only is actually happening. Since God is one, He has to take one living human body only to prove that He is one only. If He enters every living human body, then the concept of multiple Gods gets established. God comes down in human form not only to preach the knowledge but also to give the experience of His unimaginable nature through some unimaginable events performed by Him. Devotees not only seek the knowledge but also

seek the direct experience of God. Of course preaching the true knowledge is the main program.

15. God is present in every human being. He who serves all alone is worshiping God.

If God is in every human being, God is present in yourself also. Then why should you serve all? You can serve yourself repeatedly. Instead of serving 100 people, you serve yourself 100 times. In both cases, God is worshiped 100 times. In such case, every selfish fellow also is a real servant of God! If you say that God is divided into bits and every human being has a bit of God and unless you serve everybody the whole God is not served, this is absurd because there is only one God, who is indivisible. In such case, unless you serve all the human beings on this earth, the service to whole God cannot be completed and this is practically impossible!

16. If God is unimaginable to 'Son of God', in that case how Son of God is aware of God present in Him?

If the existence of Unimaginable God is experienced, it does not mean that the unimaginable nature is imagined. When you see an unimaginable event (miracle), you say that the miracle exists and you have experienced the existence or the happening of the miracle. This does not mean that you have explained the miracle and made it imaginable. Therefore, the 'Son of God' as well as other human beings only experiences the existence of the unimaginable God, which does not mean that they have imagined God. This point is stated clearly in the Veda (*asteetyeva...*).

17. What is the meaning of endless service to God when upper worlds are only for enjoying the fruits of deeds?

The upper world means hell or heaven with reference to the departed souls and this is not with reference to departed devoted souls. In the hell and heaven, only enjoyment of fruits is possible. But, the departed devotees go to the abode of God and constantly serve Him there also. The abode of God is different from heaven or hell.

18. Scientists say that why God condemn materialism, it is by materialism only good hospitals, roads etc are created?

Materialism is misunderstood by you. In spiritual knowledge, materialism means selfishness. The selfishness is condemned under the name of materialism and not the materialism you stated in your question.

19. When God is unimaginable, how is God said to have continuous happiness?

God present in a medium is referred when you say that God is happy. Here, God is denoted through the medium and not the absolute unimaginable God.

20. You said that the extra money is the property of God and should be returned to Him. But, in the world, you see, since people work they get money. Thus, by effort one gets money and some are devoid of money. How is then Your statement correct?

It is not correct to say that the extra money come by extra effort. You can find several people, who do not get even the basic needs in spite of hectic efforts. Therefore, whether you get for basic needs or extra money, it is by the grace of God only. Hence, you are expected to donate something to God, which shall be used in the work of God.

21. Why are you concentrating more on corruption?

Money is the root for all most all issues. Therefore, corruption of money is the root cancer of several issues in the society.

22. Whether sin is relative or absolute?

Sin is relative with reference to other souls. But, it is absolute with reference God.

23. What is the value of God?

The value of God is infinite and unimaginable.

24. What is divine knowledge?

The knowledge spoken by the contemporary human incarnation in the presence of your eyes, heard by your ears directly, is divine knowledge. The main divinity here is that all your doubts are clarified directly and this is not possible when you read any scripture.

25. Why God wishes to love Him alone?

God never wishes to love Him alone. He only likes you to love the good devotees in the world and to serve them. When someone starts loving Him, He never encourages and creates so many hurdles in the path of devotion. You can observe that every devotee suffered seriously in his or her life. If God encouraged the devotion, the life of every devotee should be a journey on roses and not on thorns.

26. How to realize the unreality of the worldly bonds in practice?

Shankara said that which is temporary is always unreal. Reality is permanent. These worldly bonds neither existed before this birth nor will exist in the future births. Hence, these bonds are temporary and therefore, unreal. Two actors are acting as husband and wife or father and son etc in a drama. Before and after the drama, the bond does not exist and hence, the bond exists temporarily during the time of the drama. Even during the drama, sharp analysis reveals that the bond is unreal in that time also. In any moment, the actors can realize the unreality of the bond during the time of drama. The feeling of reality is only superimposed on the unreal bond so that the action will be natural and the audience will appreciate. A wife was not wife before marriage and if she is divorced and marries somebody else, the bond disappears. It is a temporary bond, which can be realized within the span of a life time. Therefore, if this sharp logical analysis is done frequently, it will make one to realize that the bonds are unreal. Jesus told that unless one hates these bonds, he cannot be His real disciple. Hatred cannot arise unless the unreality of the bond is realized. Any human being does lot of sins due to the influence of these unreal bonds only. Therefore, this is an important aspect for both Pravrutti and Nivrutti.

The family bonds are generated due to the necessity of clearance of un-cleared debts in the previous births, where wife and children enjoy your earnings to a major extent. Hence, it is said that they are linked to you since you did not clear their loans in the previous birth (*Runaanubandha rupena...*). This basic concept brings the realization that these family bonds are really the bonds of business to clear the loans, which are masked by the family love. The best way is to convert the family members into devotees of God so that they will co-operate your spiritual effort like a co-devotee. Jesus brought the concept of hatred only to the case of the family members, who oppose your spiritual progress. Jesus loved His mother since she co-operated Him in His spiritual mission. He denied her on several occasions giving importance to devotees, only to give a message to the non-devotional bonds of family members, which constitute the general lot of humanity.

27. Atheists ask for a direct miracle as a proof for existence of God.

Jesus did several miracles directly in the presence of public. But, still He was crucified. Generally, miracles are misinterpreted as magic or the events that might have happened in a routine way based on probability. Even today, there are several people who perform miracles. God has given the power of performing miracles to even devilish people because miracle

is the fundamental experiment to establish the concept of unimaginable nature of the unimaginable God and hence, needs a wide propagation. Even today, we have a clear demonstration of miracles by Bhagavan Shri Sathya Sai Baba. Several scientists have studied Him closely and accepted the genuine reality of His miracles. But, some atheists with conservative mind misinterpret these miracles as magic. Of course, magic also exists separately. If there is copying in one center of examination. That does not mean the system of examination itself is wrong and should be condemned. Even though Lord Krishna gave the vision of cosmic form (Vishwarupa) and Kauravas fell unconscious, they concluded it as magic only. In every religion, the conservative lot is present and so in the religion of atheism also. They pose themselves as scientists. The basic characteristic of a scientist is to have open mind to everything and to analyze deeply before the conclusion. If the desired conclusion is not obtained, they accept the concept of hypothesis, which is the available possible theory, till it is disproved. Some of them say that they will analyze the miracle by day after tomorrow, since they analyzed today the unimaginable event of yesterday. They forget that the yesterday and today were very near to each other and tomorrow is far off. Today, by high jump you touched the top of the door. By some practice, you may touch the roof of house by tomorrow. The top of the door and roof of the house are very near to each other. But, you should not pose that you will touch the sky by day after tomorrow. All this is due to conservatism, ego and jealousy towards a co-human form in which God exists.

28. Some say that Jesus left the body and reached God after crucifixion. Some say that Jesus rose on third day with the same body. Which is correct?

The second probability seems to be correct because the dead body in the cave disappeared on the third day. Jesus also told that He will raise the church (body) on third day. It seems that Jesus traveled from that place to Himalayas and toured India preaching the noble concepts and left His body in His 85th year. A similar controversy exists in the life of Shankara also. Some say that He lived up to 32 years only like Jesus. Some others say that He lived up to 85 years as per His verse. Shankara was also killed by Kapalikas in 32nd year through black magic. He must have overcome it and lived up to 85 years. Both these personalities were important for the world to bring a real reformation in the divine knowledge. God must have extended their lives due to such necessity. Whatever may be the history, we should be more worried about practicing the concepts of their spiritual

knowledge. The historical significance is of no use to our practical spiritual path.

29. You say that Arjuna was degraded in the next birth. But, he was very close to God. How is this possible?

Mere closeness to God does not give the top result. The son of a professor may be a student in his class and this does not mean that the son should pass in first class. Even the son of Lord Krishna, called Samba mocked the sages and became responsible to the genocide of the all the Yadava family. The result is based on the firmness in faith and intensity in devotion, which are responsible for the excellent practical service that gives the final fruit. In fact, closeness is a negative factor. Closeness brings dilution of care and faith. When Rukmini took the same hot milk, Krishna did not become red since Rukmini was very close to Him. Radha, who was far, proved it otherwise. Of course, the top most devotees are exceptional. Lakshmana and Hanuman were always close to Rama and had the same devotion of Radha. Closeness leads to repulsion and this applies to general lot of humanity. Arjuna also belongs to this general lot only and hence, was called as 'Nara' or a general human being. In fact, Arjuna represented a general human being only to show that how the human being errs by neglecting the close human form of God.

30. Being so spiritual, why do You entertain astrology in the case of Your devotees?

God in human form likes to become close to the devotees by following certain points of the devotees even though those points belong to ignorance only. God never denies very strong points of ignorance of the devotees and keeps Himself in the same phase to become close and tries to induce the spiritual truths through such established friendship. If God clears that ignorance also, devotees do not become close. Non-vegetarian food is a similar strong point of ignorance, which is not touched by God in some of His incarnations. Astrology is not that bad point like non-vegetarian food. In fact, astrology is a subject based on supernatural or unimaginable concept. It paves the way to God to believe His unimaginable nature.

Answer to the Arguments of an Atheist

[May 26, 2009 How do you defend a belief in something unimaginable? I can't imagine a lot of things and coincidentally, I don't believe in them. A Circle-Square is unimaginable. Should I believe it exists?]

Reply of Swami: First of all, you must notice that all the philosophers are experts in logic in depth. You should not be hasty and fast in drawing conclusions with such high speed, which result in three-dimensional clashes. All your arguments are contradicting each other if I unveil them slowly in a systematic manner. It will become a very long article and finally, the purpose is only to hurt you by showing the mutual contradictions, which are found by deep analysis. I do not want to do this to make you more aggressive. Instead, I give the following brief account in a straight way and request you to understand it straightly in the simple manner without causing three dimensional twists and spoil the basic truth.

You must know that miracles are being exhibited in this world, which are clearly different from magic. If all the miracles were proved as magic, the concept of God would have been easily buried long time ago. You have neither observed the miracles nor believe the experiences of elder and wiser people, who are greater scholars and scientists than you in logic. The miracle exists as an unimaginable event. Logic cannot touch even the surface of miracle and hence, the miracle stands as a strong practical evidence for the existence of unimaginable entity, which is called as God. The miracles also prove that they are beyond space and time and hence, the unimaginable entity is beyond space and time.

God is only a name given to this unimaginable entity. Even the boundary of the universe is unimaginable. The unimaginable square circle is a different case because both the square and circle are imaginable components of the square-circle. God is unimaginable in-to-to as per the analysis of the unimaginable miracles. The person, who performs the miracles, thus becomes the authority to speak on the unimaginable God. Such person possesses God (or the unimaginable entity) and His word is taken as the scripture. Everybody tries his best to disprove the miracle but a genuine miracle always really stands as unimaginable event. The concept of God is built up from this only.

TRANSITION FROM PRAVRUTTI TO NIVRUTTI

Sacrifice Bonds to achieve God

O Learned and Devoted Servants of God,

[May 26, 2009] Pravrutti is the field of worldly matters involving bonds with your body and family members, which is limited to the present birth only. Nivrutti is the field of spiritual matters involving bonds with God and devotees, which is related to every birth of the soul continuously. The basic frame work is the same in both the fields. In both the fields, knowledge, devotion, work, sacrifice and the final fruit for sacrifice are common. In Pravrutti, the knowledge gives the identification of yourself and your family members. You will distinguish your family members as your dear and near from the outsiders to whom you are neutral. Similarly, in Nivrutti, the knowledge gives the identification of human form of God and identification of good deserving devotees and they are distinguished from the general lot of humanity. The second step is devotion, which is nothing but intensive love. In Pravrutti, once you have recognized your family members, you will develop intensive love on them. Similarly, in Nivrutti, the devotion is developed on living human form of God and other devotees. Therefore, in Pravrutti, the goal is yourself and your family members. In the Nivrutti, the goal is living human form of God and devotees. In both, the goal is living human forms only and not non-living objects. The need of non-living objects is also realized when these objects are used for developing the concept of devotion.

Let us take an example in Pravrutti. A person was served for a long time by a non-living car used as vehicle. He does not want to sell the car even though it is not working. The non-living car does not recognize the value shown by him. But still, the concept of gratefulness to long service is built-up in the mind of the owner. Similarly, in Nivrutti, the concept of devotion is built up based on non-living items like statues and photos. It is true that neither the car nor the statue or photo recognizes nor responds in any way. But, inspite of that defect, the concept of gratitude and the concept of devotion are built up in this model based training. Except this advantage of building up the good concepts, no practical fruit is possible in this stage.

[Question: Car is a non-living item and does not represent anybody. But, the statue or photo is a representative model of omniscient God, who recognises the concept and awards the devotee with a practical fruit. Therefore, there is a difference between the examples of Pravrutti and Nivrutti in this aspect.]

Answer: We agree with the difference. But, there is no difference in the final result. The omniscient God understands well that theoretical devotion alone is built up and not the practical sacrifice or service. Therefore, the omniscient God will not reward the theoretical devotion with a practical fruit. A foolish king may reward a fellow on hearing that he worshiped the photo of the king. Since God is omniscient in your own words, God is very careful to reward the practical service only. Hence, in building up the concept and in not rewarding the practical fruit, both the examples are similar. For us, both these points are important, which are not disturbed at all by the difference raised by you.

In this stage of building up the concepts using the inanimate objects, which is called as Pratika-Upasanam or model worship, the generation of a strong feeling and its intensification take place and both these are also important. The strong feeling or mind alone can generate the practical service. Though the concept is built up with the help of inert items, the concept is applied to living beings only. After developing the concept of gratefulness to service with the help of the inert car, the owner starts applying this intensified concept to the living people, who have served him for a long time. Such application alone brings the response. Similarly, after developing the concept of devotion in Nivrutti with the help of statues, the strong devotion should be applied to the human form of the Lord and the devoted human beings. The practical devotion is also trained with the help of non-living items. The owner daily washes the car and keeps it in a covered place with utmost care. This is the practical service to be applied to the living beings. Similarly, the practical service done to the statues is to be applied to God in human form and devotees. Without application to living form, no fruit can be expected and even the response is impossible. The worship of the living human incarnation and the living devotees is called as Sakshaat-Upasanam or direct worship. The model worship must be transformed into direct worship as early as possible for attaining fruit. Otherwise, remaining constantly in the model worship is totally meaningless. In the institute of teacher-training, the candidate is expected to teach certain model classes for which the trainee is not paid salary. After the training, the candidate teaches the actual classes in the institution and gets salary.

After developing the concept of love to family in Pravrutti and devotion to God in Nivrutti, one has to enter the third stage of doing work by which the fruits are earned. In Pravrutti the work and the fruits of work are sacrificed to yourself and your family members. Such work is called as mere karma. In Nivrutti the same work and fruits of work are sacrificed to serve the human incarnation of the Lord, His devotees and for His divine mission to uplift the world. The same work in the field of Nivrutti is called as karma yoga. There is no difference between work and fruit of work, because the fruit of work is a product of the work only. A saint can sacrifice work only, since he does not earn any fruit for his work. Therefore, karma samnyasa or sacrifice of work is meant for his case only. The word samnyasa indicates this point. A retired father without earning tries to sacrifice work by taking the grand children to the school etc. His case is like the case of a saint in Nivrutti. A house holder is capable of karma samnyasa and karma phala tyaga or sacrifice of fruit of work. A father takes his children to the school (karma samnyasa) and also spends on their education from his earnings (karma phala tyaga) in Pravrutti. Similar is the case of a house holder in Nivrutti, proceeding in the spiritual path.

The final step in both Pravrutti and Nivrutti is sacrifice of work or fruit of work or both. The sacrifice alone can bring the fruit in both. If you earn the fruit by work and bury all that in a pot, the fruit is not attained, because you have stopped in the third stage of work only. Therefore, the final stage is sacrifice, which alone can bring the fruit in both Pravrutti and Nivrutti. Even to yourself, you have to sacrifice the money (fruit of work) to maintain your basic life. If you do not sacrifice to yourself, even your life is endangered. Therefore, knowledge, devotion, work and sacrifice are the four stages in Pravrutti as well as Nivrutti. Pravrutti and Nivrutti oppose each other if you and your family members are not devoted to God. Even the distant bonds in Pravrutti (relatives) are strong and not to speak of close bonds (wife, children, parents, brothers and sisters). Arjuna was unable to cut even the distant bonds in Pravrutti and refused to fight the war in the beginning. Again after some days, when his son died in the war, he refused to fight the war. Thus, Arjuna tried to drop from the war in two instances. In the first instance, he tried to sacrifice the wealth (kingdom) for the sake of distant bonds. In the second instance, he tried to leave the war even though he realized it as the work of God for the sake of close bond. The close bond (son) is so powerful that even God was set aside! People do lot of corruption even without fearing for the hell for the sake of close bonds! People select a non-merit candidate, since the candidate is their distant relative. If you cannot sacrifice even the distant bond, you have not

understood even the first chapter of the Gita. How can you understand the other chapters of the Gita, which are at far higher level?

TWISTS AND SILENCE OF SHANKARA

Riddles Revealed

O Learned and Devoted Servants of God,

[July 7, 2009 Gurupurnima Message - Morning] The word soul (Jeevaatman) is composed of two components 1)Atman and 2)Jeeva. The component Atman is basic inert energy that is generated in the body by the oxidation of food with the help of digestive system (Annamaya kosha) and respiratory system (Pranamaya kosha). The component Jeeva consists of a complex mechanism of receiving the information from the external world, storing it, thinking it in several ways, determining the correct path by logic and finally enjoying happiness. Ofcourse, if the path is wrong by bad logic, grief is enjoyed and all this also is part of Jeeva only. Receiving the information and thinking it in several ways is Manomaya kosha. Determination of correct conclusion for practice and its implementation is Vijnanamaya kosha and enjoying the happiness is Anandamaya kosha. The Annamaya kosha carries on the digestion of food by pulverising it with enzymes. The supply of oxygen for oxidation of food by respiratory system is Pranamaya kosha. The food is oxidised by oxygen for the liberation of inert energy. This inert energy represents Atman and therefore, Atman is indicated by the first two koshas. The other three koshas represent Jeeva. The word Atman is indicated by the word Paraprakruti, which is said to be the maintainer of this creation (*Yayedam dharyate... Gita*). The maintainer is the creator and destroyer also. Therefore, the inert energy called as cosmic energy creates, maintains and destroys this world. This cosmic energy is called as Brahman, which means the greatest entity. It pervades all over the creation and is inert as said in the Gita (*Nityah sarvagatah sthanuh...*). Atman is a drop of this cosmic energy embedded by a body. Atman and cosmic energy are qualitatively same and differ only quantitatively.

Atman is the original unmodified basic crude inert energy. This Atman is modified into Jeeva and thus, Jeeva is a modified form of Atman only (*Jeevabhutaam—Gita*). Jeeva represents work and work is a form of inert energy only. Matter and space are also modifications of inert energy only. Therefore, the body surrounding the Atman is also essentially inert

energy only. Thus, in essence, all the creation is just modification of infinite inert energy only. Atman is the unmodified basic inert energy, where as the body is modified form of inert energy. The words like 'Sthanuh' and 'Achalah' denote that it is inert in nature. Atman existing in the body and Brahman existing in cosmos are one and the same in quality and thus, Atman is Brahman. If the body is destroyed and if Jeeva is also destroyed, the Atman merges with Brahman like the space in the pot merging with the cosmic space after the destruction of pot. This is the salvation in Advaita. If Jeeva is not destroyed, Atman is in the form of Jeeva, which goes to the upper worlds and returns back after sometime. Jeeva is the block of ice. If the ice disappears, the block of ice becomes water and merges with the ocean. Shankara says that Atman is neither kartha nor bhokta, which means that neither Atman does good and bad deeds nor enjoys good and bad fruits. This is possible only when Atman is inert. The quantitative difference between Atman and Brahman (cosmic energy) is also explained by Shankara with reference to the difference in the media i.e., body and cosmos (Upadhi bheda). Therefore, Shankara never touched God, who is beyond matter, inert energy and space. The process of receiving the information from external objects is purely physics. The process of thinking is nothing but transmission of electrical pulses between neuron cells, which involves chemical reactions and electricity based on biological sciences. These electrical pulses, transmitted between crores of neuron cells, can even lit an electrical bulb! The logical analysis and determination of right conclusion are involved in these electrical transmissions. The enjoyment of happiness is due to chemical changes involving liberation of certain hormones. Therefore, the entire Jeeva is a complex of systematic, scientific biological process only. Since matter is form of inert energy, the whole process and material of the body is just modification of Atman only.

Therefore, all the philosophy of Shankara is circulated in the creation only, when He advised that Atman is Brahman. Here, the word Brahman means the basic inert cosmic energy only and not the unimaginable God, who is beyond the cosmic energy. He did not go beyond the creation, while preaching Purva Mimamsakas and Buddhists, who were atheists. They were converted in to theists by showing the highest attraction that 'Atman is Brahman'. The word Brahman stands for both the God and the cosmic energy. This dual chance was exploited by Shankara to convert atheists into theists. The atheists thought that Brahman is God but Shankara meant Brahman as cosmic energy. Shankara meant that Atman is cosmic energy in quality but atheists took Atman as God. The silence of Shankara on this dual meaning of Brahman is to convert atheists into theists. Since, they

agree that they exist, God existed by their own word itself. After knowing that Atman is God theoretically, the practical achievement was linked to worship of God through devotion. **In this way, Shankara converted the atheists in to devotees and His master plan is marvellous and is the biggest wonder in this creation.** Unless He is incarnation of God, such an intellectual twist cannot be created. He twisted the concept to suit the psychology of atheists and converted them into devotees. If an atheist asks, He [Shankara] will say that Atman is Brahman or God. If a theist asks, He will say that Atman is Brahman or cosmic energy.

Shankara established the fundamental concept in the spiritual knowledge according to which God is the absolute reality and the creation is relatively real. If you analyze the present Science deeply, this can be well appreciated. Science says that matter is a form of energy. Matter and energy are the simultaneous concept and both are inter-convertible. Einstein says that matter and space are similar simultaneous concepts. He says that there is no absolute space without referring the matter since geometrical space only exists. The bending of space around boundary of matter indicates that space is not nothing but has physical status. Thus, energy and matter are similar to matter and space in the simultaneous existence. Therefore, space and energy must have similar relationship. The generation of galaxies from space indicates the inter-conversion of space into energy and matter. All this concludes that space, energy and matter mutually exist and are simultaneous inter-convertible concepts like the sides of a coin. The forms that convert between themselves must be relatively real. The absolute basic form must be always one without any conversion. This can be clear by an example. You have seen a rope in mild darkness. The existence of rope is clear to you but not the form of the rope. The superimposed forms like snake, stick and garland appear but their existence is the same existence of rope. Therefore, the three superimpositions appear as if they really exist. These superimpositions will be converting in to each other because you will see the snake for sometime, the stick for sometime and garland for sometime. Once the light is put on, the absolute reality, the rope, appears. This rope will never be converted into any of these relative forms (snake, stick and garland). Therefore, the right conclusion is that the absolute reality is never converted into another form and the inter-convertible forms are always relatively real. Based on this example, space, energy and matter are relatively real, which are inter-convertible between themselves. Absolute reality is God and cannot be converted into any other form with reference to the realisation of rope. The rope is never seen as long as the relative forms exist. Therefore, God can never be imagined as long as

space, energy and matter (Creation) exist. Therefore, God is unimaginable. You are a part and parcel of creation and you will disappear along with the disappearance of creation. Therefore, for you creation can never be unreal. It is unreal only for the God. But, Shankara gave a twist here to purify minds of atheists. He said that the world is unreal. The atheists took that the world is unreal for them. Shankara kept silent because such misunderstanding is going to do good for the atheists. Due to unreality of the world, one will reduce the influence of family bonds, which are supposed to be unreal. This will minimise selfishness and mind is purified, which is required for the devotion to God. Thus, Shankara converted atheists in to theists by saying that they are God. Then they purified their minds by taking the world as unreal for them. The theist with pure mind is eligible to become a good devotee. Then He introduced the Lord for worship with devotion in order to become God practically. Who can handle this situation with such efficiency except the human incarnation of God?

If somebody asks Him how that Atman, a bit of cosmic energy, is God, who is beyond the entire cosmic energy, the answer will be that Brahman means only the entire cosmic energy and not God. The similarity is also qualitative and not quantitative. The atheists have misunderstood Brahman as God and the silence of Shankara over this is purposeful. By such misunderstanding, the atheists will think that Atman is God and therefore, God exists since Atman exists. A twist for some good purpose is appreciable and should not be considered as cheating. Now through this misunderstanding, the atheist is converted into theist. This is the first success of Shankara. The second step is that Shankara told that this world is unreal. It is unreal for God but not for the soul, since soul is also a part of the world because a bit of cosmic energy (soul) must be a part of entire cosmic energy (creation). Shankara kept silent on this point also and therefore, the soul (atheist) took the world as unreal in its view. Again this twist is for good purpose only. The atheist converted theist, now thinks that the world is unreal and therefore, reduces his selfishness to a very large extent since he feels that his family bonds are unreal. This brings purity of mind. This is the second success of Shankara. Now the result is that the atheist is converted in to theist with pure mind. The mind without selfishness becomes pure. Theism associated with purity of mind is perfectly eligible for devotion. Now a third twist is given by Shankara to convert the pure minded theist in to a devotee of Lord. Shankara suggested that though the Atman is God, it can practically become God through devotion to the Lord. The theoretical influence of ignorance (Ajnana avaranam) is removed by the knowledge of the unity of Atman and

Brahman but the practical influence of ignorance (Ajnana vikshepa) can be removed only by the intensive worship of Lord. This is the proposal of Shankara to introduce devotion to the new theists. Now the pure theist becomes a devotee of the Lord. In course of time, the devotion to Lord and the pure mind without selfishness loses the ambition to become God. Thus, Shankara was successful to convert the extreme negative into extreme positive through His intellectual interpretations associated with purposeful twists and silence over the clarifications. There can be no practical preacher in this creation similar to Shankara, who succeeded in this unimaginable task and this is possible because Shankara is the human form of God Himself. Therefore, Shankara alone can be called as the world preacher (Jagadguru) and we must remember Him on this auspicious Gurupurnima.

DESTROYING 'I' TO GENERATE DEVOTION

God is Beyond Spatial Dimensions

O Learned and Devoted Servants of God,

[July 7, 2009 Gurupurnima Evening] The Advaita philosophy says that the 'I' of the soul should be transformed into 'I' of God. The process of transformation should be carefully analyzed. If the 'I' of the soul is destroyed, there will be no experience for the soul that it has become God. In deep sleep, the 'I' of the soul disappears and there is no experience at all for the soul. Moreover, the 'I' of God neither increases nor decreases at anytime. It remains constant. Even though God created this entire universe, God does not decrease by quantity because no part of God is transformed into universe. The worldly logic fails in the process of creation. Even if a soul merges in God, God does not increase. Since God is beyond spatial dimensions, the increase and decrease become meaningless since volume is the property of space. When you have not understood the God, who is the product of transformation, how can you mention the process of transformation? Transformation is only between two imaginable items. If you say that soul merges in God, it should mean that the imaginable soul disappears and the unimaginable God is left over. This is not the process of transformation. When milk is transformed into curd, there is a physical change. When an element is transformed into another element by radioactive reaction, there is change in the configuration of atom by loss or gain of some fundamental particles. When two chemicals react, a third chemical appears after the reaction and this cannot be transformation because there should be one substance only for transformation. All this analysis pertains to the substances of creation only, which are imaginable items. This logic cannot be applied to the transformation of imaginable soul into unimaginable God.

Let us take the deep sleep. The 'I' disappears in that state because the pulse of 'I' is not active. After the deep sleep, again this pulse becomes active and 'I' appears again. But as long as 'I' is not experienced, it is as good as dead. It is a temporary death of the pulse being inactive and there is no difference between the permanent death and temporary death of the pulse as far as the span of the time of the temporary death is concerned.

Now, Rama is in deep sleep and the 'I' is destroyed since it is not experienced. Here, the entire experience of all the feelings disappeared. In the awakened state, the 'I' may be forgotten, but the experience of other feelings exists. Therefore, the 'I' may be inactive even in the awaken state and this inactiveness can be also considered as the temporary death. Let us take another person called Krishna, who is awake in both these states. Rama did not become Krishna in both these states. The 'I' of Krishna is also an imaginable item like that of Rama. When the transformation is impossible between the two imaginable items i.e., 'I' of Rama and 'I' of Krishna, how can you imagine the transformation of 'I' of the imaginable soul into 'I' of the unimaginable God? When your individuality is lost, you cannot experience the process of transformation or the final fruit of the transformation. Even though this is impossible, the transformation of 'I' of the soul is advocated by Shankara for good purpose. When the 'I' loses its strength in the effort of its dissolution, the ego and selfishness become almost zero and this state is necessary for the devotion.

The 'I' of the soul is like the seed from which the tree with two main branches grows up. The two branches are egoism and selfishness. The word Ahankara stands for ego as well as the basic seed. The basic seed is responsible to keep the experience of individual soul. The seed is not at all harmful. The ego is harmful and should be dissolved. It is impossible to dissolve the basic seed. Even after death, this seed is necessary for enjoying both good and bad results. But, in the efforts to destroy the seed, the ego and selfishness get destroyed. Therefore, the dissolution of seed is recommended though it is impossible. The dissolution of the basic seed takes place only if the total complex of feelings called as Jeeva is destroyed. To try for this is foolishness. If the Jeeva is destroyed, the basic inert energy called as Atman alone is leftover like the standstill water after disappearance of waves. This means that you are transformed into inert entity like a stone. Hence, one should not aspire for the dissolution of 'I', which is the central component of Jeeva. The transformation of 'I' into God is not practically possible. God remains as Himself in the same status before and after your transformation. This means that you are simply destroyed and God remains as Himself. However, Shankara recommended the dissolution of 'I' for the sake of transformation into God so that based on this, the destruction of ego and selfishness can be achieved, which is essential for devotion. In the Gita, it is said that the soul enters God (*Praveshtumcha...*) and here, the word 'God' stands for not the unimaginable God but the imaginable energetic incarnation of God. The

soul surrounded by energetic body after death can defuse into the energetic body of God.

Though the transformation of 'I' into God is not possible, the reverse is possible. The 'I' of imaginable soul cannot merge in God since the imaginable soul has to do that through imaginable process only. No imaginable process is possible here. But, the unimaginable God can be transformed into the imaginable soul through some unimaginable process. Even after the transformation, God can come out of the soul without any change due to His unimaginable power. In this process, since the 'I' of imaginable soul is retained, the soul experiences the transformation of itself into God and also experiences God after transformation. This is what happens when God enters the soul in its human body while taking the human incarnation. The God is said to be DATTA, meaning that God Himself donates Himself to the soul. You can say this as a transformation of soul into God and there is no need of dissolution of 'I' here. Such transformation is meaningful because the retained 'I' of the soul experiences the process of transformation as well as the final fruit of transforming itself into God. This is called as Jeevan Mukti, which means that the soul becomes God while its body is alive in this world. Even after the death, such transformation is possible because after death the soul is surrounded by the energetic body instead of materialistic body. When such process happens, the result is the formation of energetic incarnation of God living in the upper worlds for the sake of departed souls surrounded by the energetic bodies. For the souls surrounded by materialistic bodies (human beings) in this world, the human incarnation is relevant, which is called as Satguru. The past human incarnation is also not relevant to the present living human beings. The past human incarnations and the energetic incarnations can be worshipped in the form of photos and statues to develop the theoretical devotion. For the sake of practical devotion or service, only the contemporary human incarnation is meaningful and search for that is reminded by this auspicious function of Guru Purnima.

DISSOLUTION OF 'I'

Jiva Disappears in Absolute Reality

O Learned and Devoted Servants of God,

[July 17, 2009] The debate should always be confined to the limits of relative reality and should not enter the level of absolute reality because none can even touch the absolute reality. In the absolute reality, God alone is real and everything else, which is the Creation including yourself becomes unreal with respect to God. This Creation is a process or activity or work of God. Energy is a form of work, since energy or power is dynamism of God. Matter is another form of Energy. Space is again another subtle form of Energy. Therefore, in the level of absolute reality, the entire Creation is just a relative reality, which is the work of God. Since you are also a part of the Creation, you are also a part of the relative reality. Therefore, you are just part and parcel of the work of God. Your body is matter and hence, it is a part of the work of God. The awareness is a special work of inert energy along with matter functioning in a special machine called nervous system including the brain. This awareness is called as Jiva, which is the work of energy of the neurons in the nervous system. This inert energy is the Soul, which is called as Atman and is not changed in any way by Jiva. Whether you identify yourself as body or Jiva or Atman, it is immaterial because all these three are other than God and form the part of the work of God only and not God. The work of God becomes imaginable on analysis. God is unimaginable since He is beyond analysis. Therefore, you should not enter the field of absolute reality during the debate for two reasons: 1) You can never enter the field of absolute reality by any effort and 2) Assuming (just theoretical assumption only) that you have entered the absolute reality, you yourself become unreal and there is no chance of continuing your debate any more.

In the field of relative reality, there is a clear distinction between matter, energy, space, work, etc. Keeping this difference in the mind, let us start the debate on awareness. The Advaitin in self-meditation says that he is aware of awareness only and nothing else. This is said to be the perfect state of meditation in which the Advaita Philosophers like to continue forever. Let us carefully analyze this state of meditation. Their statement

mentions two words 'aware' and 'awareness'. The word aware indicates a process or work since it is a verb. The word awareness is the object that is essentially required by the verb. The Advaita says that the subject 'I' is none but the object of the process of knowing and this process is termed as awareness. Since the subject and object are one and the same, which is called as awareness, we have to limit the debate to the verb and object (which is also subject) only. The requirement demands that the object must be different from the verb. The object and the verb cannot be one and the same under any circumstances. When we say that some person is walking, here there is only verb without the object. When we say the word food, here the object remains without verb. Therefore, there can be a verb without the object and similarly there can be an object without verb. But, when we say that somebody is eating the food, here, both the verb (eating) and object (food) co-exist separately. Hence, you cannot prove the identification of object with the verb at any place. Hence, you have to establish whether the awareness is a verb (work or process) or an object. It cannot be both since oneness of verb and object is impossible. You may say that in the statement that one is enjoying, the verb enjoying includes the object which is joy. Thus, you may argue that the verb and object can become one and the same. Here, the word enjoying indicates both the process of enjoying and the object, which is joy. Here, the single word (enjoying) is indicating two items and the two items need not be one item since the indicative word is one.

Awareness: A Verb or an Object?

Now, we have to examine whether the word awareness is a verb or object. The examination requires both scientific verification and logical discussion. The truth cannot be established unless both these synchronize. The scientific verification means the practical experience, which should be correlated with the logical debate before establishing the truth. By mere logical debate, one may establish that white is black, but that cannot be true since the practical experience contradicts it. Similarly, mere practical experience cannot be accepted as truth without the subsequent logical discussion. A fellow due to defect in the eye may experience the existence of two moons in the sky and his practical experience cannot be accepted since logical debate disproves it. The logic says that since the practical experience of many normal persons contradicts it, the experience of that person cannot be true and hence, his eyes must be defective. Therefore, we should prove the truth in both the directions.

The practical experience, which is the scientific analysis accepted by all scientists based on practical observations using sophisticated instruments, is that the awareness is a process of transfer of information from the senses to a specific part of the brain or vice-versa through the electro-chemical flow of neuron cells. The transfer of electrical pulses within the neuron cells takes place with the help of sodium and potassium ions and with the help of other chemicals between the neuron cells. **Hence, awareness is simply the process or work, which is transferring the information from one place to the other. Therefore, awareness is not an item with physical status and therefore, is not an object.** This point can be supported by logical analysis also. In deep sleep, since the specific nervous system is taking rest, this process of transfer is stopped. If awareness is an object like heart or kidney, it should have existed in the deep sleep also. Had it existed in the deep sleep, there should have been awareness in the deep sleep. The work or process can exist in sometime and may not exist in some other time. One may walk for sometime and may not walk in some other time. Walking is a verb denoting work, which may exist in some span of time and may not exist in some other span of time. But an object, which has physical status like heart or kidney, exists in all the times. Even if the object is deformed, it has its physical status in some other deformed phase of matter. Therefore, the fundamental existence of the object can never be disturbed. But in the case of work, the fundamental existence is disturbed, since it exists in sometime and does not exist in some other time. Therefore, the appearance of awareness in the awaken state and dream state and its disappearance in the deep sleep clearly establishes that it is a process or work only and not an object. You may say that since the work is a form of energy, in the deep sleep, the work (transfer of information) exists in the form of energy and therefore, the fundamental existence of the work is also not disturbed. Yes. We accept your point. But, the energy remained in the deep sleep is totally inert and therefore, you cannot call that energy as awareness. Therefore, you can say that the work form of awareness exists as the inert energy in the deep sleep. But, you cannot say that awareness exists in that time. The awareness disappeared totally in deep sleep. This inert energy is called as Atman and the awareness is called as Jiva. Therefore, in the deep sleep, the inert Atman exists but not the Jiva or awareness. But, the Advaitin says that the Atman exists in the deep sleep, which is awareness. Therefore, we accept the existence of the inert Atman in deep sleep but oppose your point that Atman is awareness. This is also supported by the practical experience of

all the people in deep sleep in which nobody experiences even a trace of awareness.

We have established that awareness is work indicated by verb. There are two types of verbs. 1) Verb requiring the object, which is called as 'Sakarmaka Kriya'. Ex: If you say that somebody is eating, here the verb requires the mention of the object (food). Therefore, you have to mention the object here. 2) Verb not requiring the object, which is called as 'Akarmaka Kriya'. Ex: If you say that somebody is walking, here the verb does not require the object. But in such verbs, which do not require objects also, the subject is required. Since the subject can be the object to some other subject, we can say that even these verbs require object in strict sense. The clarification for this is: when you say that somebody is walking, the object is not required here. But, the verb requires the subject, which is somebody. But, somebody is seen by some other person and therefore, somebody (subject) becomes object to some other person (subject). Therefore, every subject is an objective subject. Moreover, the advaitins say that the subject 'I', which is the awareness, becomes the object of the process of awareness. They say that 'I' is the subject as well as the object of the process of awareness. This means the awareness (I) is aware of itself and nothing else in the final stage of meditation. Now let us analyze the awareness, which is a process of knowing. The verb knowing is always a Sakarmaka Kriya, which requires the object. In the deep sleep, there is no awareness at all and hence, the process of knowing disappears. When the work disappears, there is no necessity that the subject or object should disappear. Therefore, when the process of knowing disappears, the subject may remain, but the subject cannot be called as 'knower'. Therefore, the remaining 'I' (subject or object) is no more awareness, because the 'I' does not know anything including himself in the deep sleep. In such case, the 'I' is inert in deep sleep and awareness in other states. This contradicts the Advaita philosophy because the 'I' or 'Atman' is always awareness in all the states according to them. The inert 'I' means the inactive pulse of 'I' stored in the memory part of brain.

The Process of Knowing Requires an Object

Even in deep sleep, electro-chemical flow exists to control the inner organs like heart, kidneys etc., but the knowledge does not exist. These signals are just mechanically transferred and another part of brain is involved in this. Therefore, this part of transfer of electrical pulses does not come under the awareness. The 'I' pulse pertaining to the specific part of the brain is not active in deep sleep and therefore, awareness does not exist.

Hence, awareness is defined as the process of transfer of electrical pulses through neurons with respect to a specific part of the brain only. Thus, the transfer of pulses in deep sleep is not covered by awareness. The state of meditation comes just before the deep sleep. This state is obtained by Advaitins with special effort also, which every person attains before deep sleep. In this state, all the other information except the active pulse of 'I' and an imaginary impression of the inert energy (object) gets stopped. Thus, this state is confined simply to the process of knowing the impression of inert energy only. This impression is misunderstood by Advaitins as awareness and they say that they are aware of awareness only. After this state, the deep sleep results in which the last object (impression of inert energy) also disappears. **When all the objects disappear, the process of knowing (awareness) disappears because the process of knowing (Sakarmaka Kriya) cannot exist without the object.** When the process of knowing disappears, the pulse of 'I' also disappears and only the basic inert energy remains in the body. In deep sleep, all the objects of information and the subject 'I' exist in memory part as inactive pulses. This situation is similar to the information existing on the electro-magnetic disc in the computer when the current is put off. The information is not expressed on the screen. Similarly, the memory part contains all the information, but there is no transfer of the pulses during the deep sleep and hence, we say that the pulses are inactive. When the awakened state appears after the deep sleep, the specific part of the brain becomes active and the pulses are once again active and therefore, the awareness again appears. The subject pulse 'I' becomes active immediately after the deep sleep and therefore, the brain starts experiencing the pulses. In the awakened state as soon as 'I' becomes active, only required pulses become active. After the deep sleep, the freshness due to stored energy is immediately experienced. The person says that he had a happy sleep. This statement is only inference that he experienced happiness during the deep sleep. Since there is no awareness of happiness in deep sleep, this statement contradicts the practical experience of all. Therefore, this inference is wrong. Based on this wrong inference, Advaitins conclude that the 'I' as awareness existed during the deep sleep, which received the happiness throughout the deep sleep. The practical experience rules out such argument of Advaitins. Sometimes, the dream state appears in the sleep. In dream, the specific part of the brain is active and therefore, the subject 'I' is also active. But in dream, the external information is completely cut off and therefore, the pulse 'I' cannot touch the concept of the external body. The pulse 'I' is confined to an imaginary impression of the external body, which results from the memory part itself.

The difference between dream state and awoken state is that: in the awoken state the external information is also supplied. Therefore, in the awoken state the pulse 'I' is immediately touching the external body for its individuality. In the state of madness, it differs from awoken state only in a single point that the pulses are not regularly synchronized resulting in the disturbance of even the basic logic.

In the awoken state, when one talks about somebody with full absorption, forgetting himself, the 'I' pulse becomes temporarily inactive. In deep sleep, along with the 'I' pulse, all the pulses are inactive. The difference is that as long as the deep sleep continues, the 'I' pulse cannot be revoked. But, in the awoken state, while talking about somebody, the 'I' pulse is in mild touch and due to this the 'I' is revoked at anytime. When the person about whom you talked, is pleased and gives you a reward (or somebody may give the reward) to you for your speech, the pulse 'I' is immediately revoked fully. Such reactivation of the 'I' pulse brings you the realization that the reward is given to you only and not to others. In the deep sleep, even if somebody places the reward in your hand, you cannot experience the reward because the 'I' pulse is totally inactive and the awareness does not exist at all. Therefore, a temporary de-activation of the 'I' pulse results in forgetting yourself, but this is not a real de-activation of the pulse because the pulse is in mild touch and hence, it revokes at any instance of time.

We can consider the deep sleep as the state in which the 'I' is dissolved because as long as this state continues, the 'I' cannot be activated. But, all the pulses exist in the memory part in de-activated state. When the current is absent, the disc in the computer may have the information but the information is not expressed. In this state, it is immaterial whether the disc has the information or not. Therefore, in deep sleep, even if you assume the total destruction of the pulses, it is immaterial. Hence, you can assume the dissolution of 'I' as permanent in deep sleep. But in other states, even if a pulse is temporarily inactive, the pulse can be activated during the continuity of these states. The Advaitins aim at the permanent dissolution of 'I', which can be assumed in the deep sleep. Since in deep sleep, no other pulse can be activated, the experience disappears in-to-to. Therefore, in the final salvation of Advaitins, the experience disappears totally and there is no place for the word awareness as in deep sleep. When you enjoy the fruit, the necessity of the existence of the 'I' pulse is clearly explained. Therefore, the fruit of salvation cannot be enjoyed if the 'I' pulse is totally destroyed forever. For enjoyment of the fruit, the individuality of activated 'I' pulse is essential. In such state, how can you enjoy the bliss? You

enjoy the bliss of the deep sleep after coming to awaken state only. The bliss is also enjoyed in the meditation state because the process of knowing all the other disturbing thoughts is absent. In this state, the process of knowing is confined to a single object, which is the imaginary impression of the inert energy and this is not a disturbing thought.

Awareness Itself is not Bliss

During the state of meditation, you continuously enjoy the bliss of the energy being stored. The Advaitins claim this state of meditation in deep sleep also, which is impossible due to the contradicting practical experience. The simple reason is that in meditation state, the process of knowing exists and the impression of inert energy acts as the object here. In deep sleep, the process of knowing is totally stopped and the actual inert energy alone remains. If you say that this inert energy is 'Atman', we have no objection to accept that 'Atman' remains in deep sleep. The imaginary impression of inert energy is only a mild nervous energy, which is an electro-chemical pulse. The bliss is nothing but the freshness represented by an electro-chemical pulse based on the stored energy due to absence of disturbances. Sometimes, this bliss appears due to the secretion of certain enzymes based on specific chemical reactions induced by the introduction of some chemicals like alcohol, drugs etc. In such case, the nerves are stimulated creating the experience of bliss. Bliss is only a special mode of awareness and not the normal awareness. Therefore, it is again another wrong concept to say that awareness itself is bliss.

PERSPECTIVE DECIDES THE FRUIT

Uplifting the Viewers of TV Serials and Movies

O Learned and Devoted Servants of God,

[July 21, 2009] Shankara told that if you are interested in God, it is immaterial whether you are in congenial atmosphere or in the opposite atmosphere (*Yogaratova Bhogaratova...*). This applies equally to a person interested in the worldly affairs. If you are a real devotee of God, you will remember God only, whether you see a devotional picture or a social picture. Even if it is a social picture, involving worldly scenes only, without any direct scene related to God, you will see God only everywhere. Generally, in social pictures some scenes show development of injustice through cheating, rowdyism etc., and some other scenes show the defeat of injustice and suppression of rowdyism through victory of justice and power of hero respectively. In these scenes, if you see the will and plan of God working behind to suppress injustice etc., you will enjoy the glory of God only in the final stage. Thus, you see the power of God that entered some good people, who defeat the injustice etc., in the cinema. You will also appreciate the concept of induced human incarnation (*Aveshaavatara*) through such scenes. You will appreciate the concept of human form of God, which is possible at any place and at anytime. The Gita says that a devotee sees God everywhere and also sees everything in God, which means that everything is under the control of God only (*Yomampashyatisarvatra...*). The Gita says that the power of God is pervading the entire world and can induce any human form in any situation to establish the truth and justice (*Sarvatah panipadam tat...*). The entire social picture becomes Ramayanam or Bhagavatam or Bharatam according to the scenes and situations of the cinema for a devotee.

God is available anywhere for any devotee. The power of God that is spread everywhere in the world, which can express itself through any existing living being to protect the justice is the cosmic vision (*Vishwarupa*) of God. The cosmic vision is simply the world containing all the living and non-living beings controlled by the God behind. It indicates that the power of God can come out through any living or non-living being. If necessary, even a non-living object moves in the direction of the will of

God to establish the justice. A thief may be trying to kill a good person. Suddenly a huge stone may slip from the hill and may fall on the thief to kill him on the spot. Here, there may not be any living being near that situation to interfere by the will of God. The living and non living items of the world are completely under the control of God only. Therefore, God appears in two forms. One form is a limited human form for preaching the knowledge. To establish the justice, the power of God is required, which can act through any living or non-living being. Suppression of injustice in a situation requires urgent solution for which a limited human form of God cannot appear, since it has to take birth and grow. So much time is not available. God can also create a human form and appear in the situation, if it is required so. But, if a human being is available near the situation, it is unnecessary to create a new human form. The limited human form of God is Krishna (*Manusheem tanu maashritam ...*) and the other unlimited form of God is the power of God controlling every inch of the Universe indicated by the cosmic vision.

If There is A Will There is A Way

Similarly, a person involved in the worldly affairs only, without devotion to God gets worldly concepts only, even if he sees Ramayanam or Bhagavatam. From Ramayanam, the worldly person derives the conclusions like good brotherly-hood as in the case of Rama and Lakshmana, good love to son as in the case of Dasharatha to Rama, good love of husband to wife or vice-versa as in the case of Rama and Sita, romantic love in youth as in the case of Radha and Krishna etc. Even if the limited human form in which God exists (human incarnation) is seen, the spiritual knowledge may not be realized. A learned devotee will see Rama as God and the other roles as His followers like Adishesha (Lakshmana), Mahalakshmi (Sita) etc. The devotee sees only God in the form of Rama, showing immense love to His close followers or sometimes testing the followers in their faith. Worldly persons cannot see God even in the limited human form, even though the human incarnation is the direct form of God. In social pictures, even if the direct form of God is absent, the devotee sees God indirectly through His power establishing justice. If there is a will there is a way always. Similarly, in the real world also, a worldly person can never recognize the contemporary human incarnation. Even if one recognizes, the recognition is only to exploit the power of the human incarnation to solve the personal worldly problems. A devotee may not see the human form of the God but sees God in the world everywhere, through keen observation of incidents of the surrounding people. A devil person on

seeing Ramayana or Bharata tries to learn the mistakes done by the roles of villain and plans to avoid those mistakes, so that the injustice can be done without shortfalls. Some people see the victory of good qualities like truth and justice and become overwhelmed without touching the concept of God, while seeing the devotional or social pictures. Such people reach heaven only from which they return to the earth after sometime. They will not reach the abode of God due to the absence of the element of God in their minds. You have appreciated the protected justice only and not the protector God.

Therefore, the people who see social pictures and serials can also become devotees of God if their angle and the background of their vision are directed towards God in this way. Even if they see the social picture or serials with this angle, their view can be considered equal to the worship of God, done by a sincere devotee. They will receive the grace of God, equal to the devotee hearing or seeing Ramayanam, Bhagavatam etc.

The people, who learn the tactful way of doing injustice from pictures will go to hell. The people, who learn the love of worldly bonds from the pictures, will be born as living beings on the earth. The people, who appreciate the victory of justice over injustice, will go to heaven for a temporary period. The people, who see God directly or indirectly everywhere in the picture, will reach the abode of God. **Generally, we think that a person reading Ramayana or Bhagavatha gets the grace of God. It is not correct.** It depends on the attitude and angle of the reader. A person reading a social novel may also get the grace of God, if his mind is realizing the interference of God in the back ground of every step. Sometimes, a picture or novel happens to be a tragedy in which a good person suffers even at the end. In such case, the doctrine of karma should be applied, which happens to be a part of the spiritual knowledge. Here, the learned devotee thinks that the previous sin of the good person, resulted in such punishment and in this case, it is not injustice. It is only clearance of his past sin, which should not be considered as injustice done by some villain to him. In this case, the villain is only a namesake instrument to pass on the punishment by the will of God. An ignorant person thinks that the tragic end of a good person as the final victory of injustice in this world and this is totally wrong since the Administrator is the Omniscient God. Such impression comes due to lack of knowledge of the previous births or even the childhood in which several sins are done without any realization.

RECOGNIZE GOD BEHIND UNIMAGINABLE EVENTS

O Learned and Devoted Servants of God,

[July 22, 2009 Solar Eclipse Day] Today is the day of eclipse of Sun and we see the arguments between the theists having old religious belief and atheists having scientific belief. This debate has nothing to do with the existence of God. **Science is nothing but the normal administration of God in the nature.** The truth in this running administration of the nature was found by the ancestors based on the then available scientific concepts. The modern scientific concepts are certainly better than the old concepts, since the present science is based on experimental studies involving intricate instruments and procedures. But, this does not mean that all the concepts found out by the modern science should be correct. The limitation of the scope of accuracy of instruments is established by the great modern scientist, Heisenberg, through the theory of un-certainty principle. Dalton said that atom was indivisible. Later on, atom was found divisible and electron was thought to be indivisible. But today, electron is found to be divisible. Therefore, science is changing day by day. But, even today, scientists feel that Dalton is still correct, because the atom is the fundamental unit of the matter with respect to a specific property. The subatomic particles do not exhibit any chemical property of the substance, which is made of specific atoms. Hence, the angle of observation is also important. Therefore, you cannot believe completely the science of today, which may be disproved by the science of tomorrow! In an issue of the possibility of such controversy, it is wise to follow the possibility of the path of safety.

Exposing Superstition Does Not Disprove God's Existence

You may say that eating food during eclipse will not effect the health in anyway by demonstrating the eating of food during the eclipse. But, are you sure that it will not give any bad effect in long run? We do not oppose the science. There may not be bad effect even in the long run. The bad effect in a long run may be due to some other reasons also. Now, there is confusion in this point, since it is very difficult to isolate both these factors. In such fifty-fifty probability, it is better to take the possibility of safety path. It is better to avoid eating the food during eclipse, which does not

cause any inconvenience at all. Moreover, whether the food taken during eclipse causes illness or not is in no way connected with the existence of God and praying Him. The Unimaginable God is always beyond logic and science and therefore, the atheists do not achieve anything in their fundamental task of disproving the existence of God. The Government passed a G.O. The correct version of G.O. is not known and two persons are debating on the correct version. One of these two may be correct and the other may be wrong. Whatever may be the version, you cannot disprove the existence of Government by disproving the other wrong version. Hence, even if the science disproves some old belief of the tradition, it is immaterial and this has no connection with the existence of God.

The eclipse may not have any relevance to the worship of God. But, by saying that there is a special effect in worshipping God during eclipse, the normal people worship God at least in that particular span of time of eclipse. For a real devotee, who always worships God, the eclipse is meaningless. A scholar said that he need not worship God during sunrise and sunset (Sandhya Vandanam), since the God-Sun is always shining in heart, who has neither rise nor set (*Hrudaakaashe chidaadityah...*)! The atheists can never disprove the existence of unimaginable God due to several unimaginable events (miracles) exhibited by several Godly people and due to several practical experiences of the existence of unimaginable power of God during the lives of several people in this world.

The miracles are exhibited not only by Godly people and human incarnations but also by evil people having very bad character and conduct, cheating the public in many ways. The development of atheism is mainly due to the existence of such evil people only. But, the atheists also do not analyze the miracle performed by an evil person. **The concept of the miracle is completely different and has nothing to do with the character of the person performing that miracle.** A petty fellow, who has worst character due to bad habits like drinking etc., announces a rule of Municipality in a town to the public. The message of the announcement has nothing to do with the character of the announcer. Since the announcer is a bad fellow, you cannot ignore the message of the Municipality and behave as you like. The announcer will be separately punished for his bad character. You will be also punished if you ignore his announcement based on the point that the announcer is not a good fellow. Similarly, you have to take the point conveyed by the miracle and ignore the character of the evil person performing that miracle. God will punish him separately for his evil nature. **From the unimaginable event (miracle), you should conclude the existence of unimaginable God.** This is the message of any miracle to

create the fundamental belief in God. Some people, having jealousy on great devotees of God or the human incarnation of God, reject the greatness of devotees or incarnation based on miracles by saying “even dirty people perform these miracles. What is the greatness by such miracles?” They pass such comments due to two reasons: 1) they are jealous of the greatness of devotees or incarnation and 2) they have not understood the message conveyed by a miracle. If a good fellow announces a message and if you say that the same message was also announced by a bad fellow previously and hence, the message should be neglected, is it correct?

A miracle is necessary for majority of human beings to have real belief in the existence of God. Several people are standing on the ground and require this, to climb the first step. After having the full belief in the existence of God, miracles are not necessary because the second step is to attain the grace of God through practical sacrifice. But, several theists also need the observation of miracles because their belief is not perfect and hence, to strengthen their belief, miracles are necessary. Even a person having full faith in the existence of God should not criticize the miracles because you cannot ignore the first step after climbing the second step.

CLOSE CIRCLE OF GOD

Meaning of Gana

O Learned and Devoted Servants of God,

[August 23, 2009 Ganesh Chaturthi] Ganapati means the Lord of a group of close devotees, who have reached the climax of devotion. The word Gana does not mean the entire group of normal souls. Gana means a group of souls, who have become very close to the Lord by their unimaginable devotion. The Lord is certainly the master of all the souls but, the Gana is specially attached group of souls. The king is attached to the people in his kingdom but, he is specially attached to his family members. There is difference in the intensity of the attachments. When the Lord incarnates on this earth in human form, these souls from the Gana also accompany the Lord. These liberated souls have no bondage of the cycle of deeds and their lives are totally planned by the Lord. For example, if you take the life of Jesus, His crucifixion was not due to His past deeds and it was purely based on the will of the Lord, who planned such incident in His life for the sake of uplift of the society. Therefore, Jesus prayed “Let Thy will will be done”. Here, the crucifixion is according to the will of the Lord. The same statement cannot be uttered by an ordinary human being in such situation. The crucifixion of other two persons in the same time was based on their sins. Therefore, they cannot utter this statement because their lives were based on their deeds and not on the plan of God’s will. In the case of these two ordinary human beings, the proper statement should be “Let the Law take its own course”. Without this analysis, ordinary human beings also utter the former statement due to ignorance.

Generally, people pray God to remove their difficulties. They do not know that by doing so, God has to interfere in His own cycle of administration. By doing so, God has to insult the deity of justice and this deity was appointed by God Himself to run the administration without any partiality. Having ordered so, God Himself will not show partiality on anybody under any circumstances. God will not contradict His own policy. If any administrator in this world contradicts his own policy, he is certified as a mad fellow certainly. Of course, if a particular soul is in the climax of devotion to God, passing all the acid tests of Datta, God will over rule His

own policy as in the case of Markandeya. In fact, God even killed the deity of justice (Yamadharm Raja) in such special case. Without analyzing its own status in the devotion, every soul prays God to violate the rule of justice and insult the deity of justice. **Even though such insult is not mentioned directly in the prayer, the prayer means the same indirectly.** Lord Krishna gave life to the dead son of Sandeepani and this was extreme case since the dead body was also destroyed long back. Sandeepani was such a deserving person. Quoting this, Subhadra, the sister of Lord Krishna, prayed the Lord to give life to her dead son and the dead body was immediately available. Subhadra did not analyze the difference in the deservingness between her and Sandeepani. She thought that she deserves more than even Sandeepani, since she was the sister of Lord.

Some praise the Lord as the kindest, who protects even the sinners and thus, they say that Lord helps even the undeserving. If it is so, there is no place of punishment for the sins. If every sinner should be saved by the Lord, then the cycle of deeds becomes meaningless and invalid. Actually, this statement is made by deserving devotees, who project themselves as undeserving due to their submissive character and lack of ego. By this statement, one should not misunderstand that really God helps the undeserving due to His boundless compassion. His kindness is always seen in His constant efforts to preach all the souls to uplift them from doing sins and to make them deserving through high devotion. A teacher always helps every student to read and understand the knowledge, but he will not help any student in the examination by giving answers secretly. **The kindness of teacher is appreciated in his interest to teach every student but he is not appreciated in helping the students through unfair means.**

Eligibility to Enter the Close Circle

The Lord behaves as a real father towards the souls of Gana because these souls have real devotion to the Lord as their real father. The other ordinary souls treat the Lord as adopted father. The adopted children love the father only for getting his property. Even if they serve him, the service is done with the ultimate aim of getting his property. **The real children serve the father even though the father is poor without a single paisa.** Their devotion is real. The ordinary souls love and serve the Lord only for getting some benefit from the Lord in return. Some like protection in this world by solving their problems here. Some others like to have protection after the death. All these are one and the same since they aspire some fruit in return. **Real love is always pure without aspiration for any fruit.** The devotee serving the Lord practically by recognizing Him in human form

here alone becomes the member of the Gana. Those souls worshipping Lord theoretically without practical sacrifice and service or those serving practically the idols and photos cannot enter Gana. The service rendered to idols is either received by themselves or the priests but not the Lord. Of course, the Lord is pleased if you can identify a real deserving devotee and serve him.

True knowledge is compared to fire (*Jnaanaagni...* Gita) because no falsehood can survive in it without becoming ash. Certainly the true knowledge is harsh and looks like impossible to practice. The impossibility may be now but not in the future. The souls of Gana have practiced the true spiritual knowledge and hence, it is not impractical. The time taken to reach the stage of practice may be days or months or years or births. At least appreciate the truth, which is the first step in the practice. If you avoid the appreciation and criticize it so that you can escape its practice, you are gone forever.

BEYOND IHAM AND PARAM

Iham and Param

O Learned and Devoted Servants of God,

[September 29, 2009] Basic interest on God is called as Shraddha. This basic interest cannot be created by showing the benefits from God after death (Param) like protection from hell, because the problems in this world (Iham) are very much relevant and urgent. The human being tries to postpone the param to old age. But, even in the old age the Iham continues and does not give any relief to concentrate on Param. Both Iham and Param form Pravrutti, which is nothing but selfishness only. Whether you worship God for Iham or Param, you do not have real love on God. Your love on God is only for yourself and for your family members only. Nivrutti means real love on God without any trace of selfishness. Therefore, Shankara told that your care for Iham and Param should be totally left over if you want to enter Nivrutti.

To create the basic interest, God is linked to Iham in the first step. In fact, God is the controller of this world as well as the upper worlds like hell and heaven. Therefore, Iham is naturally linked to God only. Hence, in the first step, interest on God is created by linking Iham to God. If you worship God, your problems in this world get solved. This is a practical truth. You need not confuse in this point by arguing that God will not interfere in your problems in this world, since the doctrine of deeds (karma) should not be violated. The doctrine of karma is not disturbed at all even if God helps you and solves your burning worldly problem because God can postpone the punishment of your sin by adding penalty and thus, pacify your grief. He can also favor you by giving some benefit by using the fruit of your past deed. All this is some re-arrangement only without disturbing the justice of karma. Such re-arrangement is done with a view to create the basic interest on God. After sometime, you become free from the burning worldly problems and now you will start worshipping God for protection in the upper worlds. In this process, you will develop lot of enthusiasm to know more and more about God. The detailed knowledge of God is known as jnana yoga. This knowledge increases your interest on God. When the basic interest is multiplied by several folds, it is called as devotion. **As long as**

your aim is selfish, the devotion is impure. In this process, you will come to know about Nivrutti and you will understand the importance of Nivrutti. Nivrutti is essential because in Pravrutti, you have always a chance of missing God, since in the cycle of births and deaths, there is every possibility to enter the atmosphere of atheism. **Nivrutti is the process of establishing eternal and single bond with God.** The devotion in Nivrutti is pure because the love on God is without any selfish aim. Since you like God like your family members without any selfish aim, the bond is of pure love. There is no difference between love and devotion. Love is the interest on the souls or items in the world. Devotion is the interest on God. Devotion is love like the old wine in new bottle as said in Smruti (*Yaanahpreetih...*). In Nivrutti, you have to prove that God is highest for you and that you can sacrifice anything and anybody for the pleasure of God. Therefore, the basic interest leads to knowledge of God (*Shraddhavaan labhate...* Gita) and knowledge of God leads to devotion. When the intensity of Shraddha increases, it is called as devotion. When you enter Nivrutti, there is no risk at all, since the eternal bond with God is formed. In Nivrutti, there is no need of worship of God. Worship is expression of devotion. Real love does not require any expression. When the occasion comes, it gets expressed spontaneously. You do not express daily your love on your children. When the proper occasion arises, it springs up without any effort. In Nivrutti, the devotion is expressed in the test conducted by God on you. You say that God is testing your devotion. Your statement is correct in the language of souls. The same statement in the language of God is that God is trying to help you in proving that you have the highest bond with God only and not with anything or anybody other than God. Salvation means cutting the bonds with everything and everybody other than God. Kaivalyam means formation of the single highest bond with God. Both salvation and kaivalyam are essential.

Nothing and Nobody Can be Equal to God

You need not worry that the actual form of God is beyond your imagination. This point is immaterial. The grace of God is important. When you prove that your bond with God is single and highest, you are blessed by God forever. The knowledge of actual form of God is un-necessary in this context. You have seen the king and got full favor from the king. When you have seen the king, it does not mean that you have seen the whole body of the king in naked condition. When you have seen him, you have only seen his face, palms and feet. All the body is covered by cloths and jewels and only very little portion of his body is opened to you. Similarly, when you

have seen the human incarnation, you have seen God. When you have understood the existence of un-imaginable God through human incarnation, it means you have understood the aspect of existence, which is a little portion of God. You may get favor from a Muslim queen, who is completely covered by a black mask from top to bottom. She is like the totally unimaginable God. How does it matter? Will you worry that you are unable to see even a tiny hair on her head? You have understood that the queen exists in the black mask. The realization of the existence of queen before you is sufficient to express your gratefulness and devotion to the queen. People are unnecessarily worrying on unnecessary points of God like the knowledge of actual form of God etc. You are not worried about the actual necessary points like proving your highest devotion on God etc. Generally, if you are incapable of concentrating on the necessary point, you will be engaged on the unnecessary points to cover your incapability. **The point is not about imaginable form or unimaginable form of God. The point is whether you can prove practically that God is highest for you or not?**

A voice from the sky came down to Abraham asking him that whether he can sacrifice his son for the sake of God. Here, God is not in the visible form. Abraham immediately proved his devotion. Jesus asked the fishermen to leave everything and follow Him. They left everything and followed Jesus. Here, Abraham and fishermen proved their highest devotion for God. In the case of Abraham, God was in invisible form and unimaginable. In the case of fishermen, God was in a visible human form. Therefore, the imaginable and unimaginable concepts of God are not important. Moreover, the unimaginable concept of God is not from the side of God. It is only from your side since it is your defect. Your imagination cannot transcend the dimensions of space to understand God, who is beyond space, being the creator of space. God is the absolute reality and the space along with consequent creation is a relative reality. This point keeps God beyond space. This point cannot be sacrificed because the creation including space can be possible and under the full control of God only, if God alone is the absolute reality. If both God and creation are absolute realities, the control of God on creation becomes impossible. If both are absolute realities, you can see God in the space itself. But, there cannot be two absolute realities. Absolute reality can be one only. Otherwise, there is no possibility of creation. The concept of creation comes into the picture only when one absolute reality exists and creates the relative reality. A real rope cannot create a real snake. A real rope can create a false snake as an illusion. Therefore, to see the absolute God, you have to make the world as another

absolute reality and in such case the creation becomes impossible. All this is the technical difficulty in the process of creation and hence, it is inevitable. If you understand this analysis, you will not mistake God as sadist troubling you by hiding Himself. All this analysis is given by Shankara.

The practical sacrifice for the sake of God to prove that God is highest is important here to get the permanent grace of God. Kamsa heard the voice of unimaginable God from the sky about the danger from the eighth child of his sister. Even though it is the voice of unimaginable God, he tried to oppose God by killing all her children. If he had faith in the unimaginable God, he should have killed his own devilish nature and should have surrendered to God for protection. Krishna was the unimaginable God in visible human form. Even though it is the form of ordinary human being, Gopikas sacrificed everything and everybody for Him and surrendered to God completely. Therefore, the point is not about the form of God. The point is about your attitude towards your selfishness and your sacrifice to God. The essence of your entire spiritual effort is to eradicate your selfishness and develop sacrifice for the sake of God. If this attitude is achieved, there is no need of worshipping God. What is the use of worship as long as your attitude is centered on your selfishness either for Iham or Param? Even the salvation and kivalyam become useless, if you aspire them for the sake of your becoming God. You should aspire these two only to serve God and then only it is called as Nivrutti. Shankara included both Iham and Param in Pravrutti only (*Ihamutra phala viragah...*). He included even the salvation in Pravrutti only, if it is towards selfishness and discarded even such salvation (*Namokshasyaakaankshaa...*). Even the Kivalyam is for the service of God only and not for selfish enjoyment according to Shankara (*Eswaraanugrahaadeva...*).

Develop Sacrifice for the Sake of God

Therefore, selfishness limited to yourself and your family members is the only dirt that can pollute anything. Sacrifice is the detergent that can clean this dirt. But, in the initial stage selfishness cannot be avoided and it is precipitated in the soul from millions of births. Therefore, in the first stage this selfishness of the souls is exploited to create the basic interest in God. Hence, the Veda introduced the methods of worship (Yajnas) linking to this selfishness by introducing the fruits to the worship related to Iham like conquering enemies, achieving kingdom etc. The fruits related to Param were also in the same line like enjoying the pleasures in heaven. All this is the first phase called as Karma Kanda. But, in due course, the Veda

slowly leads the human beings towards realization of spiritual knowledge giving more details about God so that the soul can slowly enter Nivrutti. This is the second phase called as Jnana Kanda. The rituals in Karma Kanda are called as sacrifice (yajna) but the word sacrifice there is not related to its actual meaning. The word sacrifice is applied in its real meaning only in Jnana Kanda, where you are preached about the sacrifice to be done for the sake of God. This sacrifice is based on the value given to God by you. **Therefore, the important point is not to search for the actual form of God but to develop the sacrifice for the sake of God.** The search for God does not give you anything. The sacrifice for God brings the full grace from God. The search for God is theoretical, where as the sacrifice for God is practical. You have to learn sacrifice through a training given in the world itself before you prove it before God. Therefore, the first step to learn this sacrifice is to develop practical sacrifice by helping the deserving co-human beings, who should be devotees of God. **Leave the worship of God since it is useless as long as you center it on your selfishness.**

Try to learn sacrifice by helping the deserving devotees and once you are perfectly trained in this sacrifice, God will come to you in human form to conduct a test on you so that you will stand as example for other devotees. Therefore, you need not search for God. God Himself will search for you and meet you, once you are fully trained in the sacrifice by eradicating your selfishness. If you are able to sacrifice anything and anybody for the sake of God, you need not fear for test. If you studied every chapter in text book, you need not fear for the examination because you can answer any question from any chapter. If you fear for test, it means that you are weak in a particular chapter. God is omniscient and knows your weakness. Hence, God gives only the question from that chapter in which you are weak. In worldly studies, the examiner is not omniscient and therefore, by chance the examiner may not touch the chapter in which you are weak. But, the case of God is quite different since He is omniscient. He cannot declare you that you are the master of the entire text book unless you are thorough in every chapter. Do not misunderstand God as a cruel examiner. God is truth and hence, all the activities of God are based on truth only. If you are weak in a chapter and if you are declared as the master of the text book, is it a true declaration? **Therefore, God will not test you unless you are able to sacrifice everything and everybody for His sake.** But, meanwhile you think that you can prove your highest devotion even though you have not reached that stage. Hence, to make you realize the truth of your false assumption, God conducts the test and proves your

failure. In such test, He will not publicize because His aim is not to insult you in the public. His aim is only to make you realize your incompleteness in your achievement, so that you will try to reach the perfection after knowing the truth. If you are not tested, you will continue in your false impression and sit quite without any further effort. If you have reached the perfection in sacrifice, God will conduct the test and publicize the result so that the other devotees will take your success as an example. If the successful case is not publicized, then also there is a danger because the devotees may sit quite thinking that such practical achievement is impossible for anybody. As long as you are trying for perfection, God will not touch you with the test. Once you stop in your effort, God will test you and test may be either for your sake or for the sake of public.

God Does Not Test Everybody

You may say that God already knows whether you are a successful case or a case of failure in the test and hence, there is no need of test from God. The test is not required for God. The test is required for the souls. If you are a case of failure, you must know that so that you will be aware of your actual position in the spiritual journey. You may be thinking high of yourself and the test will reveal the truth so that you will put the effort from the step on which you are actually standing. If you are a case of success, then also the test is to be conducted for the sake of others to see and take you as an example. Therefore, the test is required in both the cases. The case of failure is tested for the sake of the tested soul and such test is not for the public. The case of success is tested for the sake of public. God will not test the case which is not at all involved in the spiritual journey. When you have not joined the institution for study, where is the point of conducting test?

There are three paths. In the first path, you have put both of your legs in the boat of God and this is the case of success in the test. This boat will reach God and will be blessed with the unique eternal bond of God. In the second path, you are putting one leg in the boat of God and one leg in the boat of worldly affairs. This case is taken to the upper worlds, which are hell and heaven and is tried for keeping both of your legs in the boat of God. This treatment is given in the hell. Heaven is only a recreation interval in this treatment. By this treatment, you are expected to withdraw your second leg from the boat of the world and keep it in the boat of God. In both these paths, the soul is in the sphere of awareness only. In the third path, you are putting both of your legs in the boat of the world only. This third case does not require any treatment. This case is thrown away from

the sphere of awareness. In this path, the soul becomes its basic inert energy to become either inert matter or inert radiation in this creation. This is a permanent punishment. The third case is thrown away from the sphere of awareness because the soul is not useful to God in any way in His entertainment, which is sole aim of this creation. Such a soul is atheist. The soul is created with the main aim to have link with God and please God through its devotion. If the soul is in the inert sphere, at least it will be useful to God by becoming the basic substratum of souls like part of earth. A stone will be useful for the divine play of the God by becoming a part of the construction of a house, in which God in human form or the devotees may live. The third case is going to be a permanent loss for the soul because as inert item it may be useful for the entertainment of God but it cannot enjoy the pleasure of its participation in the divine entertainment.

Ignorance of the Truth is Root Cause of Failure

The root cause for the failure in the test conducted by the Lord is nothing but just ignorance of the truth. The basic ignorance of the basic truth is the root cause of the basic concept of limited ownership. First, you think that you are owner of your limited body. Then, you think gradually that you are the owner of your house, wealth and your family members. Slowly, you try to extend your ownership on more area of wealth and more number of souls in the world. Finally, you want to become the owner of this entire creation. Your hidden ambition is proved when Shankara announced the concept of Advaita. On hearing that concept, your hidden ambition came out and you started feeling that you are the God, which means that you are the owner of the creation. You started with the seed, which is the ownership of your body and became a huge tree by thinking that you are the owner of the creation. The tree is false because practically you are not the owner of this creation. If the tree is false, the seed must be also false. Therefore, your basic limited ownership of your body is also not true. You cannot control the function of any internal organ of your body. Your ownership is just superficial because you are a temporary owner of the movement of external limbs of your body. Even this external ownership is temporary because if the internal organs fail, any limb of the body will not move. When you are affected with paralysis, even this ownership becomes false. If you can realize in the stage of the seed ego, the further extension disappears. The fundamental concept is that you are under the full control of God, who is the absolute reality. You are part and parcel of this creation, which is the relative reality created by absolute reality. Any item of relative reality cannot be controlled by you since you are a part and parcel of the

relative reality. You cannot control yourself also because you are the relative reality and yourself is also relative reality. Relative reality cannot control relative reality.

Only the absolute reality can create, control and dissolve the relative reality. The rope appears as a snake. The rope created the snake. The rope maintains the snake. Finally, the snake disappears in the rope on realization. The snake is just a false impression or imagination for the rope. You are a part and parcel of the snake but not of the rope. The tip of the rope is shining. This shining appears as a gem on the head of the false snake. The snake thinks that it is the owner of that gem. Both the snake and the gem are created and maintained by the rope. The snake is unaware of the existence of rope. This is the exact situation of yourself having the ego of ownership. You think that you are the owner of your body, your wealth and your family members. You are that false snake. Your body, your wealth and your family members constitute the false gem. Just like the snake is false, the gem is also false. The snake is actually the rope and gem is actually shining of the tip of rope. The owner is false and the owned item is false. Hence, the ownership linking these two is also false. If this basic truth is realized, the ego of ownership disappears in the stage of the seed itself. It is very difficult to realize if you allow this seed to become the tree. The ego of ownership of Advaita philosopher has the reached the stage of tree and therefore, the cure is very difficult as in the case of final stage of cancer. The radiation of preaching Jnana yoga is temporary only like the radiation treatment in the final stage of cancer. Therefore, the Advaita philosopher may enter the Dvaita philosophy after hearing My knowledge, but he will not stay for long time and will revert back. He thinks that he is the owner of this entire inert world and also the Lord of the ignorant souls of Advaita. He thinks that all the realized souls form one unit as association of realized souls and thus avoids the multiplicity of the one God. You may blame Shankara for establishing this dangerous Advaita Philosophy. You should not blame Him because He did not create the cancer. He only detected the cancer, which was hidden in the human being. He diagnosed the hidden decease and made it expressed clearly on the x-ray film so that the treatment can be subsequently given.

This basic concept of false ownership is responsible for the failure of the souls in the test conducted by the Lord. The Yadavas thought that they were the owners of their wealth, which was the butter. The Lord stole it without their permission to preach that He is the owner of that wealth. The Lord danced with their wives and daughters. Their sons became His followers and were prepared to assist the Lord in stealing butter from their

own houses. All this indicates the preaching of Lord in a practical way to remove the concept of false ownership from the minds of Yadavas and Gopikas. The absence of realization of the basic ego of ownership was responsible for the failure of those devotees in His test. Very few passed in the test and reached the highest position called as Goloka. Radha was the queen of that position. Her father's name was actually Vrushasena and is mistaken now as Vrushabhanu. Her father thought that he was the owner of his daughter. He gave her in marriage to one of his close relatives called as Ayanaghosha. There was some political rivalry between Nanda and Vrushasena. Radha and Krishna were in love with each other. Radha refused even to look at Ayanaghosha. Radha knows that Krishna was the absolute God. Even the mother of Radha was in the line of her husband only. The love of Radha on Krishna was divine love or devotion because it was the love illuminated with the spiritual knowledge. This made Krishna to leave Brundavanam and go to Madhura. Radha and her friends continued to visit Madhura and meet Krishna secretly because they have to sell the butter in Madhura only. This created more tension in the two villages. Hence, Krishna shifted His capital to Dwaraka, which was far and also was surrounded by sea. Krishna never returned to Brundavanam even to see His parents. Most of the Yadavas and Gopiks failed in the test due to the absence of basic realization of their false ownership. The result of such hidden enmity with Krishna was that Yadavas got destroyed by killing each other and Gopikas were kidnapped by the hunters in the end. The limited ring of Gopikas headed by Radha committed suicide by entering fire in the end and reached Goloka. The Gopikas kidnapped by hunters, were also raped by them, since they abused Krishna previously in similar language. The same scolding returned back to them. Generally, the sin in action only returns back in action. The sin in word should return back in word only. This is the doctrine of deeds. But, since the sin was committed to the Lord, it returned back with more intensity. In the case of God, the sin in word returned back in action! Both Radha and these failed Gopikas closely lived with the Lord. But, the fruits were opposite. Therefore, the fruit depend on your attitude and action but not on your close living with the Lord. The failed Gopikas thought Krishna as an ordinary human being and was a thief without character, ambitious of enjoying others' wealth and bodies. They do not know that the Lord was trying to preach them about His true ownership of the entire creation and about their false ownership of anything including themselves.

DIFFERENCE BETWEEN GOPIKAS AND WORLDLY SOULS

Types of Devotees

O Learned and Devoted Servants of God,

[January 1, 2010] There are several scholars, who are unable to implement their right knowledge in practice. Knowledge is the seed, which should be transformed in to practice-tree. The force of inspiration required for this transformation like fertilizer is devotion. Mere knowledge and mere devotion are inefficient to cause the transformation. The man has natural instinct to practice the worldly procedures. For example, one serves his family members with natural instinct. The person has all the knowledge about the service to his family members. He has sufficient inspiration to implement his knowledge in doing the service to his family. No preacher is required for anyone to love and serve his family members, but preachers are required to love and serve God! Even if the preacher preaches, the person fails to develop real love and real service to God. In this divine love and service also, which are developed through a preacher, reality is not seen. The person loves and serves God so that his family gets protection from God. Therefore, this love and service to God are not real because they are not natural. They are not natural because they are developed by a preacher. When you love and serve your family members, you do not expect your family to help somebody who is dearer than your family. This does not arise because your family is already dearest to you.

When you love and serve God, God is not dearest to you. God is only dearer to you than some neutral person, who is dear to you. The neutral person is dear to you but that person is unable to help your family. God is dearer to you than that neutral person because God can help your family. Your family is dearest to you and hence, you do not expect your family to help somebody, who is dearer than the dearest. Therefore, the love and service to your family is real and natural since your family is dearest. If you claim that God is dearest to you, you must love and serve God without aspiring any help from the God as in the case of your family. Therefore, the essence of all this analysis is to understand that the dearest love and service

are characterized by only one aspect, which is not to expect anything in return from the dearest.

Suppose a devotee has ten grams of love. He has six grams of love on God and the rest of the four grams of love on the family. When God tests this devotee, he has highest quantity of love to God, which is about six grams. He has three grams of love on his children and one gram of love on his wife. His love is high on his wife and higher on his children. But, his love on God is highest. This is the first type of a devotee.

Let us consider second type of devotee having the same ten grams of love. He has six grams of love on his children and four grams of love on his wife. When God tests this devotee, he does not show any love on God and therefore, this is the worst case.

The third type of devotee also shows six grams of love on his children and four grams of love on his wife. When God tests this devotee, he shows all the ten grams of love on God only. Such a devotee has his entire love on God only, but it is hidden in his heart. The family members are satisfied with his apparent ten grams of love. But, when the test is conducted, the reality comes out. The devotee, who hides his total love on God, is called as Gopika. Gopika means the soul hiding its total and real love on God in its heart till the test is conducted (*Gopayati bhagavat prema iti*). Such a devotee satisfies his family, which is under the impression that the person treats the family as his dearest. The family gets disturbed if the devotee exhibits all the ten grams of love to God all the time and problems will crop up.

Gopikas showed the entire love to their family members in the day time. In the night, when the Lord sings on His flute, they ran to Him secretly. They were prepared even to die if the Lord rejects them. In fact, when the Lord rejected them, first time, they were prepared to jump in to the river. These Gopikas showed unreal love towards their family members in the day time to the same extent. They told that they will die for the sake of their husbands and children to give the impression that they were the dearest. But in fact, if the proof were to come, they will not certainly jump into the river. By this, they were equally pleasing the Lord as well as the family members.

The difference between the Gopika and the ordinary worldly soul is that the worldly soul will really jump in to river for the sake of its family, where as the Gopika will really jump into the river for the sake of the Lord. The worldly soul will also say that it will jump in to the river for the sake of the Lord. But, if the proof is demanded, it will not certainly jump. Similarly, the Gopika will also say that she will jump into the river for the sake of her

family but if the real proof is demanded, she will not jump into the river. Therefore, Gopikas looked like ordinary worldly souls only in the outward level and hence, nobody could recognize their inward level. Uddhava thought that Gopikas were ignorant worldly souls. But, when he recognized their inner level, he was shocked with surprise and became all most unconscious. The Gita says this point that an ignorant soul and scholar behave in the same way for the outward vision. Both appear to be attached to the world to the same extent. But, in the inner level, the scholar is completely detached, where as the ignorant soul is completely attached (*Saktah karmanya vidvaamsah...*). The first case of devotee, who has six grams of love to God and four grams of love to family, is better than the third case of devotee, who has all the ten grams of love to the family only. The devotee exhibiting ten grams of real love to God is better than the first devotee. But, the highest of these three devotees is he, who hides his ten grams of love to God and exhibits ten grams of unreal love to the family keeping the family also equally in happy state. The real love is exhibited only in the occasion of test. Gopikas did not jump into fire even though their husbands died by killing each other. But, they jumped in to the fire when they heard that the Lord left His body.

Difficulties in the Practice of Knowledge

There are two types of practical difficulties in implementing the real divine knowledge. The first type of difficulty comes when the right knowledge does not clear the wrong knowledge since the doubts are not fully cleared. The Lord in the human form, called as Satguru, can only clear all the doubts and create the perfect knowledge, which removes the entire wrong knowledge. If the doubts are not completely cleared, the wrong knowledge exists in the mind with its force. Therefore, the first type of difficulty can be cleared by meeting the Satguru, who is the human incarnation of the Lord. Even though you have received the right knowledge from Satguru, if you do not revise it frequently, the right knowledge is not perfectly impressed in your mind. The wrong knowledge, which is impressed in your mind from millions of births, makes you love your family in real sense. The second type of difficulty can be removed only by your effort, which is the frequent revision of right knowledge imparted by Satguru in your mind. When both the difficulties are removed, the wrong knowledge and its force disappear and only the right knowledge remains with its force.

The knowledge is in the hand of Satguru and force of impression (Samskara) is in your hand. Therefore, a scholar may have right knowledge

but fails to implement it due to lack of its force in the absence of its revision. Therefore, it is not sufficient to meet the Satguru and hear the right knowledge from Him. The frequent revision of the right knowledge is also essential as said by the Veda (*Shrotavyo mantavyo...*).

