

# **DIVINE DISCOURSES**

Volume 3



**HIS HOLINESS SHRI. DATTA SWAMI**



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## GANESH CHATURTHI

### Insulting Depictions

[September 9, 2005] It is pitiable to depict Lord Ganapati [Ganesha] with the head of the elephant and offer grass and leaves to Him, treating Him as an animal. The story itself is absurd because the story says that Lord Shiva cuts the head of Ganapati, who was prepared by Goddess Parvati. It is said that Lord Shiva was ignorant of Ganapati being the son of Parvati. How ignorant is this fabrication! Lord Shiva is said to be the deity of Knowledge (*Jnanam Maheswaraat*). He is Sarvajna or omniscient. Is it not insulting Lord Shiva who is the ultimate Lord? Even in the story of Markandeya, people have fabricated a story that Lord Shiva killed Yama due to excessive anger and emotion and that later on He realized His hasty action. Lord Shiva really gets angry and becomes Rudra due to such insulting stories, which denigrate His divine personality.

Ganapati means the Lord of the devotees of His innermost circle that are liberated souls. He is the ultimate Lord who comes down to this earth in human form to play well here. Ignorance is at its maximum on earth and therefore the earth is an excellent playground for His divine play or game. He comes down along with His devotees of the innermost circle called as Gana (*Kridayantam aharnisham—Shankara*). It is just like a boy calling his closest friends to play a game or a person going to see and enjoy a cinema along with his family members. Therefore, the ultimate Parabrahman, who descends down in the human form along with His innermost devotees, for the divine play on this earth is Ganapati (*Gananaantva—Veda*).

What is the meaning of the elephant-head? It means the nature of the elephant. The head represents the intelligence or Buddhi of elephant and not the head of the elephant physically. We scold a stupid fellow and call him a donkey. It means that his nature is like that of the donkey and not his physical form. What is the nature of an elephant? It is said “*Gajaana mati Bhirutvam*’, which means that the elephant has enormous strength but it forgets its own strength and is always afraid of everything. Similarly, when the Lord comes down, He imposes ignorance on Himself to enjoy the role. The actor should forget himself in the role if he wants to fully enjoy the role. Therefore, the Lord forgets His divine strength and acts like a Jeeva

(soul) and fears for the troubles in this world. The Veda says that fear is the characteristic of the limited soul (*Atha tasya Bhayam Bhavati*). Only then can the Lord fully enjoy and also do full justice to the role.

It is said that Goddess Parvati prepared the body of Ganapati and also introduced life into it. This statement has inner spiritual meaning. Goddess Parvati represents Maya. When the Lord incarnates, Maya prepares the human body and also introduces life, which is Para Prakriti into it. Therefore, life or awareness is only a part of creation and is not Parabrahman. Ganapati also shows five faces like Shiva. This indicates that Parabrahman indicated by the word Shiva has entered the human body. Ganapati is said to be the husband of Siddhi and Buddhi. Siddhi and Buddhi are not two ladies even though the symbolic representation shows two ladies. Buddhi means knowledge associated with logical analysis. Siddhi means attainment. You have to attain the Lord in human form, who is the Sadguru by logical analysis, so that you can eliminate the fraud preachers. Siddhi means the attainment of the Lord in human form.

### **Food and Ganapati**

Dravya Yajna means the sacrifice of the fruit of your hard work, which is called Karmaphala Tyaga in the Gita. This sacrifice is praised as the highest stage of the spiritual effort and is emphasized everywhere in Gita. The Veda also says that one gets the goal only by the sacrifice of the fruit of his hard work (*Dhanena Tyagenaikena*). But in the Gita it is said that knowledge is higher than sacrifice of materials (*Shreyaan Dravya mayaat*). Now this is a contradiction. Here you have to solve it like this: When materials are wasted in terms of sacrifice that is done under ignorance, the ignorance can only be removed by knowledge. Therefore, in this case knowledge of the inner meaning is better. The Veda also says that the food or money should not be wasted (*Annam Naparicheksheeta*). But when the fruit of work is properly utilized without wastage, the sacrifice of material is the highest because it is a practical sacrifice. Therefore, instead of purchasing leaves and branches of trees, you can use your money to serve the Sadguru or real devotees or beggars or at least the hungry animals [in that order of preference]. Feed hungry animals with these leaves. Then the sacrifice is properly done and will give you good result.

Today people are worshipping the statue of Ganapati made out of earth. Such worship is condemned in the scriptures and especially by Shankara as Parthiva Puja. Ravana used to do this every day and was finally destroyed. It is actually a sin to establish the Lord in an earthen statue. You do the the ritual of initiation of life (Prana Pratistha) in the idol



and then on the 10<sup>th</sup> day you say ‘Udvasana’, which means that you are removing the life from the body. It means killing Lord Ganapati! You can invite the Lord but should never ask Him to get out after your work is over. You even immerse the dead body [idol] in the river on the 10<sup>th</sup> day! Instead, you should have a permanent photograph or statue and worship it everyday. You must invite the Lord every day and should never ask the Lord to go. In fact you should know that your invitation will never bring the Lord unless it is fully filled with devotion. Do you think that He comes on your invitation and goes out on your Udvasana? Is He your servant?

Some people say that if Lord Ganapati stays in the house, food materials will quickly get exhausted. How foolish is this idea! He is the Creator of this universe. He created you and food for you. Should you have such an idea towards Him? Is this devotion? You are treating Him as some human guest because when the guest stays for more number of days, food materials in the house get exhausted. In fact the statue or photograph does eat even a grain of your food. Ganapati actually represents the Sadguru who is in human form. So now you think that if Ganapati i.e., Sadguru stays in your house forever, food materials will really get exhausted. In the correct sense of this statement Ganapati means the human incarnation and not the statue or photograph. Thanks! At least you have recognized that Ganapati means the human form of the Lord and not the statue. Again this statement means that you can keep the Sadguru in your house for 10 days at the maximum and that He should be sent out by the 10<sup>th</sup> day. Therefore, you are treating the Lord as an outsider and not even equal to one of your family members, whom you keep forever and never ask them to leave. This shows the value you give to the God!

You expect God to protect you in this world in every issue and finally give you salvation in the upper world? On this day we should analyse ourselves and feel ashamed regarding our behaviour to the Lord who gave us this human birth and created all these cosmic facilities. The story that the moon is cursed by Ganapati has also an inner meaning. The moon represents the mind (*Chandrama Manaso*—Veda). This means that when the Lord comes in the human form, the mind sees only the outermost human body of the incarnation and laughs at the idea that He is the Lord as said in the Gita (*Avajananti Mam*). The face of such a fellow should not be seen by real devotees and this is the meaning of the story that we should not see the moon on this occasion.

## **Interpretation of Symbolism**

You should take the inner sense of the story which alone is the truth. Scholars explain the concept in a symbolic language for the sake of illiterate and ignorant people. Ganapati was very brave and stood against even Lord Shiva. This means that when the Lord is with full knowledge in His original form, He is fully aware of His divine strength. But when the head of Ganapati is replaced by the head of an elephant, He forgot all his divine strength and was afraid of everything. This is a symbolic story. The actual meaning is that the Lord in his original form is fully aware of Himself and His power. But when he comes down in human form, He forgets His divine strength and fears like an ordinary soul. This gives full enjoyment to the Lord in the human role.

The vehicle of the huge Ganapati is a small rat. This means that when you enter the service of the Lord, you need not think about your capacity to do service. By the will and power of the Lord you will do His service. You are just an external instrument and the Lord wants to give you divine fame. The small rat carries the huge Ganapati and this is not due to the strength of the rat. It is by the power of Ganapati, that the rat carries Him. When Ganapati and His brother Kumara got into the competition for the selection to the post of Ganapati (the leader of the Ganas), the test was to go around the world and come back at the earliest. Kumara played the role of an ignorant devotee. Kumara represented the serpent which is famous for its ego (Tamas) and jealousy (Rajas). He went round the world at a tremendous speed. Ganapati surrendered to Narada who is the Sadguru. 'Nara' means knowledge and 'Da' is giver. This shows that if you catch the Sadguru and surrender to Him, you can achieve the goal very easily. By the advice of Narada, Ganapati went around His parents [Shiva and Parvati]. Shiva represents Parabrahman and Parvati represents the creation. Therefore, Ganapati went around the Parabrahman and also the creation. Kumara only went around the creation. The human forms of Shiva and Parvati represent the Lord in human form and His real devotees. Therefore service to the Lord in human form and His devotees, is the ultimate path.

The rat was a demon and had become an enemy of the Lord. Finally it was turned into a servant of the Lord. This means that even if you misunderstand the Lord in human form for some time, but you realise the truth in course of time and surrender to Him, He will accept you as His servant and give you a place in His innermost circle. You need not hesitate due to your past behaviour. The Lord forgets everything and showers love on you in the same way as He graces other devotees.

Today you are offering the sugarcane to Lord Ganapati. The sugarcane consists of the visible matter of cellulose and the invisible sugar which can be known only by experience. This represents the human incarnation. The visible cellulose is the visible human body. The invisible sugar is the unimaginable Parabrahman, which can only be experienced. Similarly the leaves represent the best item of food, which is green leafy vegetables. The sages lived on leaves, which have herbal medicinal value. Such food develops the quality of Sattvam which pleases the Lord. It is said that Lord Datta appeared to a sage called Parnada. Parnada means he who eats green leafy vegetables. Unless you understand the internal sense and get benefited, what is the use of celebrating a divine festival simply by wasting the money and by overeating?

## ENRICHING CHRISTIANITY

### True Love

[November 27, 2005] If a Christian loves another Christian as his brother, there is no greatness in it. Similarly, there is no greatness if a Hindu loves another Hindu as his brother. The greatness comes if a Christian loves the Hindu as his brother and vice-versa. A true Christian must love a true Hindu as his brother and should treat a wrong Christian as an outsider. Similarly a true Hindu must love a true Christian as his brother and must treat a wrong Hindu as an outsider. Suppose you are in a white dress. An outsider is also in a white dress, but your own brother is in a blue dress. Based on the colour of the external dress will you treat the outsider who is in the same colour of the dress as your own brother? Will you treat your own brother as an outsider because the colour of his dress is different from your dress? You recognize your own brother not by the external dress but by the internal body in which your own parental blood is flowing. Similarly, you recognize the outsider as an outsider based on the point that his inner body contains some other parental blood. Therefore, you must recognize your real brother not by the external religion but you must recognize your brother by the internal spirituality. If the spiritual values and levels coincide with your stage, such a devotee is your real brother whether he is a Hindu, Christian, Muslim or a Buddhist.

For example take the spiritual value of speaking the truth. A person belonging to any religion must be your real brother if he speaks the truth. You must treat a person as an outsider even if he belongs to your religion but is a liar. The spiritual value is the real parental blood i.e., descending from the original God-Father. When this is achieved, Universal Spirituality becomes meaningful and alive. Therefore, analyse and judge the spiritual values of the other person to make friendship with him irrespective of his nationality, language, caste, sex, age and religion. God will be immensely pleased if this attitude is developed. The main aim of our Universal Spirituality is only to establish such a view in the world. Religion is only the external culture, which is related to the language, habits of dress, habits of food and habits of regional styles of life. The external religion is only ignorance, like the smoke covering a fire. The inner spirituality is like the

internal burning flame of the fire. The analysis is like putting on a fan that generates a strong wind, which blows away all the external cloud of smoke and makes you visualize the true inner fire, which is the eternal spirituality.

## **God and Creation**

### **Beyond imagination**

If you realize this internal spiritual knowledge, which is like the underlying fire, you can see the perfect homogeneity and unifying single phase. The language differs and therefore, the words differ, but the meaning is same. The water remains as water, which may be indicated by different words used by different languages. There is one entity, which is beyond imagination. That entity is called as God or Parabrahman. Such God has no beginning and no end because God is unimaginable. The beginning and the end of an unimaginable item must also be unimaginable. The beginning and the end of the cosmic energy, space or the creation are also unimaginable. Therefore, the beginning and the end are unimaginable for an unimaginable item like God and also for an imaginable item like space. Therefore, the two points, which are the beginningless and endless characteristics, cannot help you in understanding the real nature of God. If you start recognizing God by simply these two points (beginningless and endless), you may think that God is an imaginable item like space, energy or creation. In fact based on these two characteristics, people have imagined God as an imaginable item like space, energy or creation. This concept has misled people to such a low level that people think that God is the very infinite space, infinite energy or infinite creation. Therefore, one should filter the concept of God at this juncture itself. One should think that God has no beginning and no end because the beginning and the end of an unimaginable item are also unimaginable.

### **Creation**

This unimaginable God desired to create this universe for His entertainment. The very desire itself is the creation. In the view of God this present materialized universe is only an idea or imagination or the very desire itself. Therefore, the desire to create the world is itself the desire and the created world is also a desire. Thus the creation, maintenance and dissolution of the imaginary world are also imaginations or desires. A part of this infinite creation is the individual soul. The soul is like a drop of the infinite ocean of imagination or desire of God. Thus, quantitatively the entire ocean of imagination of God is very huge compared to the tiny soul. Remember that both the universe and the tiny soul are made of the same

substance called as imagination or desire of God. Thus the force of the universe is far greater than the force of the soul. Due to this huge quantitative difference of the same phase, the universe, which is far stronger than the soul, appears as a materialized entity for the soul. But this infinite ocean of desire, which is the infinite universe is a tiny drop compared to the infinite force of God. Therefore, again due to the same quantitative difference of force the entire universe is just a very weak imagination from the point of view of God. Thus imagination and materialization exist as simultaneously true from the respective points of view of God and the soul.

### **Pure awareness**

For the sake of entertainment, God desired to create the universe. This statement is in the Veda (*Sa dviteeya Maicchat*). In this statement there is a very subtle intermediate stage, which is the essence of the desire to create the universe. The desire to create the world is like the golden ornament but the essence of such desire is like the raw gold in which the ornament is not yet expressed. Such raw essence of the desire is pure awareness. The pure awareness is a special subtle form of energy, which is not qualified by any form. Such pure awareness is called as the spirit, which is not qualified and does not have any attribute. This is called as 'Nirguna Brahman', which means the pure awareness, which has no reference to the creation of the universe. It is a very critical and subtle point to recognize the pure awareness. The Veda says that only the very very sharp intelligence can grasp that critical state (*Drushyate Tvagraya bhuddhya*). Shankara, the topmost genius among the spiritual preachers could grasp that state and proposed the concept of Nirguna Brahman or non-qualified pure awareness. Such pure awareness is the first creation of God (Parabrahman). This first creation is almost as critical and unimaginable as the very Parabrahman itself. The only difference is that Parabrahman is absolutely unimaginable for any sharp intelligence, but this pure awareness is imaginable only for a very sharp intelligence. This pure awareness is called as Mula Prakriti or Suddha Sattvam, Mula Avidya or Mula Maya or the Spirit in general. The Parabrahman maintains this Spirit and it is only an associated item and is the first created item.

The word Mula means the first. This Spirit is in the form of knowledge. It is aware of itself, which means that it is Knowledge. Knowledge requires both subjective and objective characteristics. But the Spirit is the subject as well as the object. Therefore, it is called as knowledge or Sattvam [Satvam, Rajas and Tamas are the three fundamental

qualities or Gunas of pure awareness. These fundamental qualities make up the entire creation]. This knowledge is the first form of energy. Energy is always active. Action is the characteristic of Rajas. This Spirit is unaware of its own Creator who is God (Parabrahman). Therefore, it has ignorance or Tamas. Thus, the Knowledge itself is action and ignorance. According to the Gita, Knowledge is defined as Sattvam (*Sattvaat Sanjayate Jnanam*), action as Rajas (*Rajah Karmani*) and Ignorance as Tamas (*Tamastu ajnanajam*). Thus these three qualities are always inseparable. The pure knowledge (Suddha Sattvam) itself is pure action (Suddha Rajas), which is the pure ignorance (Suddha Tamas). Thus in the very first instant itself, the three qualities are created simultaneously in the purest state. Since all these three co-exist, the pure awareness is called as an equilibrium of the three qualities. When the equilibrium is disturbed, various items of awareness result, in which the three qualities exist in various proportions. Such disturbance of the equilibrium resulting in various distorted items of the three qualities is the very creation. The various mixtures of these three qualities constitute this diversified universe, which is meant for the play of God and for His entertainment. When the entertainment is over, all the three qualities go into the equilibrium state. Thus the universe is converted back into Mula Prakriti.

### **Brahman, Ishwara and Avatara**

God is in association with this Mula Prakriti in the beginning. At this stage the Mula Prakriti is only a creation or a created item and cannot do anything further. Its equilibrium continues. In fact the Mula Prakriti is only inert and the continuation of such equilibrium is the inertia. God enters the Mula Prakriti and pervades it. Now this Mula Prakriti is like an electrified wire. It is like an ignited stick and is called as fire. Now this Mula Prakriti becomes divine and is called as Brahman or the Holy Spirit. The Spirit, which is just the inert created item, became Holy due to the existence of God in it. Now Brahman multiplies its little part of the Mula Prakriti in which, Parabrahman does not exist. This means that God enters ninety nine percent of Mula Prakriti and not one percent. This little part of the undivine Mula Prakriti is multiplied by the disturbed equilibrium and the universe appears. Thus, the pure awareness in which God pervaded, becomes Brahman. Now Brahman becomes the spectator of the universe. The little pure awareness into which God did not enter, is modified into the universe in which God does not exist. Here the modification does not mean materialization. The modification means the undisturbed equilibrium being

converted into a disturbed equilibrium. In both the states, the substance is only awareness.

You can compare this to a day-dreamer's mind. The mind of the day-dreamer is Mula Prakriti. A little part of the mind is converted into the dream. The mind, which is not converted, is a spectator of the dream. The dreamer is identified with the spectator-part of the mind. Thus the dreamer is witnessing the dream through his unmodified mind. The dreamer has not entered the dream and therefore has not multiplied. When the dream city is burning neither the spectator-part of the mind is burnt nor the dreamer. The spectator-part of the mind itself can be treated as the dreamer because the dreamer has entered that spectator part of the mind and exists in it. Thus, Brahman, the spectator of the universe, can be treated as Parabrahman. Such Parabrahman who is the spectator of the universe is called as Ishwara. Thus, Parabrahman is the original unimaginable creator. Mula Prakriti is the first created item, which is the pure awareness. Brahman is the major part of pure awareness in which Parabrahman entered and occupied. The same Brahman enjoying the universe by watching it is called as Ishwara. Neither Parabrahman nor Brahman nor Ishwara have entered the universe, which is the disturbed equilibrium of the three qualities. Thus, there is no disturbance in Parabrahman, Brahman or Ishwara.

In Christianity, God is Parabrahman. Brahman and Ishwara are called as the Holy Spirit. The Spirit is the substance with which the universe is made of. The spirit is not holy because God did not occupy it. Thus the universe is not holy in toto. It is holy with reference to the good devotees and the divine incarnations. It is unholy with reference to bad living beings and Satan.

Parabrahman who is a spectator for some time develops a desire to enter this universe in the form of a living being especially as a human being because the main aim is to preach the divine knowledge. The Veda says the same (*Tadevaanu Praavishat*). This divine human being in which, Parabrahman, Brahman or Ishwara exists, is called as the human incarnation or God in flesh. The human incarnation consists of four items:

1. God.
2. Mula Prakriti, which is the pure awareness, Brahman, Aatman or Karana Shareera (causal body).
3. Jeeva or Sukshma Sareera (subtle body) which is the disturbed equilibrium of the three qualities.
4. The gross body made of five elements (sthula shareera), which is again imaginary in view of God but is a materialized form in view of other human beings.



If you analyse any ordinary living being it contains all the three bodies except God. If we analyse any inert item of the world, it contains only the gross body made of the five elements.

## **God Experience**

God should be understood as the unimaginable creator. Next, God can be understood as the unimaginable spectator of the world. Lastly, God should be understood as the unimaginable actor who has entered the Universal Drama in the form of the human incarnation.

In the first state, God is called as Brahman. The same God is called as Parabrahman before that first stage. In the second stage God is called as Ishwara. In the third stage God is called as Avatara Purusha or Sadguru. One can go up to the first stage only and no intelligence can go beyond that first stage. This means Parabrahman can never be understood. The climax way to understand the Parabrahman is to grasp Him as Brahman. If you analyse carefully, Brahman is also an incarnation. The Parabrahman is embedded in the pure awareness. The pure awareness is the medium, which can be understood by sharp intelligence. Therefore, one can understand God only through a medium. The finest and the subtlest medium is pure awareness. Scholars like Shankara like God in such a rich medium. Some people like a person in a costly silk dress.

Others can understand God in the form of Ishwara. Ramanuja and Madhva have stopped at the level of Ishwara, who is God in a terricot shirt which is a mixture of silk and cotton. Brahman is the unqualified pure awareness, which is called as Nirguna. Ishwara is the qualified pure awareness, which is called as Saguna. Therefore, Shankara preached about God to scholars. Ramanuja and Madhva preached God to ordinary people. There are some people who are ignorant and cannot grasp even the form of Ishwara. For this third category, God-in-Flesh is the easiest way, who is God in a cotton shirt. The Brahman is the electrified raw gold. Ishwara is the electrified golden chain [gold with a form; qualified]. The human incarnation is the electrified iron chain. Gold is costly and iron is cheap. The awareness is subtle and can be grasped only by scholars. The human body is very easy and can be grasped directly by the eyes. But in all these media, the electricity is one and the same. When you touch any of these three media the electric shock is one and the same. Thus, the experience of God can be obtained from Brahman in transcendental meditation (Samadhi). The same experience of God can be obtained when Ishwara appears in energetic form when pleased by severe penance (Sakshatkara). The same experience of God is also obtained by seeing a human incarnation

like Lord Krishna (Darshanam). The experience of God is one and the same. The medium and the approach differ. The first two methods are very difficult. The last method is very easy. The goal and the benefit are one and the same. Among these three, who is wise? The last person is the wisest who obtained the same goal through the easiest path. The experience of God is obtained only through a medium. The medium alone indicates God. When you want to drink hot tea, you are shown a cup. You are told, "Have that cup". Here the word cup means the tea and not the cup without the tea. When you touch the cup you are experiencing the heat of the tea through the cup. If the tea is absent, the cup is cool. Thus, you can differentiate between a cup with tea and an empty cup. Thus by experience you can differentiate Lord Krishna from any other ordinary human being. The very presence of the human incarnation electrifies you with divine experience even without the preaching from the human incarnation. But sometimes mere experience may mislead you. Experience belongs to the faculty of the mind. Sometimes there may be false experience due to a defective mind. You may feel the divinity through a miracle. Both God and Satan do miracles. Most people decide the divinity through the experience obtained from miracles. Therefore, the faculty of intelligence should be opened to decide your experience. You must hear His knowledge. You must analyse His discourse. Knowledge is the inseparable ornament of God although knowledge is only a characteristic of a medium (awareness). God has given us the facility to identify Him through that inseparable characteristic. Love, bliss and miracles should associate with such knowledge. Without knowledge, the decision should not be taken based on the other three characteristics. The other three are always associated with the knowledge but they also exist independently even without the knowledge.

### **Partial and Complete Incarnations**

Some people think that Shankara is a partial incarnation where as Lord Krishna is the complete incarnation. If you visit a postgraduate class, the professor is in full swing, expressing the highest knowledge in its climax. But when the same professor teaches a L.K.G. [lower kindergarten] class, he cannot express his full knowledge. He reveals only very little of His full knowledge to those elementary students. Does this mean that the professor is really a school teacher in that class? The full knowledge exists in the professor even in that elementary class. But it is not expressed because those elementary students cannot grasp it. When Krishna taught the Gita to Arjuna, He revealed the climax of the spiritual knowledge. Arjuna was a very high-class soul. He did severe penance and could see Lord

Shiva. He is like a postgraduate student. But when Shankara was preaching to human beings in the Kali Yuga, they were not of such divine level as Arjuna. Therefore, Shankara expressed the divine knowledge only according to their level. Krishna is the incarnation of the Lord Narayana. Shankara is the incarnation of Lord Shiva. The Veda says that Shiva and Narayana are one and the same (*Shivascha Narayanah*). But this example does not mean that every school teacher is a professor. It relates only to a professor who happens to be teaching an elementary class. There are real school teachers also. Similarly, there are partial incarnations in whom only a little power or grace of the Lord has entered. In such people, God does not exist. Therefore, you should be careful in differentiating the real school teacher from a professor acting as a school teacher in an elementary class. You should not say that every scholar is the incarnation of the Lord and at the same time you should not say that Shankara is not an incarnation of the Lord because He was a scholar. All scholars are not incarnations of Lord but an incarnation of Lord can be a scholar.

### **False preachers**

A Christian was saying that a false preacher is a fox. What he said is absolutely correct. But one should take a very long time and should do very deep analysis before concluding negatively about any spiritual preacher. If the preacher is really the Lord and if you have misunderstood Him you are acquiring the greatest sin by scolding Him. You are losing all the benefits of His Divine Knowledge. Therefore, you are put not only to the loss but also to the greatest sin. If you misunderstand a false preacher and treat him as the real preacher and praise him, you are put only to the loss but not to any sin by following his false guidance. You get loss, but you do not get any sin. Even your loss will be shortly compensated by the Lord who will meet you and drag you out of your wrong path. Thus finally your loss is also compensated by the Lord. It is a well-noted saying, which says that a criminal may escape but the innocent should not be punished. A false preacher may be praised but a true preacher should not be criticized. Therefore, if you are not convinced with a spiritual preacher, salute him and politely leave him. Never criticize any preacher (Guru). You might have gone to a higher spiritual level. The preacher may belong to a lower level. Even then you must respect him. As a college student you should respect even the school teacher. One day you were his student. You have come to this level only by his guidance. All the preachers are like the steps of a staircase. The lower step is the basis of every higher step.

## **Primary Standard in Spirituality**

There are several religions and several scriptures corresponding to these religions. We must fix a scripture as the primary standard so that other scriptures can be standardized with reference to that. The other scripture also becomes standard with reference to which some other scripture can be also standardized. This is called as the process of standardization in science. Such a primary standard can be the Veda. I know that immediately the colours of your faces will change. Immediately you will blame Me that I am not the preacher of Universal Spirituality. You will misunderstand Me as the preacher of Hinduism in disguise. This situation will arise even if I take the scripture of some other religion as the primary standard. The misunderstanding is inevitable and unavoidable. I have to take one scripture of some religion and I have to be subjected to the criticism. Therefore, I ignore the criticism. I know what I am in My inner consciousness. My inner Self is the real witness as long as I am the preacher of Universal Spirituality to My inner Self, I need not fear any external criticism from any angle. The reason for selecting the Veda as the primary standard is that even today the Veda is being preserved by oral recitation with the help of thousands of families. If you go to older and older times, millions of families were reciting the Veda just to preserve it from any type of intrusions or deletions. In the Indian spiritual field, there are several branches of philosophy which quarrel with each other orally. For all these branches, the Veda is the standard text. Such a situation never existed in any religion in this world and does not exist even today. Even today different schools of philosophy in Hinduism fight with each other and all of them quote the same Veda. Such competition was and is unique in Hinduism. In such a competitive atmosphere, pollution of the Veda is impossible. If any word is added or deleted, immediately the other schools will shout because they fear that in such a case the Veda may support a particular branch of philosophy due to the possibility of a new interpretation for a new sentence.

Leave the past. Tell Me frankly whether such a situation exists in any religion in this world even today. This is the main reason why I have selected the Veda as the primary standard. The diversity in Hinduism has done lot of good in this direction. The sanctity of the scripture is well protected. In the olden days the books were in the form of written scripts of palm leaves. Printing was not there. Therefore, only a very few scripts were present. In such a case it was very easy to introduce a new palm leaf or to remove an older palm leaf because hardly one or two scripts were present in

a very large region. Except this one reason, there is no any other reason for Me to favour the Veda but you need not worry that the scriptures of other religions have to be judged with reference to the Veda only. Fortunately, all the scriptures of all religions agree with the Veda. The primary standard is useful in a very few places where there is disagreement. Even that disagreement arises only due to the misinterpretation of the statement. If the correct interpretation is given all the statements perfectly coincide with the Veda. Moreover, one can decide the final version of any concept based on logical analysis. If logical analysis fails, then the mere Veda need not be taken as the authority. If the logic disagrees you can reject any scripture including the Veda. Therefore, the Veda along with logical analysis alone stands as a primary standard. When you are convinced logically about a concept and when such a concept is found in the Veda, then only the concept is authorized. Therefore, I am not rubbing the Veda on any head without logical analysis. Therefore, one need not doubt about fanaticism. The primary standard means the original Word of God heard directly. But when other scriptures are perfectly in agreement with such Word where is the question of fanaticism? Every scripture becomes the word of God. This point supports Universal Spirituality, which says that the single God delivered the scriptures of all the religions. When the author is one and the same how can there be difference between the scriptures? If there is any difference it is only by your misinterpretation. Therefore, primary standard is only for convenience but not for fanaticism.

## CHAIN OF COLORED GEMS

### Cream of Christianity and Hinduism

[December 1, 2005 This address was given to a gathering of Hindus and Christians]. You are the cream of Christianity and Hinduism. In course of time the devotees of other religions will also join you and make this group a complete representative of Universal Spirituality. I wish that all of you retain the identification of your individual religions. Let this group be a chain of gems of different colours. Let not the other gems be coloured by white paint so that the whole chain can become a garland of only white gems. Let the pearls remain in the garland, which are white in colour. Let them not insist that the other gems also be coloured by white paint. A chain with different coloured gems looks more beautiful than a chain of mere pearls. The thread running through all these gems is Universal Spirituality. Religion is a gem with a particular colour. Spirituality is the thread that is holding all the different gems in the garland.

Christians are the followers of Christ. Buddhists are followers of Buddha. Janis are followers of Mahaveer Jain. Hindus are the followers of various forms of God. Muslims were the followers of all the prophets up to Mohammad. Thus, the word 'Muslims' is general just like the word Hindus. You cannot say that only the followers of Krishna are Hindus. Followers of Shiva are also Hindus. Later on the word Muslims was used specifically for the followers of Mohammad. Before the arrival of Christ and Mohammad all the non-Hindus were called as Muslims. In Sanskrit the word Muslims is represented by the word 'Mlechcha' which means all non-Hindus. Thus, in ancient times there were only two religions. One was Hinduism in India and the other was Mlechcha or Muslim out of India. Sage Vyasa wrote a scripture called 'Bhavishyat Purana' which mentions about the arrival of Christ to India after His crucifixion and His conversation with King Salivahana. Therefore, this point has the validity from scripture. The historical proof exists for the burial tomb of the Christ in Kashmir (India) even today. We cannot help if some conservative people like the well-frogs, deny this [a frog in a well thinks that his own well alone is the mighty ocean].

The word Brahman means the greatest. Any item, which is the greatest in a category, can be called as Brahman. An officer in a department is Brahman. The president of the country is Brahman. The officer is the greatest among the staff of the department. The president is greatest among all the citizens of the country. The word greatest or Brahman is common to both the officer and president. This does not mean that the officer and president are equal. You have to take the sense of the same word according to the context. Similarly the soul is greatest among all the items of creation. The soul can be called as Brahman. But God is greater than the soul. Therefore, God is the greatest among all the items whereas the soul is the greatest among the items of creation. Both God and soul can be called as Brahman. This does not mean that God is the soul. Similarly, a non-Hindu is called as a Muslim. The follower of Mohammad can be also called as Muslim. This does not mean that all the non-Hindus are followers of Mohammad.

When the body of Jesus was pierced by a spear, blood came out. This means that life was retained by the body of Jesus even after the crucifixion. This shows the yogic power of Lord Jesus. Jesus was in the Himalayas from 16<sup>th</sup> to 30<sup>th</sup> year of age. He did severe penance and was in the association of great sages in the caves of Himalayas. He attained all the yogic powers. He used the yogic power and retained His life. This is only the praise of Jesus and should not be misunderstood as a false crucifixion.

The word Brahman refers to Parabrahman or God pervading all the pure awareness. A very little part of the pure awareness in which God has not entered is like the mud used to prepare the pot. The rest of pure awareness pervaded by God is like the pot-maker. The pot is this universe. The Veda says that the pure awareness used for the creation is just like a ray of the sun (*Padosya Visvaa Bhutaani*). Sage Vidyaranya in his famous philosophical book called 'Vedanta Panchadasi' also mentions this same point. The part of the mind or the nervous energy, which is used for the conversion into a dream, is very very little. This spectator-part of the mental energy is huge compared to the mental energy that is converted into the dream. Due to the vast quantitative difference between the spectator energy and the modified energy, the modification is almost nil compared to spectator. Thus, the spectator is real and the modification is almost unreal. This is the concept of Shankara of the unreality of the world. The word 'Mithya', used by Shankara does not mean completely unreal. It means almost unreal. A dream is almost unreal compared to the dreamer. A daydreamer will control the dream like God controlling the universe. A

night-dreamer is controlled by the dream like the soul which is controlled by creation. This difference is made clear through these two examples.

If you see the difference between God and the soul, the word God indicates the Parabrahman or God associated with pure awareness. The word soul means only the pure awareness without Parabrahman. The quantity of pure awareness that is associated with Parabrahman is like the ocean. The quantity of pure awareness which is the soul is like a tiny water drop. The ocean is Mula Prakriti. The soul is the drop of the ocean. Even without the reference to God, there is a lot of quantitative difference between the Mula Prakriti (Ocean) and the soul (drop). Both these are qualitatively same. But once the Mula Prakriti is pervaded by Parabrahman, there will be a qualitative difference also. The ocean and the drop are quantitatively different but are qualitatively similar. Suppose the ocean is illuminated by a lot of energy and the drop is not at all illuminated. Now, the illuminated ocean is different quantitatively as well as qualitatively from the non-illuminated drop. There is no difference between Brahman and Ishwara. Brahman is the non-spectator. Ishwara is the spectator. When you are sitting in the house peacefully you are like Brahman. Suppose you are watching a movie on TV, you are like Ishwara. Brahman and Ishwara are essentially one and the same. The work of watching the creation is the only differential point, which is not an essential difference. Therefore, Ishwara and Jeeva (soul) are qualitatively and quantitatively different. This is the theory of Ramanuja and Madhva. If you take the water item alone [not considering the illumination aspect, given the above example], the ocean and drop are qualitatively one and the same. This is the monism of Shankara. The dualism of Ramanuja and Madhva arises only when the illuminating energy of the ocean and the quantity of water in the ocean are both considered.

The human incarnation is the illuminated drop of water [other souls are non-illuminated drops of water]. The energy that illuminates the ocean as well as the drop is beyond the spatial dimensions. Therefore, from the point of the energy, the quantitative difference between the ocean and the drop disappears. This means that the God present in the universe and the God present in the human incarnation are one and the same; both qualitatively and quantitatively. Due to the unimaginable power of this energy, even the quantitative difference in terms of water between ocean and drop also disappears. Thus the Cosmic Ishwara and Lord Krishna are one and the same qualitatively and quantitatively in terms of God as well as in terms of the pure awareness. Therefore, the entire cosmos is present in the



small body of Krishna. In every aspect the cosmic Ishwara and the human incarnation are exactly one and the same.

### **Common Philosophical Framework**

I repeatedly say that Hinduism and Christianity have the same basic structure of spiritual knowledge. When God comes down as the human incarnation, He is viewed in three ways:

#### **Monism**

Some people view the human incarnation as God in-toto. When the electricity enters the wire it pervades all over the wire. Wherever you touch the wire you will experience the electricity. The Veda says “*Antar Bahischa Tat Sarvam...*”, which means that God pervaded all over the human body and is present inside as well as outside the human body of the human incarnation. This view is called as monism (Advaita) of Shankara. This exactly coincides with the statement of Jesus “I and My Father are one and the same”. The human incarnation is convenient for the sake of human beings. The vision, touch, conversation and co-living are quite possible with the human incarnation. The human body is exactly the similar medium in which the soul of a human being also exists. For any transaction or interaction, a common medium is the best. Trying to see God in the medium of an energetic form is totally unnecessary and is wastage of time and effort. A lot of severe penance has to be done for getting such a divine vision. All you are doing is seeing the same God in another medium called as energy. Is it not wastage of time and effort to try to see a person in a silk shirt, when the same person is appearing before you in a cotton shirt? The person is important and not the shirt. It is like catching a small rat after digging a big hill.

Some people try to imagine God embedded in the pure awareness, which is the finest form of energy. Such form of energy is very very subtle and can be perceived only by imagination. The pure awareness is like the costliest shirt; but it is still only a shirt. Therefore, the time and effort you have concentrated on the meditation to perceive God in this costliest shirt through your mind is the climax of wastage of your time and effort. The penance to see the energetic form and the meditation to imagine God in pure awareness are both unnecessary efforts because you can see the same God in the human body of the human incarnation. Moreover, the human body is very very clear for vision [everyone can see it without difficulty]. The energetic form cannot be seen by the naked eyes. Only by a special energy granted by the Lord, can the eyes can see this energetic form. The pure awareness can only be imagined by the internal eye, which is the

mind. Moreover, touch is not possible in the case of the forms of energy or awareness. Conversation with the form of pure awareness is very much subtle and unclear. The conversation with the energetic form can take place but that is also limited to just a few seconds. The energetic form is highly unstable and is subject to diffusion. The entropy of the energetic form is very low and the spontaneity is towards the increase in entropy. Therefore, a long conversation is not possible with energetic forms. The energetic form appears for a few seconds, grants the boons for the penance of the devotee and disappears immediately by the process of diffusion. Such energetic form is not at all convenient for co-living [living with God]. If you see a human incarnation like Lord Krishna, the devotees could see the Lord for a long time. They could embrace Him for a long time. They could talk with Him for any length of time till their doubts were cleared. They could even hear the sweet songs from the mouth of the Lord. They lived with the Lord closely for years together. Such fortune is unimaginable and thus the human form of God is the best. Only very very few fortunate devotees can recognize God in human form and receive all the benefits fully. Some devotees doubt the Lord in human form due to over logic and loose the golden chance. Therefore, a human being can approach God completely only through the human form. This is stated by Jesus “One can reach My Father only through Me”. Thus very fortunate devotees believe the monism of the wire and the electricity and get the complete benefit.

### **Qualified monism**

The second view is to see God and the human body as separate items. The monism [in accepting the human incarnation as identical with God] gets diluted in this view. This is advantageous since the natural ego and jealousy of humans do not allow the human being to accept a particular human being as God. For acceptance of God in human form, complete eradication of ego and jealousy is needed which is highly impossible. [Therefore it is easier to accept that] God is present in the heart of the human incarnation. The Lord is wrapped by the human body like a chocolate is wrapped by the outer wrapper. The inner Lord is the main component and the external human body is only a minor component. The human body is recognized as part and parcel of the Lord but it is of least importance. One cannot experience the Lord just by seeing or touching the covering sheath. The main component is called as ‘Seshi’ and the minor component is called as ‘Sesha’. This is the philosophy of Ramanuja. Jesus also gave this concept. Jesus said that God is His Father and that He is the beloved Son of the Lord. The Son is always together with the Father and is

not an outsider. The blood of the Father and the Son is one and the same. Thus both are essentially one and the same but God has major importance and the son has minor importance. Whenever Jesus said that He is the Son of God this philosophy appears, which is called as 'Visishta Advaita' or a special type of monism. The Father and His son are physically separate but both are one and the same in essence. The Father is like the ocean and the Son is like a wave. The human beings cannot worship God. For their convenience, a small part of God came down to give the divine experience.

### **Dualism**

The third view is 'Dvaita' or Dualism. This view is given when the ego and jealousy of human beings is at the climax. They cannot accept any human being greater than themselves in any way. God is the Master and the human incarnation is accepted only as His dear servant. The servant is an outsider and has no blood relationship with the Father. God sends His messenger to pass on His message to the earth. Every human being is a servant of God and thus all human beings are spiritually equal. God chooses a particular servant as a messenger on the earth. This choosing of the messenger is only a chance. This philosophy was preached by Madhva. According to it, God never enters any human body and will not come down to earth. Only a little of His power and His grace enter the messenger. Whenever Jesus claimed Himself as the messenger from God, this dualistic philosophy is seen. Islam believes this concept. Mohammed is only a messenger from God. They do not accept the concept of the human incarnation. But they respect the messenger and worship Him as the representative of God. Thus this type of worship started the representative worship.

A representative of God can be any object in the world. Not only the human body but any non-living inert object can also stand as the representative of God. Based on this idea, Persians started worshipping fire as God. Some devotees feel that God is the all-pervading cosmic energy, which is also inert. Some meditate upon God as the all-pervading pure awareness, which is only another special form of energy. Life or awareness is a special form of nervous energy. Some have started worshipping every human being or even every living being as God. Some have expanded the concept to every living and non-living object and thus treated the entire cosmos as God. Scientists believe that the ultimate is only this world. Thus this concept of representative worship finally ended with atheism.

The dualist philosophy has good sides too. Since it denies the human incarnation, false human incarnations are prevented. Otherwise several

preachers have started cheating the public by exploiting this concept. In this way, the dualistic philosophy is no doubt good.

### **Common trunk**

Thus, Christianity and Hinduism have the same structure of philosophy and can be treated as the two branches of the same tree. Only the language, culture, food habits etc., differ in these two religions. But the internal spiritual essence is one and the same. Only these two religions accept the concept of human incarnation and treat the human form as God. I do not understand why there is a quarrel between Hindus and Christians when such a wonderful homogeneity exists. History also showed the mutual love and respect in these two religions as you can see the honour of Jesus in India and the honour of Hindu saints like Swami Vivekananda in Christian countries. No other two religions have such fusion as Christianity and Hinduism. When such homogenous religions quarrel with each other, how can you stop the quarrels between heterogeneous religions. Never was a church attacked in India and never was a Hindu temple attacked in America. Christianity is spreading in India very easily. Similarly, Hinduism is also spreading very fast in Christian countries. Therefore, I wish the fusion of these two religions in the beginning to stand as an example for other religions also to fuse with each other. This will be the first step for Universal Spirituality.

### **Practical Spiritual Effort**

The spiritual message of Jesus and Krishna are always one and the same in every aspect. Jesus always preached about detachment from the blind worldly bonds like bonds with family members. He stated that unless one is prepared to leave parents children, money and even life for His sake, one couldn't be His dearest disciple. He always preached about eradication of ego. Whenever a supernatural act was done by Him, He always claimed that it was due to His Father whose glory was to be propagated. He never claimed doership of any supernatural act. He always preached that His Father alone grants the boons and all the facilities on this earth. Krishna also preached the same concepts in the Gita about detachment (*Nirmamah...*), removal of ego (*Yadahamkaramasritya...*) and sanction of boons by God only (*Mayaiva Vihitan...*). These three aspects are very important steps to achieve the grace of the Lord.

### **Sublimate love**

You love your family members and such love gives you some pleasure in your heart. Therefore, your love is only for your self-satisfaction

and such love is only selfishness. You are overpowered by the emotions of love but you are not analysing by controlling your emotions. If you analyse, you can clearly understand that your love cannot protect either yourself or your family members. Your love is only some loss of your precious nervous energy and valuable time. Except this loss there is no use. By emotion you are becoming weak and losing energy. Why are you doing such a foolish thing again and again? There is no benefit out of such act and there is only a clear loss. But if you divert your love towards God, He will protect and make you as well as your family members, prosper in this world as well as in the upper world. By spending the same quantum of nervous energy towards God, you are getting all unimaginable benefits forever! How wise is this act! By protecting yourself and your family members, you are proving your love towards yourself and your family members. This is the true love. The former is only false love, which involves wastage of energy just out of selfishness. Thus, wise scholars overcome emotions and analyse any point with calm and energetic brain.

The Gita tells us to always apply the brain; to analyse and find out the truth before any action (*Buddhou Saranam...*). Most people do not understand this truth. This is especially clear in the case of parents who blindly love their children with the climax of the emotion, spending their maximum precious nervous energy. The energy is simply wasted without any use for themselves or for their children. I find sometimes, some parents or elders are talking with newborn babies! They talk so many sentences and they know very well that the baby cannot understand even a single word! They waste their nervous and oral energy for such a long time and they feel very great about such a foolish act! Therefore, try to understand My point without any excitement and try to implement My advice. You can experiment with My advice just for a month and then see the tremendous change in your circumstances.

### **Eradicate the ego**

The next item is the eradication of ego. Whenever you are doing some appreciable act, immediately you disown yourself from such act. You surrender all the credit to the Lord even before somebody praises about you for it. If somebody is praising you for such act, you pass on the ownership to the Lord at once. Otherwise, the wine of ego will enter your brain and you will be intoxicated with the ego. You will be transformed into a demon shortly. Some people disown the praise externally but accept the praise in their minds. This is just like actually drinking the wine while negating it orally. In such case also the intoxication of ego is inevitable.

You are thinking that you are the owner or the master of your family. You feel you are the king or the ruler and you think that your family is your kingdom. This is the climax of foolishness and ignorance. You cannot even rule the organs of your body like the heart, kidneys, lungs etc. Even your body is under the control of the Lord alone. How can you control other human beings? Therefore, quit your post of the head of your family. From now onwards you recognise that the Lord is the head of your family. From this moment onwards you feel that you are just a member of your family like any other family member. You belong to the category of 'ruled' and you are not at all the ruler. Now your family and your body are under the control of the divine master. If anything happens to your body or to your family, do not get disturbed because rectification is the responsibility of the Lord who is the owner of your body and the family. Only the owner has to worry about any disturbance. You are not responsible for either the disturbance or its rectification. Let any problem arise, you be calm and peaceful. Even if you are disturbed and feel responsible, you cannot do anything in any case.

Suppose you respond to the problem and try to rectify it, even then, you should feel that you are acting as an instrument or a servant of God to do that work. You must feel that you are assigned to solve that problem by the order of the Lord. When the problem is solved you must pass on the entire credit only to the Lord. As I told you, you can experiment with My advice for a month and see the excellent works of the Lord.

### **Recognize God as the Supreme Controller**

You must always feel that the final granting authority is only the Lord. There is no one or no force other than the Lord, who is capable of accomplishing anything. Everybody and everything acts according to His wish. The Lord is not seen by you. Therefore, you think that somebody is kind enough to help you. Actually the person who helped you, is forced by the Lord to help you. That person is just carrying out the order of the Lord. Even if you scold him, he will not stop helping you. Even if you praise him, he will not help you if there is no sanction from the Lord. A messenger is bringing a signed cheque from the Lord. The Lord is in the house and you are not seeing Him. You only see the messenger and the cheque in his hand. You think that the messenger is very kind in helping you. You praise the messenger. The cheque is handed over in the bank. The bank staff are arranging for the payment of the cheque to you. You are praising the staff thinking that they are very kind to help you. It is the duty of the staff to arrange for encashment of the cheque. They will lose their jobs if they do

not do their duties. They are only working for fear of losing their jobs. Therefore, you must recognise that God is the signatory and that He is the account holder. You must understand that the Lord is paying His cash to you. You must analyse the root cause. The root cause is the cheque. The cheque is valid only when it is signed by the account holder. Therefore, you must recognise the force that makes valid the root cause of sanctioning the boons to you. By such deep analysis alone can you find the Lord as the cause of all causes. Then only will you will become grateful to the Lord and express your gratitude to the correct person who is the Lord alone.

Whenever any favour was granted, Jesus used to praise the Lord immediately and express His gratitude to the Lord. You must thank the Lord for whatever is given to you already. If you are not satisfied with the existing facilities, you will never be satisfied even if the Lord grants any number of additional facilities. If you are already satisfied and feel contented with whatever is given already, the Lord is further pleased to grant further facilities. Therefore, to achieve the grace of the Lord, contentment with the existing circumstances is essential. Therefore, always be satisfied and always be cheerful with whatever you have already. This is the basis for achieving the grace from the Lord in more quantity in the future. You must always express the gratefulness to the Lord for whatever is already granted to you. You should not ask for anything more. When thousands of people came to see Jesus, He just had four pieces of bread in a basket. He did not ask the Lord for more bread. He raised the basket with His hands and praised the Lord for giving those four pieces of bread. Immediately the four were multiplied to thousands. The Gita also says about the necessity of self-satisfaction with the existing things (*Nityatrupto...*). You will be rained with infinite grace of the Lord if you follow My advice. Again I suggest that you experiment with this for a month and then practice in your life.

### **Human Incarnation of God**

All this preaching is practical philosophy, which requires firm faith in the preacher. The preacher should be the correct the person. Only the Lord in human form can be such a correct preacher. If you believe a false preacher or an ignorant person as the true preacher, the results cannot be seen. If you approach the real water and believe it as real water, you can put your finger in it and feel the coldness, which is the correct result. If you put your finger in fire, you cannot feel the coldness because it is not water. Similarly the false preacher gives negative results. If you put your finger in air, which is neither water nor fire, your finger neither feels the coldness

nor is burnt. Similarly an ignorant person acting as a true preacher can give neither the correct result nor a negative result. You will be wasting your time energy with such an ignorant preacher. Therefore, catching the right guide (Sadguru) is the fundamental step. If you mistake the true guide as some ordinary guy, it is your loss again. The Veda says “*Thachet Avedet...*” which means that if you miss the correct preacher in this world in this birth, you are a permanent loser. All those ignorant people who did not recognise Jesus and crucified Him were permanent losers. Similarly, all the ignorant people who did not recognise Lord Krishna lost the spiritual treasure forever.



## HINDUISM AND CHRISTIANITY—STRONG TIES

### External Differences

[December 2, 2005] My dear Christians and Hindus

Jesus Christ came to India and He was honoured by Indians. He wandered all over India and several Indians were attracted to His shrewd preaching given with excellent analysis. He lived up to 85 years of age and was buried in Kashmir with all the spiritual honour. Hindus treated Him as their own preacher. Similarly, Christians honoured Swami Vivekananda and His preaching was appreciated. Christians loved him from the bottom of their hearts. They treated Him as their beloved preacher. No two religions can mix so fast and so homogeneously as Christianity and Hinduism. The reason for this is that the spiritual skeleton of both religions is one and the same. When the skeleton is similar, the flesh and the skin cannot make much difference between two bodies. Any two living beings belonging to the same category [species] may differ by the quantity of flesh and colour of the skin but the skeleton is the same. The common spiritual framework of the two religions is the concept of the human incarnation.

The Gita says “*Manusheem Tanumaasritam*”, which means that God enters a human body. Similarly, the Christian scripture says “God in flesh”. The God who is mentioned in both the religions is one and the same. The flesh may differ qualitatively and quantitatively. The Christian flesh may be richer in proteins and the Hindu flesh may be richer in vitamins. The composition of flesh may differ a little. The Christian skin may be white and the Hindu skin may be black. These differences are only external. Both Christians and Hindus should understand the same concept. Both may have external differences but the internal casual body or Karana Sharira which is called as Atman or soul is one and the same. The gross bodies may differ in flesh and skin. The inner subtle body may also differ due to different proportions of the qualities. But the souls are one and the same. Thus, both of you [Hindus and Christians] should find the homogeneity in the souls of each other. If you cannot appreciate the uniformity at this basic level it self, how can you find the uniformity between Krishna and Jesus?

In both these human incarnations, God is one and the same. In both incarnations, God is surrounded by the casual body, which is the pure

awareness. This casual body is also one and the same in both cases. The difference may be in the subtle and gross bodies. The gross bodies of Jesus and Krishna might differ in colour. The composition of their flesh also may be different. When you compare the subtle bodies of Jesus and Krishna there is a difference. In fact, any subtle body is made of three qualities called Sattvam (good qualities), Rajas (qualities of ego) and Tamas (qualities of ignorance). In fact, all these three are equal in proportions and exist in equilibrium. But the equilibrium appears to have been disturbed. The inequality is only in expression or vision. In the case of Jesus, Sattvam was fully expressed. The other two were hidden. An exactly similar human incarnation in Hinduism is Lord Rama who is the embodiment of all good qualities alone.

A branch in Hinduism called as the Vaishnava cult, worships Lord Vishnu alone as God. Lord Vishnu is representative of Sattvam. Lord Brahma represents Rajas and Lord Shiva represents Tamas. They [The Vaishnavas] do not consider Brahma and Shiva as God. Christianity, Buddhism, Jainism and Islam can be treated similar to the Vaishnava cult. The impression about God in general is that He is the embodiment of all the auspicious and good qualities only. It is easy to love God associated with good qualities. All parents love their sons if they are good. Such love is great. But a greater love is that in which one loves the son having both good and bad qualities. Such an expression of the mixture of the three qualities, is seen in Lord Krishna. The greatest love is that in which one loves the son even though he has only bad qualities. Such an expression of bad qualities is seen in Lord Datta.

### **Bad Qualities in God**

The introduction of a bad quality in God cannot be generally digested by the majority of people. God created this universe. In that case, God alone created all the qualities [good and bad]. God created even Satan. The Gita says that God created all the three qualities (*Ye Chaiva...*). The writer of the story of a movie creates the role of a villain in the story. The producer of the film gives remuneration to the actor who does the role of the villain as well as the hero. The audience will be bored without the role of the villain in the cinema. A person who is eating food is also bored if the food is just sweet and there are no salty and spicy dishes in the food along with the sweet. Day has no meaning without night. Summer is boring without winter. Goodness itself cannot be recognised without the bad. Therefore, the creation of contrast is essential.

If one realises this concept, no hatred or anger can rise in his heart. Anger or hatred is generally towards the bad qualities. If you consider the Lord as the creator and maintainer of the entire universe and if you treat the universe as the body of the cosmic Lord, you have to accept that both bad and good qualities are in the body of the Lord. If you say that the body of the Lord contains only good qualities, then only a little part of the cosmos would have been created and maintained by the Lord because good qualities are very few compared to the bad qualities in this universe. The region occupied by good qualities is very less compared to the region occupied by bad qualities.

There is a difference between the bad qualities in the Lord and the bad qualities in a demon. A demon uses the bad qualities to trouble devotees and good people, which lead to the disturbance of world peace. But the bad qualities in the Lord are used to test hypocritical devotees who boast that they are the topmost devotees. By such hypocrisy, ego develops in them and they fall. To prevent such fall, the Lord conducts tests so that they will realise their true positions. For such tests, bad qualities are utilised. Thus, the bad qualities of the Lord are the means for delivering this spiritual preaching. When a stone falls on you, it is not your fault. But if you jump on the stone [and get injured], you are responsible. Similarly, when a demon comes to you and shows his bad qualities and disturbs you, you are not responsible. But when you go to Lord Datta and want to develop in the spiritual line, you have to be constantly tested and in such occasions, Lord Datta exhibits bad qualities to test your faith in Him. You can find fault with the demon but not with Lord Datta.

When somebody throws a stone on you, you can find fault with him. But when you yourself jump on the stone and break your limbs, you cannot find fault with any body. Lord Datta did not come to you. You have gone to Datta. In fact, when you approach Datta, He threatens you in the beginning itself and tries to throw you out. But you have clinged to Him and constantly pestered Him for salvation. The sages pestered the Lord for salvation. The Lord agreed and gave them the birth of Gopikas in Vrindavanam. He stole their hard earned wealth, which was butter. By this He broke their bond with wealth. For us it appears as if the Lord cheated them and stole their wealth. But if you analyse their previous birth and their request, this act is perfectly justified. In fact, this act is done due to extensive grace of the Lord. The Lord is criticised as a thief and acquired bad name for the sake of the Gopikas. He tolerated all this negative criticism for the sake of the sages [Gopikas]. The Lord had not even a trace of need to steal their wealth.

The Lord attracted their children and played with them, doing a lot of mischief. This cut the bonds of the Gopikas with their children. Again this brings a bad name to the Lord because it appears that the Lord spoiled their children. In fact, the Lord does not spoil anybody. Thus again this act is the extreme grace of the Lord alone. The Lord danced with the Gopikas at midnight without the knowledge of their husbands. This is the climax of sin. The Lord is criticised extensively for this act and is called as the greatest sinner. People blame the Lord for this. In fact, He has no desire even to look at any lady. The Lord is the Infinite Ocean of bliss. He does not require any external object to gain happiness. The Veda says that the Lord has no desire, which is not fulfilled (*Apta Kamah...*). Such a Lord got eternally defamed in this world. Several devotees doubted the divinity of Lord Krishna due to this. Even the greatest devotee like Hanuman criticised Krishna for such an act. The actual reason for the Lord to act in this way is that the Lord broke the bonds of the Gopikas with their husbands. When the bonds with wealth, children and husbands or wives are fully broken, salvation is complete.

For the sake of salvation of the sages, Lord Krishna sacrificed even His name and fame. This shows the unimaginable love of God towards His devotees. Without understanding this background, ignorant people criticise Lord Krishna. Even Lord Jesus patiently suffered all the negative criticism and all sorts of insults to protect His devotees. This shows the divine love of Jesus. Jesus kept silent in the court when He was charged with so many crimes. The silence shows His deep love towards His devotees. Due to such silence alone did the judge order crucifixion. Unless the crucifixion was implemented, He could not have suffered for the sins of His devotees. Thus, the Lord tolerates anything, even things which damage His personality for the sake of His devotees. Due to the crucifixion, devotees misunderstood Jesus and criticised Him as incapable. Here, the firm faith of the devotees was tested.

### **Testing Devotees**

Similarly, Lord Krishna or Datta tests devotees by exhibiting bad qualities. Several devotees misunderstood Krishna for this dance and thus the depth of their faith was exhibited. Lord Datta came as a human incarnation in Punjab by the name Ramlal. Ramlal stayed in a village and attracted all the devotees by His divine knowledge and miracles. When He was finally leaving the village, all the villagers followed Him stating that they could not live without Him. They said that Ramlal was their very life and entire love. Then Ramlal stood for some time and smiled. He asked the

villagers whether they could accept Him as the husband of their wives. Ninety percent of the villagers scolded Him and returned back. Only ten percent accepted the statement of Ramlal and followed Him sincerely. Ramlal was extremely pleased with them and gave them full divine knowledge and assured them that He would protect them always.

The word 'husband' in Sanskrit is translated as 'Bharta' which actually means the maintainer and protector. Ramlal used the word in that sense. But people took the word in another sense and were misled. The ego of the husbands was touched. They boasted of their extreme love for Ramlal and that they could sacrifice anything or anybody for the sake of Lord Ramlal. Ramlal knew exactly the item, which they could never sacrifice—their bond with their wives. Thus, Ramlal exposed the hypocrisy in devotion. He used the word in different sense and tested their faith and sacrifice.

The only protector and maintainer is the Lord. Thus, the Lord is the only husband for all the souls in this world. The difference between a male and female is only in the external gross body. The soul is the same in the gross body of a male or female. Some devotee from USA asked me to analyse the philosophy of Osho. I think that Osho pleads for freedom in the love of even married human beings. He pleads that secret contacts are wrong. He says that even illegal contacts should be frankly spoken out. This concept is wrong in two stages. In the first stage the illegal contact itself is wrong. In the second stage, when the other partner [whose partner has cheated on him or her] comes to know of the illegal contact, the other partner undergoes unimaginable agony. To do a sin is one mistake. To hurt the heart of any human being is another mistake. It is a double sin and such a soul, whether male or female will be punished twice in hell. According to the old ethical scripture of Hinduism, a red-hot copper statue of the person with whom the illegal contact was done is placed before the sinner and he or she will be forced to embrace it.

The attitude differs from one culture to another. The villain stole Helen of Troy. Helen led a family life with the villain. When Helen returned back, she again had a normal family life with the hero. But when Ravana stole Sita, Sita did not even look at Ravana. Therefore, there is a vast difference in the cultures of the East and the West in the root itself. I do not criticise or praise any culture. But even Jesus did not agree to any such illegal contacts of any married human being. He criticised even prostitution. Thus, the field of Pravritti is one and the same in view of God, whether it is East or West. Therefore, this again proves that God is one and the same.

Now the point of Lord Krishna comes for analysis. The field of Nivritti is completely different. As analysed above, the background was completely different. The meaning of the act was totally different. The act was done by the request of the soul. The act means the breakage of bonds and the complete liberation of the soul. The act does not mean any secret dealing to pacify blind lust. The Lord has no trace of such a necessity. The Lord did this act only in Vrindavanam and only in the case of the Gopikas. After leaving the Vrindavanam, He never repeated this with any other soul.

## **DATTA JAYANTI**

### **Creation By Whose Will?**

[December 15, 2005]. A human being cannot do any work just by his will even after long concentration. The same work happens as soon as the Lord wishes just once. This whole universe is created just by His one wish. Faith is will power concentrated for a long time. Will is common in both the Lord and the human being. Will is a characteristic of awareness. This awareness is a common item in both the Lord and the human being. Therefore, will is also a common item in both the Lord and the soul (human being). All these worlds are created just by one wish of the Lord. But even if the soul wishes one crore times [ten million times] in a highly concentrated way called 'faith, even an atom cannot be created. When both are forms of awareness, why is there this vast difference? Just one wish of the Lord appears as the solid [materialized; real to perception] universe to all the souls and even the highly concentrated will of a soul does not appear as a materialized form to other souls. This will of one soul does not even appear as an imagination to other souls. It appears as imagination only to that particular soul, who imagined so.

In one house the light bulb does not glow in spite of putting on the switch several times. But in another house, the bulb glows when just once its switch is put on. In both the houses, same switches, same wires and same bulbs exist. But, the difference is that in the first house, there is no electricity. In the second house, there is electricity. Similarly in the awareness of the soul, God (Parabrahman) does not exist. In the awareness of the Lord, God exists. This awareness is called as Brahman, because awareness, which is the first creation of God, is the greatest among all the items of creation. Brahman means anything that is the greatest in a category of items. The word Parabrahman means God or Creator, who is beyond Brahman. Creation takes place only due to the power of God. Mere awareness has no such power to create this universe. This awareness is the will or imagination of God. The universe always appears as an imagination to God and is an ocean of awareness. The soul is a drop in it. The power of the ocean is far greater than the power of the drop. Due to this reason, the universe appears as a materialized solid universe to the soul.

This whole universe is again just a drop in the awareness created by God in the beginning, which is called as 'Mula Prakriti' or 'Maha Maya'. God does not exist in the universe. Therefore, this universe becomes a scene to the Spectator-God. The scene must be different from the spectator. The 'Mula Prakriti' into which God entered and pervaded is called as the Lord (Ishwara). This Lord is the Spectator and the universe is the scene. Thus, both the scene and the outer cover of Brahman are only forms of awareness. The soul is also a form of awareness. The soul-universe-Spectator become greater and greater in that order. God is neither in the universe and nor in the soul. Therefore, both these have no power of creation. Spectatorship is the characteristic of the awareness. Therefore, even the soul is a spectator. However, the soul can see its own imaginary world as an imagination while it sees the universe as a reality. It cannot see this universe as an imagination. But for the Lord, this universe, including all the souls, is an imagination. The Lord knows and sees everything in the universe. But the soul sees and knows only a little in the universe. Thus the spectatorship also differs in both cases. The soul can see and know everything, only of its own imaginary world.

Even though the universe is entirely awareness, a part of it becomes spectator [remains as awareness] in the form of souls and another part becomes inert, which does not see or know anything [material creation]. This difference took place only by the will of the Lord. Therefore, a soul cannot throw away this difference created by the Lord and cannot treat both as one and the same awareness. The soul cannot say that the whole universe has spectatorship [since it is awareness]. Some claim that they have realized the entire universe as a single awareness, which is totally against their own experience. The experience of difference is the will of the Lord and so they behave differently with different items in creation for all practical purposes. No scholar talks with a stone! A stone cannot preach to you and remove your ignorance for all practical purposes. Even the Lord views both the soul and inert matter differently as per the status of each, but He views both as His imagination. The soul cannot see both as his imagination but the soul also views both differently like the Lord. If you refer to the external form of the Lord only, which is awareness, then both the external form of Lord and the entire soul are one and the same. The difference is that the Lord is God embraced by [surrounded by] awareness, where as the soul is mere awareness. The Lord is the wire with electric current, where as the soul is the wire without electric current.

Therefore, the soul cannot achieve anything in this world just by faith. Its external actions may achieve something in this world but not its mere



internal will. Even the external action becomes sometimes valid, because the field of its action is the world, which is without God. Some say that everything is possible by self-confidence or faith. But this statement is laudable only as long as it is not analysed! The wire without electric current cannot create even a ray of light in the bulb. People believe that self-faith can achieve anything and therefore, they conclude that the self itself is the Lord. Only for the Lord is anything possible. If a soul wishes to make everything possible, the only way is to catch the Lord and please Him. 'Self-Faith' means the faith that is concentrated on the Lord, who came down as 'self' or a human being. For the sake of the convenience of the soul to achieve such goal, the Lord comes down as a soul. Faith in such a Soul, and believing in that Soul being the Lord, is called as 'Self-Faith'. All the power of God is present in the human incarnation, because God and His power are beyond spatial dimensions.

The soul can change anything just by its will in its own imaginary world only and not in this physical world. It can change a stone into Lord Krishna in its imaginary world. But the soul cannot change a stone into Lord Krishna in the actual world. Even if you believe that fire is water and put your finger in it, it will still burn you and not cool you. Therefore, before you believe, you must analyse and find out the truth in the object. You must identify real water and only then believe it to be water. Then if you put your hand in it, you can feel its coolness. So, just by your faith, everything in this world cannot become God. Even if you believe yourself to be God and utter the same crores of times, you cannot become God. First you must analyse and identify God in human form and then believe Him. Such faith is a wise faith. Otherwise your faith is only blind faith. For the former, good results and for the latter bad results are inevitable. Hence for the identification of God, analytical knowledge is the first and foremost requisite.

This whole universe is created by the Lord, who is the 'Holy Awareness' or Para Shakti. The most subtle and finest form of energy is awareness. The gross forms of the energy like light, heat etc, are inert energies. Matter is the 'solidified' form of energy. Thus the whole creation is a form of energy according to both the ancient and modern scholars. Awareness is a form of energy and matter is also a form of energy, according to modern scientists. Therefore, there is no contradiction in stating that this whole world is a form of awareness. The homogeneous single phase of this world is energy, but his concept is only science and not spiritual knowledge. A scientist, who finds such homogeneity cannot be a philosopher. The homogeneity in this universe in the context of philosophy

is the perception of God everywhere in this world. The Unity or Oneness indicates God as per the Veda. The oneness here means the One God. Such a vision is the ninth step in devotion, which is madness as seen in the case of a topmost devotees like Radha. In such a state, the devotee leaves even all his duties as per Gita (*Naishkarmya Siddhim...*).

## **Samnyasa**

Samnyasa or renunciation is the only way to please the Lord as per the Gita (*Samnyasena Adhi Gachchhati*). Samnyasa does not mean wearing orange coloured dress [monastic robe] and carrying a stick. ‘Sam’ means completely. ‘Nyasa’ means both attachment and detachment. Therefore samnyasa means, attachment to God and detachment from the world. The world means both qualities and the deeds caused by qualities. Both attachment and detachment must take place simultaneously. Each one is a cause for the other. Unless the detachment from world is completed one cannot get attached to God. Similarly, unless one attaches to God, one cannot detach himself from the world. Both should be simultaneous as you see by both eyes simultaneously. Those who cannot resist the world should detach from the world. Such detachment is external as well as internal. ‘Dama’ is external detachment, which is like not going to cinema theatre which is outside your home. ‘Sama’ is internal detachment, which is like resisting watching the cinema on the television at home.

The old feelings in ‘chittam’ (storing capacity of mind) appear on the screen of the mind as a cinema. Resisting the mental activity through senses is Yoga as told by Patanjali (*Chittavritii Nirodhah*). If you resist seeing, hearing etc., the entry of external poison to the mind is stopped. But the poison was already precipitated in your chittam since several births. Thus the mental activity (Chitta Vritti) is both external as well as internal. This activity is called as ‘Sphota’. According to Sanskrit grammar, chittam has two meanings. One is the addition of poison from outside (Samjnanam) and other is digestion of already existing poison (Smaranam). The poison is the bundle of worldly matters. Resistance of mental activity is to be done by the soul, which can be affected by the poison. But a scholar (Jnani) does not resist this poison. He can digest the poison and so even takes it from outside. Both these activities are done by the subtle body (Sukshma Shareeram), which is made of qualities or mind. The gross body (Sthula Shareeram) is a composite of the senses, which do actions initiated by qualities.

## **Knower of Atman**

A 'Jnani' separates himself [by analysis] from these two bodies and enters the third, causal body (Karana Shareeram), which is pure awareness. He will not cross the boundaries of this third body, which is also called as Atman. Such a scholar is called Sthita Prajna. 'Prajna' means pure awareness. 'Sthita' means the person who has limited himself to pure awareness. Since he takes the decision of himself to be Atman, 'Buddhi' (intelligence) also becomes the pure awareness. Since he decides the meaning of 'I' as pure awareness, the 'Ahankara' [I-sense or ego] also becomes pure awareness. You must note that Prajna also means Buddhi. The remaining two internal items (Antahkaranams) are Chittam which is the C.D. or cassette of precipitated feelings and 'Manas' (mind) which is the internal screen.

The internal T.V. show goes on and the spectator (Atman) sees and enjoys the show. His gross body is his own house, which is the cinema theatre. The whole show is the subtle body and the causal body is the spectator. The spectator has no link with the T.V. show and is only entertained. The spectator is not disturbed by the show and is only entertained. The spectator is not disturbed by the show and is called 'Gunateeta' by Gita (*Guna Guneshu Vartante...*). This T.V. show initiates the senses of the gross body, which do deeds according to the qualities of show. The Atman or spectator (I) is also separated from the gross body and so is not linked to the deeds and the qualities. The soul [Atman] is detached from qualities, deeds and their corresponding results. This does not mean that he does not receive the results of his deeds. The subtle and gross bodies did the deeds and so they enjoy the results. But this soul, which is detached from these two bodies, is a spectator of such enjoyment of the enjoyer. The soul is not the enjoyer since it is not the doer of the deeds. The wheel that constitutes the deeds and their corresponding results, (Karma Chakra) is also not affected, since is related to the person's subtle and gross bodies only and not to his causal body or the Atman. The subtle and gross bodies are the 'doer' and 'enjoyer', constituting a show for the entertainment of the causal body, which is just a spectator. Since the subtle body is also made of awareness, it enjoys the results through its gross body. But an ordinary human being identifies himself with the subtle body and gross body, considering them as 'I' and therefore becomes the doer and enjoyer. But the scholar fixes his 'I' to the causal body alone and de-links himself from doership and enjoyership.

There are two vessels containing vibrated water. Both the vessels undergo stress due to the water vibrations. The vessel is the gross body and water-vibrations are the subtle body. An ignorant fellow identifies himself with the vessel and the water vibrations and so is vibrated [he feels that he is being vibrated] and undergoes stress. But the scholar identifies himself only with the water and not with the vibrations or the vessel. He is not vibrated and has no stress. He goes on enjoying the vibrations and the stress. Even if he does a sin, he goes to hell and enjoys the punishment there. The punishment is received by his subtle and gross bodies and he, as Atman, observes the enjoyment of the punishment and gets entertainment. Ramana Maharshi got a boil [tumor] on the body due to some deed. But he confined himself to the soul and so was not the doer of that deed. When the boil was operated upon by the doctor, He observed it and His subtle body enjoyed the pain [he was operated upon without anesthesia]. But he, as Atman was entertained in the operation. When the Gita says “*Atmavantama na Karmani*”, it means the Jnani enjoys the results of deeds but he is detached from such enjoyment.

“*Avashyamanu bhoktavyam.... Kalpakoti Shataih*” means that one has to undergo the results of his deeds even after millions of births with interest. The doer can never escape the enjoyment of results. But in the case of a deserving devotee, the Lord comes down as a human incarnation and enjoys his results [undergoes suffering on behalf of the devotee]. Except this way, the doer has to enjoy his own results. But in the case of a deserving devotee, the Lord comes down as a human incarnation and enjoys his results. Except this way, the doer has to undergo the results. But in that path, the devotee should not aspire for such unjust punishment of the Lord and should resist it, if he comes to know of it. The Lord is called ‘Datta’ for this very reason, since He donates Himself for the sake of His devotee. When Datta enjoys such results, He also behaves like a Yogi. It means, that He confines Himself to the soul and His subtle and gross bodies undergo the punishments. Therefore, a Yogi is just like the Lord in this aspect of spectatorship. The Lord has the power of creation of the world while the Yogi does not. But this difference is irrelevant during the aspect of spectatorship. Therefore, this ‘Advaita’ (state of oneness; monism) state of a liberated soul and the Lord, which was proposed by Shankara is meaningful.

This whole universe is the gross body of the Lord and ‘Hiranya Garbha’ is the subtle body of the Lord. Hiranya Garbha means the composite form of all the souls. Now, in the gross and subtle bodies of the Lord also, a number of reactions and changes are going on like a cinema.

The ‘Maha Maya’ is the Atman or the causal body of the Lord, which is only a spectator. He confines himself to this Atman and sees the show in His subtle and gross bodies.

The path of Karma [wordly action or desire-motivated action] has no salvation because the soul is not detached from subtle and gross bodies (*Bhunjanam Vaa—Gita*). He cannot entertain himself by confining to his Atman and so he resists bad qualities and bad deeds. He is very alert about good deeds and always tries to enjoy the pleasures of heaven. But he often comes back to this world, where good and bad are mixed. He is always exposed to the risk of falling in a trap of bad qualities and sins here. He is always afraid of that and has no independence. But in the path of Jnana or knowledge, the scholar is fearless and fully independent. He is beyond both good and bad. Both give entertainment to him equally like sweet and hot items in a meal. This soul has Jnana [knowledge] of Atman, has ‘Rasa’ [love] of the entertainment and ‘Ananda’ [happiness] of the enjoyment of both good and bad equally. The Veda says that such a liberated soul is characterised by these three qualities. The Lord as Rama, killed Vali and as Krishna, He enjoyed the result of that sin. But the doer and the enjoyer were only His subtle and gross bodies. They are and not the Lord, who was only confined to the Atman as a spectator. Lord Krishna could see the show at the end in which His own sons and grandsons were killed and He was entertained by the show. When Arjuna could not kill his grandfather, because he identified himself with his subtle and gross bodies, the Lord taught him ‘Jnana Yoga’ by which Arjuna confined himself to his soul and killed his grandfather and went to hell. But he was the spectator in killing and also while enjoying the sin in hell.

Jains [followers of Mahavir Jain] say that Krishna also went to hell, since He was responsible for such a cruel war. Even if that were correct, the Lord would have enjoyed hell as a spectator! Therefore, such a remark on the Lord does not affect Him at all. Shankara taught about the Atman, which is the causal body in the view of ordinary human beings. When His own case comes, God exists in Him beyond even the Atman and so God is called as the Maha Karana or the Cause of the causal body. When He said that He is Shiva, this word Shiva refers to God and He confined Himself only to God, just like the Yogi confines himself to Atman. The word Shiva means auspicious and so can refer to the Atman in the case of the Yogi. The Veda says “*Ubhe Punya Pape Vidhuya....*”, which means that the Yogi transcends both good and bad and becomes equal to God. The Gita also says the same “*Ubhe Sukruta Dushkrute*”.

## **Detachment From Desire**

When the soul is de-linked from subtle and gross bodies, naturally all the bonds related to both these bodies like wealth, wife, children etc., are also dropped off, just like the branches, leaves, flowers etc. get dried as soon as the root of the tree is cut. One should detach even from the aim [desire] of the deed. Only then is the detachment from the subtle body completed (*Anasritah...., Maa Karma Phala Hetuh....,—Gita*). Shankara enjoyed the wives of the dead king Amaraka by entering the king's dead body, through His own subtle body. Goddess Saraswati raised this objection, to Shankara climbing the throne of 'Sarvajna'. [Her objection was that in order to ascend the throne of Omniscience (Sarvajna), one had to be totally pure. By enjoying the queens of the dead king, Shankara was not completely pure, in Her opinion]. Shankara answered that that deed was not linked to Him because He never aspired for the deed. It was an incidental situation in which, he was forced to do so. In fact He was forced to do so by Goddess Saraswati herself in a debate [Goddess Saraswati, incarnated as Bharati, the wife of Mandana Mishra, and challenged Shankara in debate on the topic of sex. Shankara, being a monk, had no first hand experience in this matter. He therefore, used superpowers to enter the body of the king and get that experience from the king's wives]. Therefore, in that deed His soul was completely de-linked from the subtle body because even the Samkalpa (aim of the deed) did not exist.

Similarly Lord Krishna did not get any sin in dancing with the Gopikas, because the Gopikas were [reborn] sages, who had aspired for such an action by which they wanted to cut all their family bonds for their complete salvation. The Lord never aimed for such an action and there was no necessity for such action in His case. Thus He was completely de-linked with His subtle body and became only the Spectator. Similarly, sage Vyasa gave birth to children through the wives of his brothers on the order of his mother, Satyavati [since that was the only way to protect the future of their dynasty]. In this case, Vyasa never had any desire for those ladies. Therefore, he was de-linked from the subtle body and hence did not get any sin. The Gita says that the analysis of karma (deed) is very very complicated (*Gahana Karmano Gatih*).

A famous saint, who is the head of a mission (Peetham) was blamed for having contacts with an unchaste lady. A sanyasi does not cut his bond with hunger, thirst, sleep and sexual desire. If he cuts bonds with these, he becomes an Avadhuta, which is the highest stage. Therefore, a sanyasi eats, drinks, sleeps and desires for sex. But he does not marry a lady who can

provide all these facilities. If he marries, a family will be formed, which becomes an obstacle for spiritual work. Therefore, he needs the help of the public for these facilities. He gets food and drink from others houses and can sleep too in others houses or in a muth (a monastery or temple-like residence). But he cannot aspire for others' wives or unmarried ladies for his sexual desire. One way is the periodical leakage of sperm during sleep and in this case it is not a sin. Alternatively, the desire for sex can be pacified with the help of an unchaste lady. Such a facility was accommodated in the ancient system, which provided the system of prostitutes (veshya avastha). The prostitution system was very much hygienic and such control is present even now in very high-class hotels. The pacification of sex is just a biological need like hunger, thirst etc.

Scholars equate the discharge of sperm to the discharge of urine or excretory matter. You may argue that it is better to become a householder for this purpose. But the householder loses almost all his time and energy in the bonds with his children, who are the consequence of the householder's life. Therefore, in view of the higher goal, this alternative is not correct. Therefore, you should not find fault with the sanyasi who pacifies his biological need in very short time, without any negative consequence. Neither is that act wrong nor is using the unchaste lady for that purpose wrong. It becomes wrong only when a chaste married lady or an unmarried girl is involved. The saint who was blamed was very famous and did a lot of spiritual work for the benefit of the world. I immediately quoted a big politician who behaved in the same way and was highly respected as a great leader of the country. I supported him too because he sacrificed all his time and energy for the welfare of the country. A family for him would have hindered his work. In the interest of a greater goal, such an act is not a sin.

But again you quote Lord Krishna who danced with chaste married ladies in Vrindavanam. That is a completely special case. Those ladies were sages [in their past births] and Krishna was the Lord. The sages had requested the Lord in the previous birth to cut all their family bonds and attract them towards Him. The Lord accepted and gave the boon of salvation to them. Such a background cannot exist in any other case. Moreover, the Lord did not repeat such an act with anybody else after leaving Vrindavanam. The Lord did not return back to Vrindavanam even once to do the same act again, because the sages already achieved salvation. Therefore, you cannot bring any case to compare with this special divine case. If it were some other case, the fellow would repeat the same act else where or at least return back to repeat the same act. Therefore, the case of

Lord Krishna and the Gopikas cannot be generalised and the philosophy of Osho cannot be accepted. He generalised a special case for everybody.

### **Avidya and Maya**

For a soul, this world is real and is called as Maya or Vikshepa. The world is the imagination of the Lord but it is real for all the souls. The world is not the imagination of the soul. The imagination of the soul is a dream, which is called as avidya or avaranam. Vikshepa and avaranam are both made of ignorance. But the former ignorance is only apparent and the Lord has full awareness during the ignorance. It is called as 'Saatvika Maya' which means an ignorance illuminated with knowledge. It is just like the daydream of a dreamer, who is in a fully awakened state. The avaranam has no knowledge and is just deep ignorance. It is like a night-dream. The Lord is the daydreamer and soul is night-dreamer. The Lord controls His dream while the soul is controlled by the dream of this world. The soul can destroy its avidya but can never destroy Maya. Avidya is the imagination or feeling of the soul and can disappear by knowledge. But Maya is the materialised world for the soul and can never disappear. The soul is pure awareness and is called as atman or the causal body. The gross body is made of five elements. Both these bodies are part of Maya and can never be destroyed by the soul. The pure awareness is eternal. The five elements of the gross body are also eternal. The subtle body, which is made of qualities or feelings or imaginations of the soul, can be destroyed by the soul through knowledge. The subtle body is made of the ignorance of the soul and can be destroyed by the scholar. After death this subtle body is what goes to the other worlds. For a liberated soul, since the subtle body is destroyed, he does not go to the other worlds. The causal body and the gross body merge in the cosmos here it self as said by the Veda (*Ihaiva Pranah...*). In the case of the human incarnation too, the same thing happens but the fourth item, the Lord, is left over. The Advaita philosophers should note this difference between Maya and avidya. Shankara clearly told that the Avaranam disappears by knowledge but not Vikshepa.

The word Brahman stands for the Maha Maya or Mula Prakriti which is the infinite ocean of pure awareness that generates, rules and dissolves the world at the end. These three actions are done by the power of God alone, who is embedded in Maha Maya. The three letters A, U and M, which when put together is called as AUM, indicate these three actions. The fourth letter (Turiya) is the silence which represents God, who is beyond even logic and imagination. Therefore, the sound AUM stands only for Maha Maya of Brahman and not for God. But if you recognise the



fourth letter, which is silence, then it represents Maha Maya along with God. This is the essence of the Mandukya Upanishad.

### **Service Without Aspiration**

The highest stage is not to aspire for anything from the Lord. The Lord does every thing according to His judgement and your deeds. When you desire something, it cannot bring any reaction in the Lord. Some devotees cry with a very loud voice and do several actions for help from the Lord. The crying too will not bring any trace of reaction in the Lord. Draupadi cried for help from the Lord. The Lord did not respond because of her cries. Draupadi had torn her sari to apply a bandage to the finger of the Lord when it was cut. It was this deed that made the Lord to help her in her time of need. The Lord would have helped her even without her cries. The Lord was watching the situation and was ready for the correct moment to act. The point of merit in the cry of Draupadi was that she believed Lord Krishna to be omnipresent and did not confine the Lord to His limited body. Therefore, she cried in the court itself, even though the Lord was in a far away place. Devotion without any aspiration is the best. The next middle level devotion is to believe that the Lord is omnipresent and pray at any place. The lower level of devotion is to try to inform the human incarnation personally. This is an insult to the Lord because you do not believe the Lord in human form is at least omnipresent. If you think that the Lord is not omnipresent how can He help you as omnipotent?

The devotees who have firm faith in Me as the human incarnation often phone Me and submit their requests for protection. I advise them not to do so. By telephoning, they are limiting Me to this human body only and thus I cannot become omnipresent. If I am not omnipresent, I cannot be omnipotent to help them. Above all this, the main point is whether the devotee requests for anything or not. The protection from the Lord comes only based on the selfless service offered by him to the Lord without aspiring for any fruit in return. When such service is absent, the Lord cannot do any help merely based on their requests or prayers and crying. Therefore, there is no need of prayer or request or crying to the Lord if selfless service is absent. There is also no need of prayer, request or crying to the Lord if selfless service is present. Therefore, a devotee should always concentrate on the selfless service to the Lord without aspiring for any fruit in return and the prayer should be only in the praise of the Lord and not for asking any boon or protection because even if you ask, there is not even a trace of use.

One should be very careful in doing selfless service to the Lord. The service to the Lord may some times be only personal service of the Lord. It may not be the service for the welfare of the world. The service of Hanuman to Lord Rama was always personal service. The whole Ramayana was only the personal affair of Lord Rama. The fight with Ravana, jumping over the sea, bringing the Sanjeevi Mountain etc., were only for the personal service of Lord Rama either to help his wife Sita or to help his brother Lakshmana. In fact, Rama told Ravana on the first day of the war, that He would excuse Ravana if Sita were returned back. This means that if Sita was returned, Rama would not kill the evil Ravana and then the welfare of the world could not be protected. From this, it looks as if Rama was very selfish and that He did not care for the welfare of the world. But Hanuman never misunderstood Rama at any point in Ramayana. Whether the service was for the welfare of this world or for the welfare of the family of Rama, Hanuman did his service. The only aim of the service of Hanuman was to please Lord Rama.

You cannot analyse the attitude of the Lord in human form. When Rama neglected the welfare of the world for the sake of the happiness of Sita, there is a lot of hidden truth. You could not recognize even Rama as the Lord. How can you recognize even Sita? When the Lord came covered by a thick sheath of ignorance, He designed His associated roles also in the same manner. Sita was Sri Maha Lakshmi who is the top most devotee of the Lord. The Lord meant that the entire world couldn't be equal to a devotee like Sita. Such a divine meaning cannot be captured by your intelligence because you could not analyse and find out the divinity in Rama or Sita. Rama told Lakshmana that He would destroy the entire creation if Sita is not found. This again indicates the same hidden divine truth. Externally it appears as if Rama is just a blind lover of His wife. Similarly when Lakshmana became unconscious, Rama said that He did not need Sita any more and was prepared to commit suicide. Again this appears as if Rama was a blind lover of His brother, whom Rama placed even above Sita. Lakshmana was an incarnation of Adishesha who was also hidden in a very thick cover of ignorance. Adishesha was the topper among the topmost devotees. The Lord loved Adishesha even more than His life.

These hidden divine truths reveal the divine love of the Lord towards His top devotees. But externally it shows the blind love of a human being towards His family members. Hanuman did so much service to Lord Rama. Rama rewarded every monkey at the end but did not give any reward to Hanuman. It appears as if Rama was very ungrateful to His best helper. Even Sita misunderstood Rama in this way and presented Hanuman with

her chain of pearls. Hanuman cut the pearls with His teeth and threw it away. This again shows that Hanuman had no manners. But there are hidden truths in this scene. Lord Rama gave the highest post of the future Creator to Hanuman and that was not known to anybody. Hanuman preached by that act that the Lord does not exist in inert objects [like pearls]. He proved that the Lord exists only in a living being and showed Rama in His chest. Hanuman exposed the divine knowledge by such action. Thus, everywhere you will get misled and the Lord will test you. Without burning in the fire, gold cannot attain its original shine. Without the examination no student gets the degree. Therefore, the faith in the Lord should be above logic. Logic should be used only to recognise the Lord and should not be used once the Lord is recognised. You should use the torchlight till you reach the house, but once you reach the house, the torch light should be put off.

### **Recognition of the Lord**

The Lord is recognised by the special infinite divine knowledge, which is followed by love and bliss. Hanuman is recognised by the tail, but every possessor of a tail is not Hanuman. Even an animal has tail. Similarly, divine knowledge is followed by love and bliss. But love and bliss need not show the presence of divine knowledge. Loving a girl and bliss from wine do not have divine knowledge. Divine knowledge gives love and bliss provided you deserve the knowledge by having the capacity to digest the truth. The divine knowledge must be true. Sometimes the knowledge of God may be false [you may get false information about God] which may also generate love and bliss in you. Exploiting your selfishness, false preachers give 'divine' knowledge, which is not true, but it may give you love and bliss. Therefore, if you are ignorant and cannot understand your eternal welfare in long range, false divine knowledge also gives you love and bliss. A sweet may give immediate love and bliss to a child who is ill. But it harms the child in the long run. A sour medicine may create grief and repulsion in a child, but it gives welfare in long run. But for an older wise man, who is ill, the sweet gives grief and the sour medicine gives love and bliss. Therefore, divine knowledge gives love and bliss only to a person who can discriminate between the truth and falsity by logic. Therefore, the deservingness for knowledge (Jnana Yoga Adhikara) is also needed. The possession of the divine knowledge, love and bliss is proved only when you receive them from the Sadguru. Unless you experience them, there is no proof of the possession of these three by the other side. Unless you receive and experience the heat, the fire cannot prove its possession of heat.

Therefore, the Lord is called as Datta. Datta means the donor of these three qualities to the devotees. Only by this donation, does the Lord prove Himself to be the Possessor of these three qualities. Therefore, Datta can only be the Lord or Parabrahman. The word Parabrahman indicates that He is the Possessor of these three qualities. The word Datta indicates that He proves His possession by the donation of these qualities to the devotees. This means that unless the Lord makes you experience Him, He cannot be the Lord, provided you are a person who is deserving enough to receive the true divine knowledge and to understand it. The fire may give you the heat but if a thick sheath of insulating material covers you, you cannot experience the heat. You will blame the fire and say that the fire does not possess the heat. When all other persons are receiving heat and if you alone are not receiving the heat, you should find fault with yourself and detect the thick sheath of insulating ignorance that covers yourself. When all the people are receiving love and bliss from the divine knowledge of the Lord, if you alone are not receiving the love and bliss, you should not blame the Lord without detecting your own cover of ignorance.

### **Master of World, Family, Body and Soul**

The Lord is the Master of this world, your family, your body and your Self. You are the pure awareness (causal body) if you are a scholar and you are the waves of the awareness (qualities) or the subtle body if you are ignorant. In any case you are just a part of your composite body, which consists of all the three bodies. Thus you are in your body. Your body is in your family and your family is in this world. The Lord being the Master of this world, He is the Master of your self, your body and your family. You cannot control yourself or your body or your family or anybody in this universe. Indra became shocked like an inert stone when he was stared at by Lord Shiva. In that state his pure awareness was like an inert stone and he had no feeling at all. What does this mean? The Lord controlled the causal body and the subtle body of even Indra [king of gods and angels]. After all, what are you before Indra? Certainly you (causal body or subtle body or both) are controlled by the Lord. The hand and the total gross body of Indra became stand still by the sight of Lord Shiva. This happened when Indra tried to hit Lord Shiva who was in the disguise of Avadhuta. This means that every part of the gross body is also under the control of the Lord.

The Pandavas were great heroes. But they could not protect their wife when she was unclothed by force in a full courtroom. This means you cannot protect anybody in your family. The parents of Markandeya could

not protect him from death. In both these cases only the Lord protected the devotees. Duryodhana could not control his grandfather Bhishma and his friend Karna. Bhishma gave the secret of his death to the Pandavas, which was against the will of Duryodhana. Karna gave a boon to his mother that he would not kill any of the Pandava brothers except Arjuna. This boon was against the will of Duryodhana. Therefore, his own kith and kin went against his will and thus he could not control his own family members or friends. Arjuna could not defeat the hunters who stole away the wives of the Yadavas right before of his eyes. The Pandavas could not defeat Saindhaya even though they fought with him for a whole day. All these examples show that you cannot control anybody in your family or anybody in the world. This proves clearly that you are not the controller of anybody or anything including your self. You must always remember that you are always a zero and never a hero. You must surrender to the Lord in every step and in every fraction of a second, meditating upon the Lord as the Master of the world, as the Master of your family, as the Master of your body and as the Master of yourself. In a nutshell, you must understand that the Lord is the Master of everything and everybody including your self and surrender to Him completely as said in Gita “*Tameva Saranam Gachcha Sarvabhavena Bharata*”, which means that you should surrender only to the Lord by all means. On this auspicious day, I give these five Mantras to all of you to chant every minute with full realisation of their meanings. These are:

- Om Jagadishwaraya (Master of the world) Namah.
- Om Kutumbeshwaraya (Master of the Family) Namah.
- Om Deheshwaraya (Master of the Body) Namah.
- Om Atmeshwaraya (Master of Self) Namah.
- Om Sarveshwaraya (Master of Everything and Everybody in this world) Namah.

These five Mantras will sweep away the dust of ego from your self. These five mantras act like the bomb to smash the precipitated hill of ego from several previous births. Kala Bhairava, the main practical assistant of the Lord has a broomstick in one hand and a vessel of fire (bomb) in the other hand. They indicate the sweeping of the temporary day-to-day ego and smashing of precipitated ego-hill that has formed from several millions of births.

## **Mixture of Reality and Imagination**

This world is a mixture of reality and imagination. Any drama is also similarly a mixture of reality and imagination. The stage, dress and actors are real. But the dialogues, feelings and corresponding actions are imaginary. Similarly, the human beings and this inert world are real. But the bonds and feelings and the corresponding deeds are imaginary and arise out of ignorance (avidya) of the human being. All the human beings and all the inert things in this world are real and form the Maya. Of course Maya is the imagination of the Lord. Maya is not the imagination of the soul. Therefore, you should not try to remove Maya, which is impossible. You cannot destroy or remove the stage, dress and the actors from the drama, which are real. But you can get rid of the dialogues, feelings and actions in the drama. But here also you cannot really get rid of them either because you are forced by the director of the drama to act. Therefore, you have to put on the dress of the role. You have to speak the dialogues and express the corresponding feelings, for which you are dutybound in the drama. The only possibility is that you can keep yourself detached from the role, from the dialogues and from the feelings. You can act while remaining detached and you cannot be stopped for your detachment. You look like an attached actor for all external purposes and for the audience. Therefore, you are not disturbed by the drama and yet you can be the best actor. The attached actor undergoes tension and gets disturbed by the drama. Both look similar in their action externally but they differ a lot internally as said in Gita (*Saktah Karmnyavidvansah...*). You will be acting as if you believe the bonds in the drama as real.

You will weep or smile for your dramatic relations in the drama according to the context. Everybody will think that you are under the illusion of the drama. You behave as if you believe the drama as a reality. But internally you are fully detached from the dramatic bonds. Your love, anger, hatred etc., towards dramatic bonds look real for others but you thoroughly know that those bonds are fully unreal and illusory. It is diplomacy. Your detachment should be kept secret and should be known only to yourself. If you open the secret, your ignorant relations feel hurt. It is not wise to hurt anybody when you can solve the problem without hurting anybody. When Vasudeva, the father of Krishna died, Lord Krishna wept too much. It was His over action. The sage Narada asked Krishna secretly about His weeping and Krishna told Narada that He over acted in the situation to satisfy the relatives. In the end, when His sons and grandsons were killed in the mutual fight, He did not express any feeling

because there was no relative leftover, whom He had to satisfy by superficial action. Thus, a scholar (Jnani) or the human incarnation acts in his role allotted in this drama but He will always be aware about himself, knowing himself to be the actor of the role and not the role itself.

An ordinary human being forgets that he is an actor and identifies himself with the role, believing the dramatic bonds to be real bonds and gets disturbed throughout the drama. Such an ignorant actor continues in the disturbance even after the drama. Similarly the ignorant soul continues in the illusion even after death and does not get liberation. In course of time such an ignorant actor forgets himself every time and always continues in the illusion of his roles every day. The wise actor also continues in the roles every day but is never affected by the roles, since he is always aware of himself as an actor only. If you examine the dream of a human being, the whole dream-drama is only his imagination. Therefore, such a dreamer remains only as a spectator and is not involved as an actor in the drama. But in the case of the world drama, an ignorant soul is always involved as a role and cannot be the spectator because he forgets himself to be the actor. In the world drama, a scholar is also always involved as a role but he becomes the role as well as the spectator of the whole drama because he is aware of himself. Thus, the Lord and the scholar become equal as far as the acting in the drama is concerned.

The Lord in the human form may be the Creator, Ruler and Destroyer of the world but this point is irrelevant as far as the acting and spectatorship are concerned. Even the owner and director of the drama is equal to an actor as far as the acting in the drama is analysed. When the Producer and Director of the world-drama also acts in a role in the drama, he is called as the human incarnation. When you are acting in the drama, you may consider all the dramatic bonds as imaginary and unreal. But your bond with the Producer as employer-employee relationship, is always real. Therefore, you cannot treat the Producer as equal to other roles. Of course, according to the strategy and the story of the drama, you have to treat him only as a role in the drama. But you should not forget that He is your Master and that you are His servant. While following the story and dialogues of drama as per the rules of the stage, you have to keep up your love, respect and devotion towards your Master at least in your heart. You have to follow the role assigned to you by your Master.

If the story of the drama forces you to treat even your Master as only a role, you have to behave just like that. But if the story is designed so that you have to recognise Him as your Master openly in the drama, you have to act similarly. When such a fortunate occasion comes, you need not show

superficial action in that situation. You can act sincerely, from the bottom of your heart in recognising your Master and in serving Him. In this line, acting should not be done. You have to behave truly and sincerely. By such real behaviour, your Master is pleased. Such real behaviour is expected from you even after the drama. This means, you must not show superficial action towards the Master in any case. But if the story demands that you not express your sincere behaviour towards your Master during the drama and that you must treat Him only as an ordinary role, you have to do so. Only in such a case can you show superficial action with Him. If the story demands that you have to treat Him as your enemy, you have to do so superficially, keeping sincere love in your heart. The gatekeeper Jaya acted as Ravana and had to treat his Master as his enemy in the drama. Ravana behaved so as per the story but had immense devotion in his heart secretly towards his Master. Therefore, when the drama was over, he reached back to his own position and the Lord was very much pleased with his acting, which was highly critical. Shishupala scolded the Lord through hundred abuses. In every abuse he was showing the top most hatred and anger towards the Lord externally but internally he was crying in his heart for such language. Therefore, as soon as he was killed, the soul of Shishupala emerged as light and merged with Lord and all saw this. The Lord exhibited such merging to all to indicate that he was not at all furious with Shishupala. Shishupala successfully completed the task of his most critical role assigned to him by the Master and the Master openly congratulated him. He scolded the Lord under the ignorance and cried in his heart due to knowledge.

Both ignorance and knowledge are alternatively released by the Lord as said in Gita (*Mattah Smritih...*). If you are given the role of a devotee, you are very fortunate because you can act sincerely, from the bottom of your heart. You can immerse in your role sincerely and you need not feel that you are an actor. You must only identify yourself to the role. But if you are given the role of a villain, you have to fully drink the ignorance-wine and only then can you identify yourself with the role. In both these cases you have to identify with your role. You have to keep the diplomacy with regards to other roles in the drama in whatever role you may be present. You should not keep the diplomacy with regards to the role of the Lord. Whether you are a devotee or enemy of the Lord, you have to identify with the role without any diplomacy. In such identification, you can take the help of knowledge or ignorance if necessary according to the requirement. But when you are not related to the Lord in the drama in any way, then you need not identify with the role and you can keep up the diplomacy with regards to other roles. The Lord also assigns such diplomacy to other roles



to you. The Lord expects you not to be disturbed in your role while acting with reference to other roles. If you do not exhibit diplomacy towards other roles, you are unnecessarily disturbed by tensions. When you are acting with reference to Him, even tension and disturbance should be welcomed.

Ravana, as the enemy of Lord Rama, experienced a lot of tension in his role but he was rewarded at the end. Similarly, Sita, Hanuman, Lakshmana etc., also were subjected to lot of tension as devotees. The Lord also rewarded such tension. Therefore, in any role that is related to the Master, you should be sincere and identify yourself with your role without any diplomacy and should welcome any sort of tension for the sake of your Master. But you need not undergo any trace of tension for the sake of other bonds in the drama. Ravana did not bother internally even if his sons were killed in the war, because he knew that they were only unreal dramatic sons. But when the situation developed which lead to a war against the Lord, he felt a lot of agony in the heart. But he acted reverse externally. That is he wept for the death of his sons and felt happy to fight with the Master. Both these weeping and happiness were only external superficial actings. In the case of devotees, they felt happy for the victory of the Master and wept when the Master was in trouble. In their case, a double game was not necessary. Their acting was homogeneous and no ignorance was needed. They were always aware of the Master as the Lord. But in the case of Ravana, ignorance was required for him to always identify with his role.

When the Lord was in trouble, Ravana has to express happiness and for this ignorance was required. He had to be unhappy for the success of the Master and for this also ignorance was required. Therefore, ignorance was forced on him throughout the drama. The aim of the drama is to show the fate of an ignorant fellow, who actually becomes an enemy of the Lord. The drama also shows the fortune of a real devotee. Therefore, one should not think that one could reach the Lord even by enmity. The enmity of Ravana was unreal and was forced by the Lord. But your enmity is not so and is real. Therefore, the dramatic end of Ravana in the drama will be your real end. The real end of Ravana cannot be your real end. The dramatic end of the devotee in the drama is also the real end. Therefore, the real end of a devotee will be the real end of the dramatic devotee, which was also real. Therefore, the conclusion is that you can please the Lord only by your devotion. The real devotion is always in the form of sacrifice of work and the fruit of work. This can be seen in the roles of devotees like Sita, Lakshmana, Bharata, Hanuman and the Gopikas. Sita left the dramatic city and went to the forest following the Lord. Lakshmana left his dramatic wife

for the sake of the real bond with his Master. Bharata left the bond with dramatic wealth for the sake of the real bond with his Master. Hanuman sacrificed work for the sake of the real bond with his Master. The Gopikas sacrificed butter, which was the fruit of their hard work for the sake of the real bond with their Master. If you are unable to express your love to your Master through work and the fruit of your work, at least express your love through mind and words. At least express your gratefulness to the Lord through words (prayer) and mind (devotion) instead of wasting your words and mind for the sake of these unreal dramatic bonds in the world.

## **LORD OF PRAVRITTI AND NIVRITTI**

### **Gratefulness in Pravritti**

[December 18, 2005] God is the Lord for both Pravritti and Nivritti. You have to please the Lord even in Pravritti. If the Lord is not pleased in Pravritti you cannot please Him in Nivritti. The fundamental requirement to please the Lord in Pravritti is to have satisfaction at every step. Contentment with whatever you have will always please the Lord. You must be happy with whatever is already given to you by the Lord and you must always thank Him for the past. You should not put your eye on the present or the future and put an application to the Lord [you should not aspire for more]. Even if you have travelled from one place to another, you must thank the Lord for having protected you during the journey. You have reached the destiny only by the grace of the Lord. It is not certain that one will reach the destination safely by bus, train or aeroplane. If any accident takes place, you are gone forever. Everybody is under the influence of strong ignorance and thinks that he has reached the destination by his effort. Some people think that reaching the destination does not need any special effort and that it is just a routine thing. Therefore, either you feel egoistic for your effort or you neglect the journey as a routine matter, which does not require any effort. Both these are illusions. You have reached the destination only by the grace of the Lord. Therefore, in every stage, you must remember the Lord and express gratefulness to Him. By such behaviour the Lord becomes immensely pleased and is encouraged to do everything for you.

Jesus always used to thank the Lord even in every little work. He always thanked the Lord for the past and was never worried about the present or the future. He thanked the Lord for the four breads already given by Him. He was never worried about the thousands of visitors who came to see Him and that they were hungry. He never planned for the future consequence of such a situation. The Lord was extensively pleased and multiplied the four breads into thousands of breads. Therefore, contentment with what already you have and thanking the Lord for whatever is already given will please the Lord. You must thank the Lord even for every breath that you take, because it is only by the will and grace of the Lord that your

lungs are working and the air is going in and coming out of the lungs. The heart beats and every beat is only by the graceful sanction of the Lord.

### **Contentment in Pravritti**

I find several people who crave for money all the time irrespective of what they already have. They never attain satisfaction at any stage of the growth of their financial strength. God becomes displeased with such people and will not grant further wealth because the fellow will never get satisfaction. There is no use of granting any amount of wealth because the fellow is never satisfied. When satisfaction is absent, the person will not thank the Lord with a full heart. Even if he thanks, it is only for the future sanction. Therefore, if you really wish to have the grace of the Lord to remove your present financial crisis and poverty, the first step you have to take is to have satisfaction and complete contentment with whatever you already have. Plan with the existing funds and adjust yourself accordingly. If you have the will to adjust, you can adjust to any quantity of wealth. When the adjustment is done, you will have full satisfaction. Then if you pray to the Lord, you will not ask for anything more because you are already satisfied. In that case your prayer is not for the fulfilment of any desire. Your prayer is for the Lord Himself and not for anything other than the Lord. Your prayer will be in His praise alone and not for any desire because you have full contentment already. Then the Lord gets real pleasure from you and will force His grace on you continuously. He will rain wealth on you forever.

The wealth will be multi-dimensional. Wealth does not simply mean cash. Wealth means health, good children, good appetite for food, good digestion, good sleep, perfect peace, success in every effort, continuous courage, knowledge and finally salvation. Goddess Lakshmi [Goddess of wealth] is in eight forms and only one form out of them cash (Dhana Lakshmi). Therefore, if you really wish to get rid of the eight forms of poverty from your life and if you really wish for the eight forms of wealth, the only qualification you have to attain is full contentment with whatever you have already. The Gita says the same (*Nitya Triptah...*). Shankara was in such a state. When He praised Goddess Lakshmi, she rained golden fruits. He did not take even one fruit from that heap. He desired for Goddess Lakshmi and for Her grace, but He never desired for the fruit of Her grace. He derived bliss from praying to Her and from Her constant grace. The gold rained by Her does not give bliss. It only gives tension and worry. It always creates dissatisfaction. It destroys contentment. If you have ten gold coins, you will aspire for one hundred. After getting a hundred you

will aspire for a thousand. There is no end to this. You will never achieve contentment and you will be in a stream of dissatisfaction till your death. Therefore, if you touch the beginning of this chain, this infinite chain of wealth carries you away. If you do not touch it, you will always have contentment. Shankara said that the poor fellow is always fortunate (*Koupinavantah Khalu Bhagyavantah*). Shankara also said that money would only lead to the misery of dissatisfaction (*Arthamanartham...*).

If Kaika [Kaikeyi] had remained satisfied with whatever position her son already had, she would have not lost her husband. Her son might have been happy in the palace. But by her greed, she became a widow and was scolded by all the public. Her son also left the palace and lived like a saint in a village. If Sita were satisfied with the ordinary deer present before her hut, she would have lived happily. Her desire for the golden deer brought all the troubles for her. If Ravana were satisfied with his beautiful wife Mandodari, he would have been happy. His attraction for Sita ruined the whole family and kingdom. Dasharatha gave two boons to Kaika who was his youngest queen. He gave the two boons due to his over attraction for her. She was very young and therefore, did not have any maturity of mind. Therefore, it was the foolishness of Dasharatha to have given the two boons to the youngest queen Kaika. Those two boons finally took away his life. Rama wanted to fulfil the desire of Sita due to His attraction towards His wife. But Lakshmana advised Rama not to go after the golden deer, which was obviously a trick of the demons. Lakshmana had that wisdom of analysis because he left his wife and came to forest with full control of his mind and senses. Rama, due to the constant association with the beautiful Sita, was so much attracted to her that He could not deny her desire.

Therefore, association with people decides one's whole fortune based on the nature of those people. If Rama had valued the association of Lakshmana, He would have been very happy. But He voted for the association of Sita and landed in troubles. He lost the power of discrimination due to constant association with such a beautiful lady, who was very young and therefore had an immature mind. Thus, both Dasharatha and Rama were misled by the attraction towards their young and beautiful wives. Bhishma was the protector of the throne of Hastinapuram. Protection means protecting the interest of the king and the way may be sometimes harsh. Bhishma knew that his son Dhritarashtra was doing wrong. Had he become harsh and controlled Dhritarashtra the whole Kaurava dynasty would have been protected. Bhishma could not become harsh and this mistake led to the total destruction of the dynasty. Similarly, Dhritarashtra could not control his son Duryodhana. After all Dhritarashtra

was the king and any order of the king had to be followed. He need not have feared his son, because powerful people like Bhishma, Dhrona, Kripa etc., were associated with him and would have ensured the implementation of his orders. In spite of this, he blindly followed his son due to blind attraction. The result of that was that his son was completely destroyed. This teaches us that the head of the family, father, should control his children and should not mind using any amount of harshness for the future welfare of his children. Such harshness will be praised as real love.

Draupadi laughed and criticised Duryodhana when he came as a guest. Due to this Duryodhana took his revenge on her. She reacted to his revenge and took an oath that unless he was destroyed she would not tie her hair. Bhima was emotional and always tried to fulfil her oath. But Dharmaraja was wise and tried to avoid the war even at the cost of her oath. Bhima fulfilled her desire but the final result was that she lost all her children on the last day of the war. Finally, she repented but it was of no use. Therefore, the husband as the head of the family, should always control his emotional wife and should follow the path of wisdom like Dharmaraja. He should not be blind like Bhima just to fulfil the desire of his emotional wife. In long run, the path of emotion will be very sad and irreparable; no amount of repentance can rectify that. Krishna was hit by the leg of His wife Satyabhama. She was proud and was always controlling her husband. But finally, with the help of Narada, Krishna taught her a lesson and she landed in trouble. Rukmini was without any ego and was obedient to her husband. Finally, she won her husband and got ultimate success. This is a lesson for all household wives. Similarly, Rama also taught Sita a lesson about her undue attraction towards the golden deer. Therefore, unless you satisfy the Lord in Pravritti, how can you satisfy the Lord in Nivritti, which is more critical?

### **Richness of Swami**

I passed through a severe phase of poverty in My life. There were days when I just had a handful rice only once a day. But I am telling you without any trace of hypocrisy that I was fully contented with whatever I had. I allowed all the family members to eat the food first and whatever little was left over was taken by Me with full pleasure and satisfaction. I was with full health and I was not having any trace of illness in those days. I was very active both physically and mentally. My concentration on God was at its climax in those days. I always praised the Lord with full bliss and never asked the Lord for a single paisa. I always thanked the Lord for that handful of rice given to Me because I compared Myself with several

beggars and pitiable animals like street dogs, which were not blessed even with that amount of food. My position in the list of all the living beings was very high. I never thought that My position was low. For that high position I always thanked the Lord. It was the best time for Me to test the faith, loyalty and sincerity of My wife towards Me. I searched for any trace of dissatisfaction or displeasure in her mind towards Me. But, I am proud to announce the truth that I could not find any such trace in her mind. She would always console Me and preach philosophy to Me whenever I acted in grief. Whenever I remember those days, I feel that those days were the most sacred days in My life. In those days I rose to the highest spiritual level was completely absorbed in God. Thus, poverty in the materialistic line was the richest time for Me in the spiritual line. Wealth and happiness bring ego and inertness to the brain. Poverty and misery destroys the ego and will make you think of God at all times. Therefore, if you really analyse, poverty is wealth and wealth is poverty.

## CHRISTMAS EVE MESSAGE

### Establishing in Atman

[December 25, 2005] When you are isolated from your subtle body, which is made of three qualities and feelings, you are also isolated from the gross body. Then you are identified with your causal body (Atman), which is pure awareness and in that stage you are just a spectator of both the subtle and gross bodies. The gross body of Lord Jesus was crucified and the subtle body was undergoing all the torture and agony. He was confined to His causal body and was watching both the crucifixion of the gross body and the agony of the subtle body. During the process of crucifixion the reaction and statement of subtle body was in one line and the reaction and statement of the causal body was in another line. Even before crucifixion, one can note the mixed feelings and statements of both the bodies. Jesus prayed God to avoid the crucifixion if possible and His body was vibrating when He was imagining the future crucifixion. All this belongs to the subtle body. Finally He said that let the crucifixion take place if it was the will of God. This belonged to the causal body. On the cross He was asking God “Why have you left me?” and this belonged to subtle body. When He said “I am surrendering Myself to Your hands”, it belonged to the causal body. Unless the critical, logical and analytical discrimination exists, one will get confused and will give wrong interpretations on these mutually contradicting feelings and statements. Thus, you can find Jesus as a perfect ‘Atma Yogi’ and He stands as a successful practical follower of the spiritual knowledge of Shankara. Both Shankara and Jesus are the knowledge-suns of the East and West respectively. Both stand opposite to each other on the end points of the diameter of the earth as the single knowledge sun rising in diagonally opposite times.

If you are a true follower and the devotee of Lord Datta, you should welcome both happiness and misery with equal attention, looking at both as sweet and hot dishes to be eaten alternately during meals. You are enjoying the scenes of both happiness and misery in seeing a drama or cinema. You get bored with continuous sweets in meals and with continuous happy scenes in a cinema. Why are you not bored with continuous happiness in your life? In fact, we see such rich people bored with continuous



materialistic happiness. Sometime back in My lifetime also, I was bored with continuous happiness. One day I performed a special worship called 'Rudrabhishekam' to the Lord and I uttered the aim of that worship [formal statement of the reason for performing the worship] in the beginning, which is called as 'Sankalpa' in Sanskrit. In it I asked the Lord to give Me poverty and misery in that Sankalpa. My wife heard it and since she is also a scholar in Sanskrit, she was shocked and shouted at Me. I smiled and finished the worship.

Within few days, I got tremendous poverty in My life. The intensity of the poverty was so much that to give an example, we were purchasing hundred millilitres of milk and that was diluted ten times with water. The four kids were crying, refusing to drink that water flavored with milk! Seeing them, one day I was weeping bitterly. My wife asked Me "Why are You weeping? You have invited this by praying to the Lord". I said, "I am no doubt weeping. But I am enjoying this weeping and I asked the Lord for exactly this". In that period of poverty and misery My spiritual level touched the sky. But I thought that I should not trouble others for the sake of My spiritual effort. It was exactly noon time. Suddenly I took a bath and sat in meditation for one hour praying to Goddess Mahalakshmi. There was immediate response and the poverty and misery disappeared from that day itself. She rained wealth on My family. Then I prayed to Her to control Her grace because both drought and floods are dangerous. Even for that prayer there was immediate positive response. The reason for telling you this personal aspect of My life is to tell you sincerely that you should welcome both happiness and misery like winter and summer or like day and night or like sweet and hot dishes in meals. But you should not trouble your family members, who are in the lower level of spiritual knowledge. You must take care of this aspect while pursuing your effort.

When I say that you should be the spectator of everything, it means the you should watch both the internal and external cinema shows. The internal cinema consists of your feelings and qualities dancing on the screen of your mind. This is the internal world created by you, which is made of the three qualities (Sattvam, Rajas and Tamas). Quality or feeling is a form of nervous energy, which is the weakest energy. It is not at all materialised matter. When you become the spectator of the external world, you can treat the qualities and feelings existing in the external world as just equal to your internal world. But the external world additionally consists of strong energies like heat of the sun, electricity etc., and also matter in three states (solid, liquid and gas). This part (strong energy and matter) of the external world cannot be your internal imaginary world. But this part will not

disturb you at all and you need not fear it. You have to be careful about the imaginary world present in your self and in the external world, which is made of qualities. But the external world is also entirely imaginary to the Lord. For the Lord, neither the materialised part of the world nor the imaginary part disturbs Him because:

- 1) He is detached from the entire world
- 2) For Him the entire world is only imagination and
- 3) In the world, matter and energy do not disturb the Lord or the human beings.

The house does not disturb you but the feeling that the house is your property causes disturbance. You are an actor in the world-drama. If you are detached, the dialogues and actions of other roles will not disturb you externally and you will also not be internally disturbed by the thoughts of the drama. The stage, dress, lights and the actors made of matter and energy will not disturb you at all. Therefore, to be a detached spectator, the materialised and strong energetic world need not be imaginary to you. That which does not disturb you, is as good as imagination. Even if the entire world becomes imaginary, the problem is not solved because imaginations also disturb you. Therefore, do not think that the Lord can be an undisturbed spectator just because the entire world is imaginary to Him. He is the undisturbed spectator because of the only reason that He is detached from all the feelings or qualities, which are imaginations. Thus you should try to detach your self from all the imaginations and you need not try to convert this entire world into pure imagination. The spectator enjoys the action done by the actor and he is not involved in the action. For example He enjoys by seeing the drinking of wine by somebody in the cinema and does not enjoy the wine directly. Therefore, the bad effects of the wine do not touch the spectator because neither was he the doer of the action nor was he the direct enjoyer of the result of the action. Neither is the spectator 'Karta' (doer) nor is he 'Bhokta' (enjoyer).

### **Beyond Qualities**

The word 'Gunaateeta' means that which is beyond the three qualities. The realised soul and the Lord are beyond the three qualities as said in Gita (*Gunaateeta...*, *Gunebhyascha...*, *Natvaham teshu...*, *Maamebhyah Param...*). At the same time Gita also says that any soul including the realised soul is made of the three qualities and is part of creation only (*Naanyam Gunebhyah...*). For the Lord the entire world including realised and unrealised souls is only His imagination and therefore the Lord is always Gunaateeta. The soul is also Gunaateeta as for

as the imaginary world of the soul is concerned. But the soul is part of the creation and therefore the soul is a part of His imagination. Hence, the soul is a feeling of the Lord. Therefore, the soul is made of Guna. If you take the soul from the angle of the Lord, the soul is Guna(Feeling or quality). But from the angle of soul, its entire imaginary world is guna and therefore the soul is beyond guna. Thus the soul is guna from the angle of the Lord and is beyond guna from the angle of the soul with respect to its imaginary world consisting of its feelings.

The Advaita philosophers are the most dangerous people with the burning thirst to become the Lord. For this, they will immediately exploit any trace of gap in a statement. When you bring the similarity of spectatorship to realised soul and the Lord, they say that the Lord is also pure awareness like the realised soul who has become Atman. He will not stop here. Then he will say that the pure awareness is in him and therefore the Lord is in him. He will not stop here also. Then he will say that he has become the pure awareness (Atman) by limiting himself to it only and therefore he himself is the Lord. He flows like water under the mat. He is like the sugar disease, which attacks slowly, and silently all the vital organs. Finally if he realises the truth, it is only self-destruction. Therefore, in his interest only you have to arrest him in the first step itself. You should say that the Lord is spectator but due to this He need not be awareness at all. He can watch or wish even without being awareness. He can burn anything and he need not be the fire. He can do anything without being the logical source of such action. Veda says that He can run and He has no legs. He can catch and He has no hands (*Apani pado...*). This means the logic applicable to creation fails in the creator. According to the logic of creation one cannot run without legs and one cannot catch without hands. This logic applies to all the living beings because any living being is a part of creation only. The creator is not a part of creation like your self. He is the creator, which means that He is beyond the logic that can be applied to all the items of the creation. The Veda says that the Lord is not the internal activities of the awareness (Antakaranams), not its external activities, not the awareness of itself and not the non-awareness (inert) (*Naantahprajnam, nabahihprajnam, naprajnam, nachaaprajnam...*). This means that the Lord is not any item of the creation including awareness because awareness itself is the most subtle and finest item of the creation. The word 'Vishishtha Advaitam' in Sanskrit also means a special type of monism. When you are made the in-charge of the post of the Lord, you should be always in dualism (Dvaitam) thinking that you are always the servant of the Lord. Then you will continue in monism (Advaitam). But when you think that you are the

Lord and feel that you are in monism, you will be thrown in to dualism. Thus, this type of monism is special. The Prajapati who is the in-charge of the post of the creator (Brahma) misunderstood Krishna as an ordinary human being and also thought that He himself was the real creator. Ego entered him. He played with Krishna by doing mischief. Krishna proved that He was the real creator. Due to this sin, Hanuman was appointed as the new In-Charge for the same post for future creation. Hanuman will never be polluted by such ego because He recognised Rama as the Lord and never thought Him as human being. Recognition of God in human form is the climax of spiritual knowledge of Hanuman especially when Rama did not perform any miracle and Hanuman himself possessed all the miraculous powers. Therefore, you have become equal to the Lord when you are detached from all the feelings (Bhavas or Gunas) but you should always remember that you are not actually the Lord. You will continue in this perfect monism. But if ego pollutes you the dualism will appear before you as the control rod.

Some body asked Me that Shankara told in 'Vivekachudamani' that idol worship etc., couldn't give salvation which could be got only by self-realisation. His doubt was that whether He condemned the idol worship etc., you should understand His statement very carefully. Suppose one says that the third step would not lead to the upper floor. Only the tenth step leads to upper floor. Does this mean that the third step is condemned? Without the third step, the tenth step cannot exist. Every body has to pass through the third step to reach the tenth step.

A person who has reached almost the final stage will spend just ten minutes time for a brief planning of essential duties to be done by him and he spends all the rest time of the day for God only. All his duties will be done without any trace of hurdle in five minutes only. A beginner reverses this schedule. He spends 10 minutes for God and all the rest time for thinking and for discussing the duties to be done in the best way but his duties fail utterly. A person who has reached the final stage spends all the 24 hours for God only and does not spend even a minute for duties. Such a case is very rare and in such case the Lord will perform all his duties in an excellent way as said in Gita (*Tesham Nityabhi yuktanam...*).

In Gita everywhere Lord Krishna says that He is the Lord and He also advises Arjuna to keep Gita as the top secret (*Rahasyam hyetat*). The reason for this is that every human being cannot digest the concept of human incarnation and particularly the present human incarnation. The basic reason is that every human being is polluted by ego and jealousy. Some may believe the past human incarnations that do not exist before their eyes.

But it becomes very very difficult to believe the present human form of God because the present human incarnation eats, drinks, sleeps and suffers with illness like us. When we see all these human activities of nature, the strongest ignorance (Maya) intoxicates us like wine and brings the doubts. Only the top most devotee and even such devotee in a particular span of time only can digest this most bitter truth. A realised soul understands the human incarnation in right spirit. The external human body is like the external shirt of a person. The shirt of that person can be cut by a blade like any other shirt. Similarly, the human body of the Lord follows all the rules of the nature. Arjuna could digest this truth just before the war because at that time he was in such a tragic mood so that he completely surrendered to Lord Krishna. At that time Arjuna was mature to absorb that truth. Therefore, the Lord repeatedly emphasized that truth and that was Gita. But when the war was over that mood was lost and even though Arjuna asked Lord Krishna to repeat Gita, the Lord refused. If Krishna repeated Gita, Arjuna could not have digested that truth of human form of God. Whenever a devotee asked Jesus whether Jesus was the divine messenger of the Lord, Jesus agreed, but asked the devotee to keep it as a secret. If you say “worship God”, any human being can digest this concept and therefore, such a message is universal. But if you show an individual and say that he is God, such statement cannot be digested by most of the human beings. Therefore, such concept should be kept as top most secret. Gita emphasizes this concept of human incarnation everywhere and therefore, Gita cannot be universal. Of course Gita also contains universal concepts. But most part of Gita contains only the emphasis of the most secret concept, which is related to the belief of the human incarnation. This is the reason why Jesus kept silent when the priests asked Him whether He was the messenger of God. If Jesus agreed to that concept the priests would have mocked more at Him and therefore Jesus did not reply to that question. The most dangerous side of the concept of human incarnation is that several human beings exploit and claim themselves as Lord. They cheat the people through this concept. Therefore, Mohammad buried this concept completely and declared that no human being can be the Lord. In fact, He himself was another form of Lord. But He did not mind to lower Himself to the state of messenger of God in order to avoid the exploitation by other cheating human beings. Even Jesus told to most of His devotees that He was messenger of God only. To a few deserving devotees only He revealed the secret that He and His father are one and the same. Even Lord Krishna never told to any body that He is God except in Gita to Arjuna. This secret is limited only to a few deserving devotees only and should not be spread as the universal point because most

of the human beings are diseased by ego and jealousy if this one point is hidden, most of the people will hear and digest the divine knowledge. Therefore, the Lord does not reveal this secret to every devotee and spoil the devotee just because of this point only. The Lord is not interested in name and fame. He is only interested to uplift every human being some how or other. Only demons and devils claim themselves as the Lord and wish to get name and fame and they are not interested to uplift anybody. The Lord in human form is ready even to become the servant of all the humanity if that can uplift the humanity.

### **Shri Ajay Reveals a Secret**

[The following is a secret revealed by Shri Ajay in his own words.]

Two years back, one of my close friends, who at present is occupying a very high position professionally, was talking with Swami on the phone. Swami suddenly told him “I will reveal a divine secret to you. Don’t reveal it to anybody. I am the Lord Datta, who came down to this earth in human form to preach the true divine knowledge and to give the correct interpretation of the scriptures. In course of time this whole world will realize and follow My knowledge. Therefore, believe in Me sincerely and follow Me. You will be benefited forever”. I heard this because I was just by the side of Swami at that time. A few days back the same above-mentioned close friend of mine, phoned me and gave me the following message “Dear Ajay! I am telling you a divine secret and don’t reveal this to anybody. A few days back I went to a great Hora-Nadi scholar in Bombay, who is considered to be number one in India. I asked him a question ‘Who is this person called Datta Swami?’ The scholar took the card and read it to answer my question. His answer was ‘Datta Swami is the human form of Lord Datta, who is the combination of Brahma, Vishnu and Shiva. He is the incarnation of the full divine knowledge. He came to this earth to preach the true divine knowledge to humanity. Don’t miss Him. If you miss Him you have lost everything. In future a very large number of followers will come to Him’. The scholar told exactly the same words which were told by Swami to me on the phone two years back, which you too have heard since you were right next to Swami”. When I mentioned this to Swami, He laughed and gave the following message.

### **Swami’s Message**

Tell this secret to every one telling every one to keep it secret. This way is best to propagate a message in a very fast manner. If you tell a message to anybody and request him to propagate it, he will not tell it to

anybody. This concept should be kept really as a secret and this means that you should reveal this only to the deserving devotees, who can digest this and feel very happy about it. Most people will have a negative reaction to this message including the topmost devotees. The reason for this is that ego and jealousy are very hidden and undetectable diseases, which exist in the inner subconscious state. Even the devotee himself is not aware of this disease. This disease will suddenly spring up like a tsunami wave. Of course, after I leave My body, several people can accept this point, because I will not be present before their eyes. Ninety percent of people do not accept God in human form. Among the remaining ten percent too, ninety percent will not accept the present human incarnation and they can accept only a dead human incarnation. Only a rare one can accept the present human incarnation and even such a devotee slips several times as said in the Gita (*Kaschitmaam... , Bahunaam Janmanaam...*).

Therefore, it will be better if this information is circulated only among the very close circle of My devotees. This should not reach the beginner who will immediately misunderstand Me and he will not listen to any statement from Me. Whether a human being is God, or Son of God or a messenger of God, it does not matter, as far as the message is concerned. People are reluctant even to accept a human being as the messenger of God. The priests mocked and could not tolerate Jesus even as a messenger of God. Imagine their anger since Jesus declared Himself as God in His own words that He and His father are one and the same!

## SHANKARA'S TEACHING

### Mithya

[Following is an abstract of a discourse given by Shri Datta Swami in the town hall at Narasaraopet, on January 6, 2006.]

Shankara preached that this world is Mithya, which does not mean absence of everything or vacuum. He Himself defined the word Mithya as “*Sadasat Vilakshana*”. It means that it is neither true nor untrue. It is true because it is giving entertainment to the Lord. The Lord created the universe for entertainment as said in the Veda (*Ekaki Na Ramate*). If the creation is untrue then the Lord is again remains alone and thus there is no entertainment to the Lord. But the Veda says that the Lord is entertained and His wish cannot become false, because He is called as “*Satya Kamah*” by the Veda. But the creation is just His imagination and is not a materialised form. Therefore, the truth is negligible because imagination is made of the weakest mental energy. Imagination cannot be considered as an existing item. When you are walking with a person imagined by your mind, nobody says that you are two persons walking. Therefore, anything that is negligible can be treated as non-existent and hence it also cannot be treated as true.

In this angle Shankara convinced the theory of His preacher called as Gaudapada who propagated the Ajativada. Ajativada means that the world is not born at all. The reason for this as given by Gaudapada is that any thing is produced from something, which is also produced from some other thing ad infinitum (*Anavastha Dosha*). In other words, there is no beginning or end for this chain. He also says that the second reason is that we do not see anything produced from something, which has no birth. Therefore, these two reasons conclude that this universe is not at all produced. This is another form of the theory of the Buddhists called as Shunya Vada. Shankara modified this and gave existence as well as non-existence to the world through the theory of Mithya Vada. But this Mithya is from the angle of the Lord. The world is an imagination for the Lord but not for the soul because the soul is a part and parcel of this universe. Therefore, for the soul the world is completely real. In fact the soul is Mithya compared to the world. The reason is that compared to the content of energy and power of the world, the energy and power of the soul is very



negligible. Therefore, from the angle of the world, the soul is Mithya. The Advaita scholar's standpoint is the reverse of this and he says that the world is Mithya from the angle of the soul.

### **Creation Is Not Unreal to the Soul**

The drop is negligible from the angle of the ocean but the ocean is not negligible from the angle of the drop. The ocean is negligible for the Lord, since it is His imagination. Even the ocean of imagination is negligible from the angle of the imagining person. Therefore, the world is completely true from the angle of the individual soul. Shankara preached the concept of the universe from the angle of the Lord because He Himself was the incarnation of Lord Shiva. Lord Shiva destroys the entire world just by one wish. An imagining person can destroy his entire imaginary world just by one wish. Shankara also proved His theory by practical demonstration. He swallowed molten lead like a cup of drink. For Him the molten lead was just an imagination. Shankara entered through the bolted doors of the house of Mandana Mishra because the house was just His imagination. But His disciples could not drink the molten lead because they were individual souls and were just drops of this entire world.

Ramanuja preached the world as a perfectly true entity. Ramanuja was the incarnation of Adishesha, who is the serpent present around the neck of Lord Shiva like a garland. Adishesha is an individual soul. Therefore, Ramanuja preached the concept of the world from the angle of an individual soul. Again Madhva declared Himself as the son of Vayu, who is one of the angels governed by the Lord. Therefore, Madhva was also an incarnation of only an individual soul. He too supported the view of Ramanuja. Thus the concept of the universe is complete from the angles of both the Lord and the soul through the preachings of the three divine preachers.

Also, Shankara declared Himself as the Lord (*Shivah Kevaloham*). The word Kevala means that He alone is the Lord. Since He was the incarnation of the Lord, His theory is correct from His angle. Ramanuja and Madhva preached that the individual soul is completely different from the Lord. This is again correct from their angle. Thus the theory becomes complete from the angles of both the Lord and the individual soul. Well! If you really feel that you are the human incarnation of the Lord, you can preach like Shankara. If you feel that you are an individual soul, you should preach the theory of Ramanuja and Madhva. Your inner consciousness is your best judge of your own preachings.

## EKADASHI MESSAGE

### Sacred Directions and Times

[Devotees worshipped Swami on the day of this festival, January 10, 2006] Today you have made Me sit facing the north and you have had the vision of Me in these early morning hours with the faith that Lord Vishnu is seen today through the north gate. You think that the divine abode of the Lord is in the north and that hell is in the south. This is not correct. The Veda says “*Duramete Viparite Vishuchi*” which means that God and this world are quite opposite like north and south poles. The word Vishuchi means the instrument having two needles pointing in opposite directions like north and south [magnetic compass]. It is only a simile and the concept is that God and the world are diametrically opposite. Unless you leave the last point of the path of the world you cannot enter even the first point in the path of God. This indicates that the complete sacrifice of the world is essential to achieve the grace of God. People have left the concept and are foolishly following the simile and say that God is in north and the world is in the south. You could take east and west or upward and downward directions also to understand this concept.

Similarly people say that the sacred time is after Pongal (Sankranti) when the sun turns towards the north. People think that if one dies after this festival, they get salvation. Yet several great saints have died before this festival and several sinners have died after this festival. Again this has an inner meaning. The sun indicates the firm determination of the devotee made by the intelligence. The north indicates God. This means that if you are determined to go towards God by leaving the world completely, you get salvation, at least at the time of death.

There is no use in taking the scriptures only in their external sense because it would be mere entertainment. If you look at the Ramayana merely as a story it is just like the story of a modern-day movie. Every movie has a hero like Rama and a heroine like Sita. A villain like Ravana enters, attracted by Sita. Finally Rama wins over Ravana. Every movie is based on this outline of Ramayana. In such a case if you see Ramayana only as a story, it is as good as seeing a movie for entertainment. Only if

you take it in the inner spiritual sense, are you are benefited in your spiritual effort.

### **Lord's Personal Service**

The inner sense of Ramayana is called as the Adhyatma Ramayana. Hanuman was the greatest scholar in this universe because He recognized himself as a soul (Jeeva) and he recognized Rama as the Lord. Rama never gave any spiritual discourses nor did he perform any divine miracle. He was covered by a very thick blanket of Maya. Hanuman studied nine grammars of Sanskrit from the Sun-god and no scholar could compete with Hanuman in knowledge. He also performed unimaginable miracles like jumping over the sea and flying a thousand miles, carrying a mountain. Any human being in the place of Hanuman would certainly think that he is the Lord and Rama is the devotee. Hanuman remained unmarried and never did any work for his selfish purpose in his life. But if you see the case of Rama, He appeared to be very fond of his wife and almost blind in her love. Ravana was troubling the world and Rama was expected to kill him and save the world. But Rama said to Ravana on the first day of the war that if Ravana returned Sita to Rama, He would just go back.

Now suppose Ravana had returned Sita to Rama. Rama would go back and Ravana would continue to trouble the world. Therefore, for Rama His wife was more important than the world. Hanuman heard Rama offering to make this compromise. If you had been in Hanuman's place, you would leave Rama's side and blame Him as a person blindly in love with His wife, who does not care for welfare of the world. You would say to Him, "I have supported You in this war effort thinking that You will help this world by destroying the evil Ravana. I never expected that You would come out as such a blind fellow in the love of your wife". But Hanuman continued to be the slave of Rama forever.

When Sita was kidnapped by Ravana, Rama wept and told Lakshmana that He will destroy all the fourteen worlds if His wife was not found. He was prepared to destroy this world containing so many saints and good people for the sake of His foolish wife, who had brought all the problems due to her attraction for the golden deer. Lakshmana had told Rama that the golden deer was a trick of the demons but Rama did not listen to his advice and instead ran after the deer to fulfill the desire of His wife. Again this shows the blind love of Rama for His wife. If you were in the place of Lakshmana, you would certainly leave Rama saying "I have left my wife in Your service. But You are blind in the love of Your wife. In such a case let me also go back to live with my beloved wife". But

Lakshmana did not even think like this. Thus, Rama behaved like a person very much blind in the love of His wife. The entire Ramayana is only the personal service to Rama done by His devotees and there is no trace of welfare of this society.

Generally we expect the Lord to come down to this world to uplift humanity. We join the Lord in such a mission. We treat the Lord as a political leader who is in the service of the society and we support His mission. We donate to the politician expecting him to spend for the welfare of the society. But if he spends for his family we will immediately criticize him because our support is not for his personal work. But in the Ramayana you see that all the devotees served Rama in his personal affairs. Everything was for the sake of the protection of His wife alone. Such protection is only the personal duty of Rama.

Lakshmana stood outside without food and sleep like a watchdog when Rama and Sita were enjoying inside the hut. Sita insulted Lakshmana blaming him that he was interested in her. In spite of such a horrible insult, Lakshmana did all his best to get her back for Rama. Hanuman did all the work and service for the protection of the wife of Rama. Such protection was the personal duty of Rama and had nothing to do with the welfare of the world. Therefore, the essence of all this is that you should not think of yourself as the Lord by merely doing some miracles. Hanuman never thought like that. Similarly, you should not recognize the Lord in human form through miracles. Hanuman recognized Rama as the Lord even without any miracle. Hanuman never claimed to be the Brahman (God). The present Advaita scholars who claim to be Brahman are perhaps greater scholars of the Upanishads than Hanuman! Hanuman did not worship photographs and idols. Hanuman did not worship energetic forms of God like Vishnu, Shiva etc. He recognized the human form of the Lord and this is the main essence of Ramayana.

The path of Hanuman to please the Lord was simply service to the Lord. He never praised the Lord through bhajans. He never chanted the name of Rama using the string of prayer-beads. He never did any penance or other form of worship. All these are theoretical tricks to cheat the Lord. Service alone is the real path to please the Lord. Hanuman sacrificed even married life and even left his parents in search of the Lord in human form. If you were in the place of Hanuman you would certainly think like this, “How foolish I am! Rama is craving for his wife and is not worried about the welfare of this world. If he gets his wife back, he will leave Ravana free and allow him to continue his mischief to the society. If his wife is so dear to Him, why should I remain unmarried?” Even Hanuman’s mother Anjani

should have advised Hanuman similarly. Instead she encouraged Hanuman to seek and serve the Lord. This means that after recognizing the Lord in human form, logic should stop. You have to use the torch-light on the way only; not after reaching home. Similarly you have to use all the logic to recognize the human incarnation, because several false human beings also claim to be human incarnations. However once you have reached the Lord, your ultimate aim should only be to please the Lord and not to analyze the Lord.

The Lord knows how and when to uplift humanity. His ways are beyond your logic and imagination. You do not know your own welfare and you cannot uplift even yourself. Welfare of the society is the outlook of the Lord. Hanuman was working with King Sugriva as his prime minister. Vali forcibly took the wife of Sugriva, called Ruma. Hanuman could have killed Vali just by one stroke. But he did not do so. The same happened in the case of Rama. The wife of Rama was imprisoned by Ravana. The case was exactly the same as that of Sugriva. Hanuman did all his best in the case of Rama but never did anything for Sugriva. Sugriva represents the society. Hanuman could have killed even Ravana for the welfare of the society. But he waited till the Lord came so that the Lord could give the punishment Himself. You can punish any human being only by the Lord's instruction. The Lord alone is the final judge and without His judgment, the punishment cannot be executed by any human being. Therefore, Hanuman waited for the Lord to punish Vali and Ravana.

Your duty is only to serve the Lord and you should not differentiate between personal service of the human incarnation and the service [in His mission] for the society. You have to act according to His wish and pleasure only. He will test your faith by exhibiting Maya. Therefore, Ramayana gives the essence of spiritual knowledge regarding important points like the recognition of the human incarnation, position of miracles, path to please the Lord in human form, personal service and service to the society etc. Only if you take these divine aspects, will you be benefited by Ramayana.

### **Eternal Bliss**

Knowledge is like sitting in your house without happiness or worry. Devotion is like travelling to the Lord by bus or train, which only gives you happiness. But service with sacrifice (Karma Yoga) is like traveling by aeroplane to the Lord, which is full of worry and misery to you. To reach the Lord, only an aeroplane is effective and therefore you hear that a divine aeroplane came down to take a devotee. A bus or train does not come down

from heaven, to pick up devotees. The path is full with thorns. After reaching the goal also, you have to sit on the thorny throne with a thorny crown. Lord Datta is said to be the ocean of bliss. This means that He is not enjoying the bliss but He makes His devotees enjoy bliss as said by Veda (*Eshahyeva Anandayati...*). The Lord transfers the evil effects of His devotees on to Him and always suffers. By this the devotees are blissful. Therefore, the path and the goal are full of misery and not bliss. The spiritual aspirant must always invite troubles and misery in his life, which are the real friends to give the necessary advanced training. But if you analyse carefully, such misery gives you real eternal bliss. This bliss is eternal because it is associated with misery and is not affected by misery.

Thus, the real eternal bliss comes only through the misery in the sacrifice. The bliss that comes in the happiness of selfishness is always temporary. It disappears when misery attacks it. Therefore, you must try to derive internal bliss through the misery obtained in the sacrifice. Misery also comes by sins but such misery will not give eternal bliss. Therefore, you should try to attain the eternal bliss by sacrificing everything and everybody in this world for the sake of the Lord in human form. Lakshmana, Bharata, Hanuman etc. did the same. Even Jesus says that unless the disciple sacrifices all the bonds and is even prepared to sacrifice his own life by carrying his own cross for the sake of the Lord, He is not pleased with the disciple. The bliss rising from misery and associated with misery can never be affected by misery and therefore remains eternal. A person who is grown up by feeding on poison as the food, cannot be affected by the bite of a serpent.

### **Sacrificing Bonds for the Lord**

The sacrifice of the world lies in the sacrifice of the three strongest bonds called as 'eshanas'. These are the bonds with wife or husband, children and wealth. Rama left Sita [when she was pregnant] and never enquired about the delivery of Sita. He sacrificed the kingdom and went to the forest. Krishna loved Radha to the climax but left her permanently. At the end when His sons and grandsons were killing each other on the seashore, He never bothered. He was prepared to sacrifice all His wealth to His beloved devotee called Sudama. Buddha left His wife, one-year-old son and the kingdom in one stroke and went to the forest. He gave the conclusion in nutshell by leaving the three strongest bonds in one stroke. Thus, the Lord showed the sacrifice of these three bonds in His three important human incarnations of Rama, Krishna and Buddha. Then only is the sacrifice of the world complete. The sages requested the Lord to help

them in sacrificing these three bonds. Krishna attracted the Gopikas [reborn sages] and their children and stole their butter, which was their wealth. Thus, the sages got complete salvation and reached the highest abode of the Lord called Goloka.

Rama acted like an ordinary human being and showed Pravritti, which means the correct behaviour in the world in absence of the Lord. Ravana was a greater scholar and a richer king than Rama. Ravana had all the supernatural powers unlike Rama. Thus, the personality of Ravana was far superior to that of Rama. But Sita was not attracted by Ravana. Similarly, Rama was not attracted by Shurpanakha who was looking more beautiful than Sita. Therefore, in Pravritti the human being should stick to his wife or her husband sincerely without any side attractions. Rama gave all His kingdom to His sons. This means that one should give his wealth only to his children in Pravritti. But Nivritti appears when the Lord enters this world in human form. Lakshman left his wife. Bharata left wealth. Hanuman left everything and everybody. Their sacrifice was for the sake of the Lord.

Similarly the Gopikas came to Vrindavanam in the night when Krishna was playing the flute. Krishna requested them to go back to their houses to attend their husbands and children. But the Gopikas refused. They asked Krishna whether the wife, who is worshiping the photograph of her husband should leave the worship when the actual husband arrives to attend him or not. They treated the fellow human beings [their husbands] as inert photographs. The soul is an inert doll, playing for the entertainment of the Lord and has no independence. Only the Lord has full independence. Krishna was pleased with this question and immediately danced with them. Therefore, the Lord is higher than the highest of Pravritti. The husband is highest in Pravritti. But when Nivritti comes, the Lord is higher than the husband. Krishna showed Nivritti. The Gopikas faced a lot of troubles in Nivritti because the Lord was not a statute or formless awareness. The Lord was in a human form, similar to the human forms of their husbands. When the Lord was even in the form of a statute, Meera faced lot of troubles from her husband. Imagine the intensity of problems faced by the Gopikas when the Lord is in the direct human form!

There are different levels of love even in Pravritti. On one extreme end you see a wife maintaining an illegal contact with another person even with the knowledge of her husband. On the other extreme end, you see Padmavati, the wife of Jayadeva who died just by hearing news of the death of Jayadeva. In between these two extreme ends, different levels of love exist. A woman throws herself forcibly into fire on the death of her

husband. Another widow wears only a white sari and gets her head shaved like a monk. Another widow removes tilakam from her forehead [sacred mark indicating marriage] but wears coloured saris and jewels. Another widow marries another person and even wears tilakam. Thus, you find different levels of love in Pravritti. Similarly there are different levels of devotion in Nivritti. Love should be spontaneous and should not be forced. One level should not criticise another level. You should not force anybody to come only to your level. Any level should be natural and without any force.

### **Avoiding Constant Association**

Krishna was associated with the Gopikas and danced with them at night for two years continuously. They tasted the sweet Lord like a cup of sweet honey. If you eat sweets continuously their value is lost. If Krishna stayed in Vrindavanam throughout His life, they would have fallen to the lowest level. Samba was the son of Krishna but he mocked the sages and got a curse. Being the son of Krishna nobody expected him to behave like that. He did not treat his father as the Lord due to constant association with Him. When you are in constant association, you only observe the external body of the Lord and its natural properties. The internal Lord is invisible. Therefore, you will treat the Lord as an ordinary human being. This is one extreme end like a flood. The other extreme end is a drought. Without even a little association with the Lord, you cannot have love practically develop in your heart. By studying the Ramayana, the Gopikas could not develop love on the Lord. You cannot develop the love on the sweet just by hearing an explanation about it.

Krishna wanted to develop [and intensify] the devotion of the Gopikas and so He left Vrindavanam permanently. They tasted a small cup of sweet and got a long gap. This is the correct middle golden path. By this, their level of devotion rose to the climax and the Gopikas reached the highest abode. In the absence of Krishna, the Gopikas tried to get satisfaction from the drawings and statues of Krishna. But they could not get any satisfaction. This means that the worship of statues and photographs cannot be the perfect path. Uddhava, a messenger from Krishna came and preached to the Gopikas that they should meditate on the all-pervading formless aspect of God. The Gopikas refused and laughed at that suggestion. In their previous births, these sages did lot of penance on this formless aspect God and could not get satisfaction.

Radha became mad in the devotion of Krishna. You cannot take Radha as an example because madness does not come by any effort and it



can only be spontaneous. Therefore, for anybody in this world, the example to follow is Hanuman, who sacrificed everything and everybody in His service. Service is the only real path and is the climax for any human being in this world. In the state of madness, everything disappears including service and you can never become mad by any effort. Therefore, you cannot blame Radha for not doing service to the Lord.

It is said that Adishesha, the head of the serpents is the bed of the Lord. According to Ramanuja, Shesha means the soul. Any soul is a shesha, who attends to the responsibility of the Lord in human form. Lakshmana never slept and did not take even food in protecting Sita and such protection was the duty of the Lord. Hanuman searched for Sita by jumping over the sea. Searching for one's lost wife is the duty of the husband. Thus, the duties of the Lord were taken by the devotees and this indicates the Shesha acting as the bed, bearing the weight of the Lord on his head. Several heads of Shesha indicate several devoted souls.

A devotee asked Me about the benefit of completely sacrificing all the eshanas by wearing the saffron cloth [giving up all bonds and becoming a monk]. Even if you limit only to this world, such a person lives without any tension and worry. In such a case there is no trace of selfishness. Such a person derives eternal bliss in the misery obtained by sacrifice in the service of the Lord or even in the service of the society. He lives with perfect peace and infinite bliss till the last minute of his life. What more benefit is present in this world even in the case of atheist?

### **Salvation—Free Gift From God?**

A Christian devotee, Anil Antony, asked Me some questions just now. He asked whether salvation is a free gift of God and is not based on your work. This is the climax of foolishness. Even in worldly affairs, a selection board sits and filters the deserving candidate to give the gift. If anybody in this world gives a free gift without seeing the deserving qualifications, people will call him as a completely mad person. Do you treat God as a mad person, when He is wiser than the wisest in this world? Jesus asked His devotees to go to villages and propagate His knowledge. Even today the Christian fathers [priests and preachers] wander all over the earth and are propagating divine knowledge by constant lectures. Is this not work? If salvation is a free gift, why should they work? How much divine work did Jesus carry out? In Hinduism, you can support this free gift idea by saying that a soul might have done a lot of good work in the previous birth and the gift may appear as a free gift because the soul did not perform any good

work in this birth. But Christianity does not believe rebirth and therefore the possibility of such an explanation is also ruled out here.

Anil Anony's another question is that Christianity encourages the praise and prayer of the Lord for certain materialistic benefits. He asks whether such prayer is correct. The answer is that such a stage is not incorrect but it is a lower stage. The LKG class is the beginning of school education. You cannot say that the LKG is class is not correct. It is correct but it is the lowest. The first step is true but it is the lowest step which is at ground level. If you take the case of Jesus, He is in the highest step. He also praised and prayed the Lord but He never asked for anything for Himself. All He asked for was the propagation of the fame of the Lord. The lowest step is certainly better than the pit, which is lower than the ground level. Thus the beginner is certainly better than the atheist, who does not believe in God at all. Even though the beginner is selfish, at least he believes in the existence of God.

## MAKARA SANKRANTI

### Concept of Sankranti

[January 14, 2006] Today the sun is entering the zodiac sign, Capricorn. The sun represents the Knowledge of the intelligence, which is in the final form called decision or determination. The Veda says that the sun initiates the intelligence (*Dhiyo Yo Nah*). Capricorn is famous for rigidity; when it catches something it will not leave it under any circumstances. Therefore, this whole physical model represents the rigid decision of divine knowledge. From this time onwards, for the next six months, the sun makes its northward journey [from winter solstice to summer solstice]. Indians consider the north as auspicious and divine, because the pure white, sacred snow-capped Himalayas and the sacred white river Ganga are present in the north. In the south is a huge ocean of salt-water. This ocean represents the world. Thus, the north represents God and the south represents the world. This whole model now gives the following conclusion. The decision of knowledge should finally be diverted towards God and it must be rigid under any circumstances. This is the concept of the whole physical model of Sankranti. Once you understand the concept, the physical model has no importance. When a student of science looks at a diagram or a physical model in a laboratory and understands the concept behind it, there is no need of the diagram or the model for him anymore.

In this month all the crops yield grains and the food reaches the home. Till this month people are worried due the problems and uncertainties of agriculture. From today onwards all the problems of agriculture are over and the food for the whole year has reached the home. There is peace and settlement of the mind. Therefore, from this month onwards till the rains start, a person can completely divert his mind towards God. Again in the rainy season the person is involved in the problems of agriculture, which is essential for procuring one's food. Without food the body cannot stand and cannot be involved in the worship of God.

But from this month onwards, six months (January to June) are left for complete concentration on God. The six months after the start of the rainy season (July to December) are meant for the work essential in

procuring one's food. The first six months are sacred because one can spend them in the concentration on God. The other six months are not sacred because one has to involve in the worldly affairs to procure one's food. Thus, the first six months are called as 'Uttarayanam' (northward path), 'Jnana Marga' (path of Knowledge), or 'Devayanam' (path of angels). The other six months are called as 'Dakshinayanam' (southward path), Karma Marga (path of work), or 'Pitruyanam' (path of family affairs). These two paths are explained in the Gita (*Shukla Krishna Gatee...*).

Now, if this concept is understood, there is no meaning in the time or in the festival. For a job-holder in a city this concept remains as it is but the plan of time is completely different. Each day consists of 'Uttarayanam' and 'Dakshinayanam'. When he goes for work at 10 am, and returns back at 4 pm., the time between 10 am and 4 pm., is Dakshinayanam for him. The rest of the time is 'Uttarayanam'. This means that in the time after returning from work and until one goes for work the next day, one has to concentrate completely on God. But people are not doing this and are converting the Uttarayanam also into Dakshinayanam. When a person is at home, he is only involved in his family affairs. Even if he finds some leisure time, he goes to a cinema or watches television, which again is related only to family affairs. Thus the whole day is spent only in work and family affairs. Today even villagers are similarly involved in group politics in these six months of Uttarayanam. Thus they are making the whole year as the path of work, family and the world (Dakshinayanam). Thus, Uttarayanam or sacred time is the time whenever you are involved with God. The unholy Dakshinayanam is the time whenever you are involved in the affairs of the family or the world.

This concept will enlighten a scholar regarding the internal significance of this festival called as 'Sankranti', which means transformation or transition. Whenever you transit from worldly affairs into the affairs of the Lord, such a transition is called as 'Sankranti'. Unless this internal meaning is recognized and practiced, there is no use of the celebration of this festival by wearing new clothes or by drawing diagrams on the floor with white flour or by preparing 'pongal' and other sweets. All these things that are done to celebrate the festival are a foolish waste and have no significance to divinity. People call this day as 'Pongal', which indicates the sweet rice that is prepared on this day. Thus, the external physical significance of this festival is only stressed by this word. But the word 'Sankranti' reveals the internal spiritual significance.

## **Transformation of Swami**

On the occasion of this festival of Sankranti I am also following its significance by transforming Myself into the third stage called as 'Dhyanam' or involution. This third stage is related to Lord Shiva and is called as 'Pratyahara' or the part of the conclusion. I am withdrawing Myself from all the items of the world and I am going to remain with the innermost source. In this stage I am not going to catch any devotee as a cat catches its kitten in its mouth (Marjala Kishora Nyaya). I am leaving My hold on all the devotees and there is no need of saying that I am withdrawing My hold on all worldly items. In this stage those devotees, who have complete faith in Me have to catch Me and have to keep their hold on Me like the baby of a monkey (Markata Kishora Nyaya). Till now I was holding on to My devotees with My grip like the mother cat catching its offspring in its mouth. But from today onwards the devotee has to catch Me with his or her own grip like the offspring of a monkey, which catches its mother by itself. Therefore, My grip will now be transformed into the grip of the devotee. Thus only those who have very strong faith can have a strong grip on Me and will follow Me to the eternal divine abode.

There is a point up to which the teacher catches the student. In the elementary class the teacher catches the student by force and makes him sit in the class with the threat of a cane. But after some time in the higher classes the grip is reversed. The student has to catch the teacher and there is no need of the cane in the higher class. Therefore, those devotees who have firm faith in Me alone will come along with Me. The devotees who have weak faith will fall on the way and I cannot care for them because it is against the principle of the divine schedule. In the higher classes the teacher will not care for the student if he remains absent from the class. The student has grown up and need not be forced or caned. Thus from now onwards the journey depends on your grip and not on My grip. If I have to carry you upto the goal with My grip, then I would have to carry all the souls similarly. The teacher teaches the subject for the whole year but in the time of examination the teacher has no grip. Everything depends on the student only in the time of examination.

Till now My life has passed through the two earlier stages called 'Jnanam' (Knowledge) which is related to Lord Brahma. The second stage was 'Gaanam' (devotional songs or devotion), which is related to Lord Vishnu. During the first stage I cleared the concept. During the second stage I was catching My devotees who have faith in Me and I was dragging them towards Me. By these two stages the academic year is over. Now this

third stage belongs to the time of examination in which the teacher will not interact with the student in any way from His side. The preaching and guidance is stopped. If there is any doubt, the student himself has to approach the teacher for clarification during the preparatory leave. In this time the student has to approach the teacher and the teacher will not approach any student. The teacher is prepared to clarify the doubts provided the student approaches with interest. When this third stage is also over there will be the examination, which is the enquiry of the soul in the upper world. After that the result is given to the soul. All this information about My involution is strictly limited to the circle of My devotees only and not to the general public. Therefore, this need not be misunderstood by others.

### **Deviation from the Worldly Path**

People are always under the illusion that whatever is done by the majority is always good. They expect their son to study, get a job, marry and have children. The sons of the majority do this; therefore, people think that it is the good path. They expect their sons to follow the same 'good path'. If anyone's son tries to deviate from this path his parents are worried. Of course the deviation from this path may be towards the positive or negative side. If one is leaving the earth, he may fly to the sky or may fall downward into the pit called 'Patala' (hell, netherworld). Both are deviations. Similarly, if the son deviates from the normal path and becomes lazy and gets into bad habits, the deviation is negative. In such a case the son should be forced back to the normal path. He should be brought to the ground from the pit.

But if the son deviates from the normal path and turns towards God by becoming a monk, the parents should encourage and appreciate it. If somebody leaves the ground and flies to the sky, it should be appreciated. Therefore, negative deviation should be condemned and positive deviation should be appreciated.

The scriptures say that if a couple does not have a son, they will go to the hell called 'Put' (*Punnama Naraka*). Does this mean that great saints and incarnations such as Shankara and Ramakrishna Parahamsa, who did not have sons have gone to hell? Does this mean that demons, who had sons have not gone to the hell? This statement of the scripture has to be understood with reference to the negative deviation. The statement says that one should marry and get a son by leading a disciplined regular family life and that one should not remain unmarried and get into bad habits like going to prostitutes. Thus only with reference to this negative deviation is the normal path appreciated. This means that you should at least be on the

ground and not fall into the pit. It does not mean that you should remain on the ground and not fly to the sky. The statement is not said with reference to the positive deviation. Therefore, producing a son is appreciated with reference to a debaucherous life. But it should not be appreciated with reference to the life of a monk. Earning one rupee is appreciated with reference to losing money. But it need not be appreciated with reference to earning 100 rupees.

The thinking of the majority is capturing the minds of even spiritual people. The spiritual preacher feels encouraged to deliver his knowledge when a large gathering appears. When Krishna preached the Gita there were lakhs of soldiers there. But He preached the Gita only to Arjuna because Arjuna was the only deserving devotee present. If any other spiritual preacher were in the place of Krishna, he would have requested for a microphone so that he could preach the Gita to all the people on the battlefield!

### **Society, Family and the Human Incarnation**

Lord Datta is surrounded only by very few deserving disciples like Pingala, Naga, Alarka, Parashurama, Skanda etc. Lord Shankara preached His commentary only to the four deserving disciples. A professor is surrounded by a very few research scholars engaged in discussions. If you visit a school teacher he is surrounded by a hundred children who are not listening to anything.

The love towards one's family is more important than love towards society. But love towards the Lord is more important than love towards family. Love towards society should be concentrated to the limited family and the love for the family should be further concentrated to a particular human being, who is the human incarnation. This is explained in the Ramayana. Lord Rama neglected the welfare of the society with reference to the love towards His wife. He told Ravana to return Sita to Him and that if Sita were returned, Lord Rama would go back to Ayodhya along with His wife. In that case Ravana would have continued to torture the world and Rama would not have punished him. Rama behaved like an ordinary human being. Every human being should follow the life of Rama, which is exemplary. One should care for his wife, children, brothers, parents i.e., his family, more than the society. Family is more important than society. The family loves you more than the society and therefore, you should love your family more than the society. To teach this, Rama behaved in that way on the first day of the war. Some people sacrifice their families for the sake of

the welfare of society. The family is also a part of society. In fact the family is the best part of the society for an individual.

The Ramayana preaches the importance of family bonds, which should be more important than society. Sita stressed on the importance of love towards one's husband. Lakshmana and Bharata stressed on the importance of the love towards their eldest brother. Rama stressed the importance of love towards wife, brothers and parents. Dasharatha stressed the importance of love of a father towards his son. Love in these family bonds is demonstrated to the climax in Ramayana. Lakshmana went without food, drink and sleep for the sake of his elder brother for fourteen years. Such brotherly love is unimaginable and impossible in this world because Lakshmana left even his newly married wife for fourteen years for the sake of his elder brother. Can such brotherly love be possible in this world? It cannot be. But why then is such a climax of brotherly love demonstrated? The idea is that when you show the climax, people will follow it at least to some extent. But if you show only a little of it, then people will not follow it at all.

Here one must remember that all these family bonds are sacred and important with reference to other bonds with the society and not with reference to the bond with the Lord. All this is only within the limits of 'Pravritti' (the path of worldly matters). Now to show such climax of love in the family bonds, the ordinary love in the family bonds cannot be sufficient. In other words the bond between two brothers is not sufficient to show the climax of brotherly love as was seen between Rama and Lakshmana. If Rama and Lakshmana were simply brothers, such climax of brotherly love would not be possible.

In reality, Rama was the Lord and Lakshmana was His devotee called Adishesha. The bond between Rama and Lakshmana was not simple brotherly bond. It was the bond of a real devotee towards the Lord. That divine bond in the disguise of a brotherly bond alone could show the climax of brotherly love. Lakshmana was aware that he was Adishesha and was also aware that Rama was Lord Narayana. His love towards the Lord is understood only as brotherly love by the world. His love towards the Lord was hidden from the world, but was not hidden from Rama or Lakshmana. The proof of Lakshmana's recognition of Rama as the Lord is that Lakshmana was not astonished when he saw Rama converting the stone into a lady (Ahalya) by merely touching it with His foot. If Lakshmana were not aware that Rama was the Lord, Lakshmana would have shouted with surprise and advertised that incident after returning back to Ayodhya. But he watched that miracle in peace and silence. It means that Lakshmana



was aware of Rama as the Lord. Lakshmana was able to show such climax of love towards Rama knowing that He was the Lord and not simply his brother. But he never opened the secret and treated Rama only as brother because the purpose of his life was only establishing the ideal of brotherly love in the world and not establishing the ideal of love towards the Lord.

The external color of his love for Rama was that of 'Pravritti' (worldly relationships such as brotherly love) for the sake of the world, but internally it was 'Nivritti' (love for God). It was the same case with Bharata, Sita and others. Thus Dasharatha, Rama, Lakshmana, Bharata and Sita played the Pravritti part of the drama. The essence of Pravritti is to give love and importance to the all living beings in the world. Among the living beings you must give more love and more importance to humanity. Among human beings (society), you must give more importance and more love to your family. This is the field of Pravritti. Neglecting the family for the sake of society is foolishness. This is proved by Rama when He neglected the welfare of society for the sake of His beloved wife, by asking Ravana to return Sita. Similarly, neglecting humanity for the sake of other living beings is also foolishness. The love should get more and more concentrated as you proceed from the world of living beings to humanity and to your own family. Here ends the path of Pravritti. The family of Rama played this part and preached Dharma or justice. But while preaching the Pravritti in all their family bonds actually Nivritti (love for God) was present in a hidden form. Due to this hidden Nivritti alone could the bonds of Pravritti reach the climax.

The second part of the drama is Nivritti in which the Lord comes in a human form, who is not your family member. He is an outsider. Hanuman was not related to Rama through any family bond. His mother told him that the Lord would come in human form and that he should wait on the mountain, Kishkindha, to meet the Lord. Thus, the recognition of the Lord in human form is an open secret in Nivritti. Hanuman left his family for the sake of the Lord in human form, who was an outsider and was not his family member. Thus, the essence of Nivritti is that you should leave even your family for the sake of the Lord, when you recognize Him in the human form. You should leave the society for the sake of the family and you should leave the family for the sake of the Lord in human form. This is conveyed by the service of Hanuman to Rama. This is how love reaches its climax; when it is concentrated at the single point called the human incarnation.

Jesus said that one should leave all the family members and must even be prepared to carry on his own cross for the sake of Jesus i.e., the human

incarnation. He left His parents for the mission of the Lord. He never cared for His mother who came to see Him. When a woman shouted that His mother was sacred because she gave birth to the Lord, Jesus said that the statement was not correct. He told her that the people who follow the word of the Lord are really sacred and not His mother, who just delivered the child like any other woman. This shows the importance of the Lord over family. Jesus gave importance to the Lord who is in an energetic form called as the Father in Heaven. The reason is that He could not give importance to the human incarnation because He Himself was the human incarnation.

But the Gopikas, the devoted sages, proved the same truth in the case of the human form of Lord. For the sake of Lord Krishna they left their families and wealth. When Krishna left His body they jumped into fire and ended their lives. When Krishna left Vrindavanam, they roamed around like madcaps. It is easy and palatable to show the climax of love on the formless aspect of God but it becomes very difficult to show the same when God is in human form. When Meera showed the highest love for a statue of God, even that gave her lot of troubles. Imagine the trouble faced by the Gopikas who showed love directly for the human form of God after leaving their families. Hanuman possessed all the supernatural powers and in fact he helped Lord Rama by using those powers. But Hanuman never got ego even though Lord Rama did not exhibit any supernatural powers. This shows that you should not recognize the Lord simply by supernatural powers. It also indicates that you should not think of yourself as the Lord just by getting some supernatural powers.

Hanuman recognized Rama as the Lord even though Lord Rama did not show any supernatural powers. Hanuman never claimed to be the Lord even though he possessed all the supernatural powers. Here the point is that even a devotee can attain supernatural powers as in the case of Hanuman. The Lord in human form may exhibit supernatural powers as in the case of Lord Krishna or He may not use them as in the case of Lord Rama. These powers can also be attained by a demon like Ravana. These points must be well noticed when you are trying to recognize the human incarnation with the help of superpowers. Hanuman never worshipped the all-pervading formless aspect of God. He also did not worship any statue or even energetic forms like Brahma, Vishnu, Shiva etc. Such forms are most inconvenient media to approach God. When the same Lord is present in the most convenient medium called as the human body, it is ignorance and rigid foolishness to worship Him through the other inconvenient forms.

These points must be understood from Hanuman and such a devotee can be called as the real devotee of Hanuman.

Hanuman did not recognize Lord Krishna for some time but finally he recognized Lord Krishna also as the same Lord and worshipped Lord Krishna. In this incident, Hanuman acted in an ignorant role for the sake of others. The message of such an act of Hanuman is that even great scholars and devotees do not realize the most important point that the Lord comes in human form in every generation. Nobody can live as long as Hanuman to be present in the time of Lord Rama as well as in the time of Lord Krishna. Hanuman was associated with the two subsequent human incarnations. Sometimes you may have two human incarnations in the same generation and this point is conveyed by Hanuman through the above incident. Shirdi Sai Baba and Akkalkot Maharaj were existing side by side in the same human generation and both were human incarnations of Lord Datta. Similarly, Lord Rama and Parashurama co-existed. Balarama and Lord Krishna co-existed.

Ravana was similar to Hanuman in possessing all the supernatural powers. He is an example of a devotee, who recognizes the Lord only by supernatural powers. He accepted Lord Brahma and Lord Shiva (God in energetic forms) who gave him supernatural powers. He worshipped only the energetic forms like Brahma and Shiva. He neglected the human form while asking for the boons from Lord Brahma. This itself shows that Ravana could never believe that the Lord comes in human form. The Gita states that the Lord comes in human form and it never stated that the Lord comes in any another form (*Manusheem Tanumasritam*). This means that the Lord comes in human form to preach the divine knowledge and other forms are not convenient for spiritual guidance. When the Lord came in the forms of fish etc., such forms were limited only to kill demons and not for any spiritual preaching.

Ravana could not recognize the human form of God. There are people like Ravana who do not believe that God comes in human form. Such people are egoistic and jealous like Ravana and do not accept any human incarnation present in their time. They worship God only in the formless aspect or energetic forms of God or statues. They may even claim to be the Lord or Brahman themselves. When Lord Rama did not show any supernatural powers, the negligence of Ravana towards Him was reinforced. Ravana was an outsider like Hanuman and did not have any family bond with Lord Rama. Ravana could neither follow Pravritti nor Nivritti. He neglected his wife Mandodari and went after Sita who was an outsider. Sita was the wife of an outsider. Ravana craved for the love of

Sita and loved Sita more than Mandodari. He neglected his family for the sake of outsiders. Thus he violated Pravritti. He could not recognize the human form of the Lord and opposed the human incarnation. Thus he violated Nivritti also. Therefore, he was completely ruined.

Thus, if you compare Lakshmana, Hanuman and Ravana the whole spiritual knowledge can be understood. Lakshmana stands for Pravritti who cared for his family. Hanuman stands for Nivritti who cared for the Lord in human form and loved Him more than his family. Ravana neither loved his family nor loved the human form of the Lord. He was thinking of himself as the Lord and got ruined. Thus, Ramayana is the essence of all the Upanishads and the Gita (*Vedah Prachetasaat...*). It is the practical conducted in the laboratory, which conveys the theory explained in the Gita. Therefore, Hanuman acted in Ramayana and heard the Gita. Whatever way he acted was found to be correct when he heard the Gita. Hanuman was on the flag of the chariot and Lord Krishna and Arjuna were in the chariot during the preaching of the Gita. This means that the practice of the spiritual knowledge is always at a higher plane than the theoretical preaching.

Whenever, you pray to the Lord, be careful about the meaning of the prayer. You must utter with your mouth only that which you can really practice. In your prayers you say that the Lord is everything for you. But you cannot practice this. You cannot prove this as long as the Lord remains formless or in an energetic form or as the statue. But when the Lord comes in human form and asks you to sacrifice a little for His sake, you will go back on your word. You deny the human form only due to this inconvenience. You like the statue or the formless aspect of God or energetic forms of God because they cannot ask you to practically prove what you said in your prayers. You want that God should believe whatever you claim in your prayer and blindly sanction whatever you ask. You think that God is innocent and should believe whatever you say without any practical proof or test. This is the main reason for the denial of the human form of God. When you offer food to the Lord, the formless God, the energetic form of God or the statue will not take even a single particle of your offered food. But if you offer the same food to the human form, you will not get back a single particle to eat because he will eat it. This is the reason for denying the human form of the Lord.

First you must be sure of the extent of the value you give to God. Then, you must be sure of the extent of your faith when you meet the human incarnation and your ability to recognize and believe Him as the Lord. If you have the full value for the Lord and if you recognize the

human incarnation, the full value to God must be proved practically in the case of that human incarnation. If you have full value for God but do not recognize the human incarnation, then there is no opportunity for you to prove your full faith to God. In such a case your full value to God is false and you are a hypocrite. Jesus gave full value to God and sacrificed His life for the sake of God. In the end He told the Lord that His will should be done. When He accepted the will of God to be done, He did not feel adversely in the crucifixion. Since the crucifixion was the will of the Lord He followed it sincerely because Jesus told the Lord that His will must be done. Therefore, whatever is told must be practiced. During the crucifixion He never asked the Lord to protect Him and stop the crucifixion. If He had asked for it, it would have been stopped immediately by the miraculous power of God.

Therefore, unless you have the determination of practice you should not utter anything before the Lord. Once you utter you must follow it at least in the case of the Lord. Most of our prayers are only lies and we cannot practice even one percent of what we say. By such false prayers one only invokes the anger of the Lord and not His grace. Whatever value you have for the God should be proved in practice and such value alone should be mentioned in your words while praying to the Lord. Whatever, little love you have for God, mention only that much in words. God will not be displeased for your little love. In fact He will be more pleased because you are telling the truth before Him. There are some people who call every human being who is greater than them in power or wealth as the Lord. The purpose of saying that is only to get some benefit from that that human being. Thus, the word Lord has become a means in the hands of clever materialistic people to achieve their selfish ends. False human incarnations may be trapped by such clever people. But the real human incarnation will never get fooled.

A devotee asked about the washing of sins by taking bath in the River Ganga because Shankara said that sipping even a drop of Ganga water will wash away all the sins (*Gangajalavakanika...*). People think that by taking bath in the Ganga their sins are washed off. This is true but the process of washing is not recognized. Sin is punished in hell and the punishment is more due to the interest accumulated for the whole lifetime of the human being. But the Ganga gives immediate punishment for your sin so that the punishment does not grow as if by interest. Thus, the sin is washed away by the exact proportional punishment without gathering interest. People think that the sins are washed away without any punishment. This is against the divine administration and the scriptures say

that the fruit of the action must be received by the soul (*Avashyam anubhokthavyam*). Thus any statement of the scripture should be carefully analyzed and understood. A hasty conclusion will lead to a misinterpretation and will mislead people. Following such misinterpretations, people will commit a large number of sins and take a dip in the Ganga at the end. Therefore, the correct interpretation, reconciling other doctrines and spiritual statements must be done.

## DEVOTEE CATCHES GOD

### Offsprings of a Cat and a Monkey

[February 9, 2006] Initially the Lord attracts a human being through miracles and creates belief and devotion in his mind. Thus the human being is converted into a devotee. From the stage of an ordinary human being, the soul carries on the journey to the stage of a devotee. This journey takes place due to the effort of the Lord alone. This is called as the 'Marjala Kishora Nyaya', which means 'the case of a mother-cat carrying its offspring in her mouth'. The effort of the human being is nil in this case. But the human being must have an open mind to receive help from the Lord and to recognize the existence of the super natural power of the Lord and thereby to recognize the existence of the Lord. The problems and troubles faced by the person in life, which are due to Karma Chakra (the wheel of his past deeds) help the soul realize the existence of God and His powers. Thus the troubles are really helpers towards the spiritual path. The misery due to the troubles is praised by the Lord in the Gita (*Aarto...Udaaraah*). Kunti asked for constant troubles from the Lord. In this stage, though the effort of the soul is nil, the soul must have flexibility and an open mind to recognize the helper, the Lord. The impartial Lord gives this opportunity equally to all human beings but the atheist due to the absence of an open mind and due to foolish rigidity, does not accept the existence of the Lord, even after such help. Thus, even though we say that the effort of the individual is nil in this case, having an open mind to realize the truth is also considered as the effort of the human being. When the effort of the human being exists, it is called as 'Markata Kisora Nyaya', which means 'the case of the offspring of a monkey holding on to the belly of the mother-monkey by itself'. Thus both these cases always co-exist and are mutual to each other.

### Individual Effort

In the sacred book 'Yoga Vashishtha', the preacher Vashishtha preaches spiritual knowledge to Rama. In the very beginning itself Vashishtha emphasizes on the effort of the individual soul (*Purusha Prayatna*). Without the effort of the soul if the Lord has to carry the

devotee by His grip alone, then the Lord would have to carry all the souls in this creation. Only then can the Lord be impartial. If that is done, there is no meaning in creation because the thrill of love disappears. The extraordinary love of one devotee in millions cannot be tasted by the Lord. If all the students in the class are given hundred percent marks and if all are given gold medals for no effort on their part, then there is no thrill.

The teacher puts his effort equally on all the students and every student has equal opportunity to get the gold medal. When only one gets the gold medal we cannot blame the teacher to be partial. The teacher puts equal effort on all the students and aspires that every student should get the gold medal. But the fact is that only one gets the gold medal. The aspiration and impartial practical effort of the teacher and the actual outcome are altogether different. You cannot link these two contradicting extreme facts. It is true that the teacher wishes that every student should stand first in the class and he puts equal effort on every student without any trace of partiality. At the same time it is equally true that only one student stands first. From the point of the teacher, we have to appreciate the way of the mother-cat. From the point of the student you have to appreciate the way of the mother-monkey. The teacher tries to carry every student to the goal like the mother-cat. But only one student reaches the goal because of his strongest grip on the teacher's teaching. Thus both cases are equally important from their own angles. The teacher is always like the mother-cat. The offspring should be always like the baby-monkey.

Initially the human mother carries the child like the mother-cat. But when the baby grows, the child catches the finger of the mother and walks on its own which is like the baby-monkey. Initially the Marjala Kishora Nyaya is valid. In course of time the Markata Kishora Nyaya is justified. In the advanced stage, the baby-monkey should not become egoistic thinking that its journey is successful because of its own grip. The baby-monkey should analyze the reason for its own grip. The strength of the baby-monkey is due to its own flesh but that flesh exists only due to the milk given by the mother-monkey. Therefore, the Markata Kishora Nyaya is an indirect Marjala Kishora Nyaya alone. The Marjala Kishora Nyaya is direct where as the Markata Kishora Nyaya is indirect. When the baby does not have sufficient strength, the mother helps like a cat but when the baby has sufficient strength, the mother helps like a monkey. Even in the case of the monkey, it is the mother alone who is walking on the path; the baby-monkey merely holds on to her. Therefore, the credit for the journey goes to the mother only. Thus, the credit for the baby's strength as well as for



walking on the path goes only to the mother and not to the baby. By such analysis the baby should destroy its ego.

### **Love and Sacrifice in Ignorance**

In reality, only the case of the cat exists but there is no thrill of love, if only the case of the cat is remembered at all times. If you think that your wealth belongs to the Lord, then there is no thrill of love in the sacrifice. You will only think that you have sacrificed your wealth because it is really the wealth of the Lord [it was never yours to begin with]. Then you will not enjoy the love in sacrifice. Even the Lord will not enjoy your love if He thinks that everything is His own wealth. Thus, depending on the situation that arises, the appropriate weapon should be used. When you become egoistic, you should remember the mother-cat and realize that even your effort is due to the power of the mother-cat. While sacrificing something to the Lord, you should remember yourself as the baby-monkey and enjoy the thrill of divine love. Thus even ego is necessary and it has its own use.

The ego which is limited to the idea of just the Self is called as 'Sattvika Ahamkara'. That much ego is essential in the divine service to enjoy divine love. You should think that you exist. Then you should also think that this much is your self-earned wealth. Up to this stage ego is not wrong. But when you feel proud of yourself and your wealth, it becomes Rajasa Ahamkara. In this stage, ego is wrong. As the pride grows, you will even deny the existence of the Lord. Such climax of pride is called Tamasa Ahamkara, which is seen in demons and is the worst kind. When you become proud, you should remember the mother-cat and realize that everything, including yourself, is His wealth. Thus the concept of the mother-cat destroys pride. But when you sacrifice, you must retain the Sattvika ego. Then only can you feel that you are sacrificing your own hard earned wealth. In such sacrifice, you can enjoy the sweet divine love towards the Lord. The Lord also enjoys such sweet love under [self-imposed] ignorance.

The Lord created both Knowledge and Ignorance. Every item is created by the Lord and has its own divine use. When you are enjoying the cinema you can enjoy only under ignorance. If you realize the truth that the cinema is only a created story, which is just a picture on the screen, you cannot enjoy it. Suppose you are captivated by some scene and go on feeling sad, then you must have the true knowledge of the cinema and get rid of the sadness. You have to wear a cotton shirt in summer and a woolen shirt in winter; not vice-versa. Both ignorance and knowledge are the creations of Lord, which have equal importance like the hero and the villain

in the cinema. While doing service and sacrifice to the Lord, you should be like the baby-monkey and enjoy divine love. In that context your self-limited ego is not wrong, and it helps you enjoy the devotion.

Such ego is like the visible walls of the house, which bear the load of the roof. The wall knows that the hidden foundation underground alone is bearing the entire load of the walls and the roof. Such awareness of its mother on the part of the baby-monkey, avoids the infection of ego. The wall is aware of the foundation and bears the load of the roof. Similarly, you must be aware of the Lord but you should not make yourself zero and become inactive or refuse to take effort. Action is not possible if ego becomes zero. You must be aware of the cat in the mind, but you should be the monkey in action. Avoid going to the wrong side of Rajas [passion, activity] and Tamas [ignorance, inertia]. Even Rajas and Tamas have a good spiritual side. Rajas is the source of action and Tamas is responsible for determination. Hanuman's action of jumping over the sea with full determination, facing all the obstacles was Rajas and Tamas. So was his killing of the demons. Both ignorance and knowledge are praised by the Veda (*Avidyaya Mrityum...*) and the Gita (*Jnanam apohanancha...*).

The liberated soul, who is without defects like ego, is equal to the Lord in the aspect of getting entertainment from the world. He is just like the Lord, who is above the three qualities, and uses both knowledge and ignorance as instruments for the play. A king and a beggar are equal in the act of enjoying the cinema, when both of them are watching the cinema. The monkey-concept is ignorance and the cat-concept is knowledge. Both are equally important, equally sacred and equally useful. The cat-concept should not be remembered always because it will make you inactive. It destroys even your self-limited ego, which is essential for action. Action is essential for divine service. At the same time you should not forget the cat-concept and remember only the monkey-concept, which is very dangerous and will lead you to the wrong side of ego in a fraction of a second.

## MAHA SATSANGA

### Sin and Punishment

[February 10, 2006. Mr Anil Antony came to Vijayawada from Mumbai to meet Swami and asked some questions. Following is Swami's discourse which answers those questions.]

#### Non-retaliation

You have to live in this world according to the instructions of the Lord. Regarding your life in this world, the essence of His instructions is:

- Be deceived by others but not deceive others
- Be harmed by others but not harm anyone
- Be insulted by others but not insult others
- Be abused by others but not abuse others

One cannot attain God by doing penance even for centuries. But there is one easiest way to attain God. When you are deceived by others, harmed by others, insulted by others or when you are abused by others, the Lord comes to your side. It means you have attained God. Therefore, you should thank the people who have deceived, harmed, insulted or abused you. They have helped you in attaining God by the easiest way. You should not deceive, harm, insult or even scold such people in return. What they did to you might have been the punishment for your sins by the will of God. In that case also, they have cleared your sins at an early stage so that your punishment does not grow due to interest. Thus even in that case you should thank them.

#### How good are the good?

Some people criticize God saying that even good people are unnecessarily harmed. You cannot be sure that a person who appears to be good is necessarily good. Did you observe him every minute from his birth? You also think of yourself as a good person. Are you aware of all your sins done in your childhood? You might have harmed an innocent insect in your childhood. Do you remember that? Even mental feelings are sins that are not expressed in words and actions. The feelings of the mind are the source of words and actions. Therefore the feeling may not hurt others today. But tomorrow it will hurt others when it comes out in words

and actions. In fact, intention is given more importance in the crime according to law. The judge gives more importance to the intention in giving the punishment. Suppose you are walking on the road and an ant is killed by your foot, without any intention. There is no punishment for such sins. But when you kill the same ant with an intention to kill, you are punished by God. Therefore mind is the source of action.

Even if somebody harms a really good person, it is better to leave it to God. You should not seek revenge. Why? The reason is that you cannot judge the exact nature and facts of the case. You do not even remember your own sins. Sometimes you commit a sin thinking that you are doing good. You cannot be the standard in judging your own sins. Only the Lord can decide. Therefore, if somebody has harmed a person who is really good even in the view of the Lord, then the Lord Himself will punish the person who harmed him. You cannot take the law and order in to your own hands. You have to refer the case to the court. Let the judge decide and punish the criminal. Therefore the Lord said, “The revenge is Mine”. If revenge is justified, the Lord will certainly punish. The Lord will not punish just because you pray to Him to do so. The Lord, will not excuse a criminal even if you recommend an unjust case.

### **Punishment**

Neither do you have the power to punish nor do you have the power to excuse anybody. The reason for this is that you are not omniscient. If a sinner realizes his sin and repents, the punishment is reduced. After repentance if you do not repeat the sins, the punishment is cancelled. If the sinner does not repent, he will repeat the sin again and again. Such a sinner can be controlled only by punishment. If this were not true, the police department would have no use. There are some sinners, who can be controlled only by third degree treatment (severe beating and physical punishment). If such punishment and revenge were not necessary, and if everybody could be transformed only by preaching, then what is the necessity of the existence of hell and ‘liquid fire’? If there was a possibility of transformation only by love and knowledge, why would the Lord mention the word ‘revenge’ at all? Therefore it is clear that there are some sinners who cannot be transformed by love and knowledge.

Some clever people criticize Lord Rama and Lord Krishna, who resorted to punishing sinners. Such clever people should explain the meaning of word ‘revenge’ uttered by the Lord and also should explain the mention of the liquid fire in the scriptures. If all sinners could be

transformed through love and knowledge alone, such words should not have been mentioned in their scriptures.

The Lord is the Father of all the souls. Your love for another human being is only brotherly love. The love of the Father is far greater than your brotherly love. You are criticizing your Father for punishing your brother! The father tries His best to transform His son. On the first day of the war Ravana was defeated by Rama. Rama could have killed him on the very first day. But Rama, asked Ravana to go back and think that night. The Lord punishes any one only as the last resort. Even then, the Lord does not have anger or hatred. The punishment is only the last method attempted for transformation. There also the aim is only transformation. But when you punish your enemy you do not have such an aim. Therefore the punishment by the Lord also reflects His divine love and kindness for the soul. Due to such a sacred aim, the Lord is authorized to punish the soul. He is just like a teacher who punishes the student for his misbehavior. The teacher does not get any sin in such punishment. The reason again is that the intention decides nature of the action.

Therefore when you live in the world, according to the instructions given by the Lord, the Lord is pleased with you. The Lord will make you happy in this world. Your happiness in this world is an indication of His grace. Therefore you will be happy in the upper world also. He is the only one Lord for both the worlds. So if you are unhappy in your worldly affairs in this world, you will be unhappy in the spiritual matters in the upper world also. If you are blessed in this world you are also blessed in the upper world. Hence, follow His commandments and be happy in this world. When you are serving the Lord, you should be happy in the sacrifice. You should not sacrifice to the Lord with unhappiness. The sacrifice with unhappiness will make the Lord unhappy. The result of such service is unhappiness in the upper world. Therefore it is better not to sacrifice if you are not happy. Why should you purchase unhappiness with such sacrifice? Are you unhappy when you sacrifice for your family members? Therefore sacrifice for the Lord with force or unhappiness is not only a waste but it also brings negative results.

Even in the case of your family members, if you sacrifice with unhappiness it is a waste. Therefore the intention is very important for the Lord. You should not do any sacrifice aspiring for something in return. Such a sacrifice is only a business. Business done in the case of your family members may bring a benefit or loss. But in the case of Lord, business always brings loss. Therefore live in this world according to the instructions of the Lord given to you with regard to other human beings. With regard to

the Lord, do sacrifice and service to the Lord only to the extent that there is no force, pain or sense of doing business with Him.

Some people say that the Lord preaches with love and kindness in this world for transformation. If the soul is not transformed, it will be thrown to hell permanently at the end of this life. They say that the Lord should not punish the soul in this world. This is exactly similar to saying that you should teach the student and if the student fails, he should be hanged to death permanently at the end of the period. You do not allow punishing the student with a cane during the period.

Therefore even before the final punishment, temporary punishment must be also given to the soul. Before the final examination, interim examinations are also conducted. If the student fails in the interim examinations, there will be a chance for the student to correct himself before the final examination. Therefore interim punishments are part and parcel of the coaching before the final examination. The Lord adopts different procedures of coaching in different regions based on the psychology and attitude of the human beings. You should not criticize the procedure of the Lord which maybe different in some other religion and region.

The Lord is universal but the human beings in the universe differ in their attitudes. The same single Lord adopts a different procedure in a different region and such a different procedure appears as a different religion. A few people criticize the Lord of other religions. You do not criticize the Lord of your own religion. The external behavior of the Lord differs due to different internal and external behaviors of the human beings in this universe. The external form, dress, language, food habits and culture of human beings differ from one region to the other. Accordingly the external form, dress, food habits, language and culture of the Lord also differ to suit that particular region. The internal Lord and the internal essence of the same Lord is one and the same in His different human incarnations which have come in different regions or religions.

### **Cycle of Deeds**

The human being is entangled in the cycle of deeds called as karma charka. The thought in the mind is the seed, which grows and generates action. The action certainly gives its result. Even if you escape the result of your action in this world you cannot escape from it in the upper world. In fact the result in the upper world is very severe due to the compounded interest due to the delay in getting the result. Therefore blessed are those

who are punished in this world itself. Jesus says “It is better to punish yourself for your sin in this world itself than to fall into eternal hell”.

The punishment reduces the thought (which caused the deed) to the state of a tiny seedling. However the punishment cannot destroy the thought completely. The thought exists in a very minute called the state of subconsciousness. Even you are not aware of your subconscious thought. When the soul comes from hell to the earth and enters a new human body, the child contains all the qualities or thoughts of previous births, hidden in the subconscious state. Therefore the child is unaware of anything and appears to be the most innocent and sacred. In the child the thoughts are like seeds that have not germinated. Whatever may be the external atmosphere in which the child grows, those strong thoughts will certainly germinate and grow up to be tender plants if not strong trees. But if the external atmosphere is favorable, the strong thoughts become trees, and weak thoughts will become plants. These germinated thoughts will result in corresponding actions. The actions will give their own fruits whether here or there.

The fruits are the punishments, which will again reduce the thoughts to seeds. This is the cycle of the deeds. When it is said that you are enjoying the fruit of the action of your previous birth, it has to be understood in the context of this cycle. The action of your previous birth was punished in hell and has reduced your thought to the form of a seed. In this birth the seed grows and results in its corresponding action. Such action can give you its result in this world if you are captured here itself. The judicial system in this world also functions under the direction of the Lord only. If you have escaped the judicial system in this world, it too is by the will of Lord alone. The Lord might have judged your case and might have given you a chance of transformation. Sometimes you are punished wrongly in a case. Do not abuse the court or God. Perhaps you are punished for some other sin. Do not think that you have escaped a punishment that you deserve just because the courts find you ‘not guilty’. Perhaps God is directing you for a severe punishment in hell, which cannot be provided by the court here. Therefore do not think that you have fooled the court or that the deity of justice is blind with a cloth tied on her eyes. Even this court is functioning according to the will of the Lord because the Lord governs everybody and everything in this world. Therefore do not blame God or do not say that God does not exist if some criminal escapes punishment of human courts.

## **Destroying the Seed**

Now the main point is how to escape from this cycle? You cannot escape from this cycle by preventing the deed or punishment. If you are tied with a rope, you will not do the deed as long as you are tied. You will do the deed as soon as you are released from the rope. You may escape the result of your deed here by someone's recommendations, but you cannot escape from it in hell. The only way to stop this cycle is to destroy the thought which is the initiating seed of this cycle. How to destroy it?

The seed is a thought which is a living property (sentient property) or a property of life. If it were an inert property like light or heat, it could be prevented by physical methods. Only knowledge, which is another living property, can destroy this thought. Only a diamond can cut another diamond. The wrong knowledge, which generates this sin, is dangerous. Ignorance, which is zero, is better than wrong knowledge, which is minus (negative). Therefore only righteous knowledge can destroy wrong thoughts. You can differentiate the right knowledge from the wrong knowledge through careful, patient analysis and discrimination. The knowledge of God alone can create devotion in your mind and develop it. Thus by knowledge alone can you get rid of this cycle and attain and please God. Shankara says "*Jnanat eva tu kaivalyam*", which means that knowledge alone can give salvation. Jesus preached the same spiritual knowledge throughout His life.

The atheist is always rigid and does not accept God even if a miracle is performed by God physically. He will attribute it to hypnotism and magic. When Lord Krishna showed the vision of His cosmic form in the court, Duryodhana fell unconscious, but he attributed it to an illusion and hypnotism. Therefore a rigid foolish atheist can never be transformed and he shall be condemned forever like a student debarred by the university. One must have an open mind to recognize the truth and must have the courage to come out of one's conservative rigid circle. The atheist blames the devotees regarding their foolish conservative limits, but he himself is trapped by such limits! For a wise person even a subtle experience in small incidents taking place in his life is sufficient proof to realize the existence of God. God is giving proof of His existence even in very small incidents that take place in every walk of your life. If you sit and analyze your past life with careful, shrewd analysis, you can see the existence of God at every step and how He is trying to help you always.



Some say that God loves only His devotees and thus He is partial. This is meaningless. If all people in the world loved Him equally and if He still loved only a select few, then alone can it be called partiality.

### **God and Three Qualities**

A devotee said that God has all the good qualities only and they are called Sattvam (knowledge, goodness). There should not be Rajas (activity, passion) and Tamas (ignorance, rigidity) in His qualities since they constitute bad qualities. The answer for this doubt is that you should not say that God is associated with good qualities. You should say that whatever quality is associated with God is good. Any quality directed towards God is good and any quality which is directed towards the creation (world) is bad.

Sattvam is knowledge. Rajas is work. Tamas is rigid determination. The knowledge of an atheist which opposes the existence of God is a bad quality even though it is sattvam. The work done by a devotee in the divine service (Rajas) and his rigid determination or faith in God (Tamas), are good qualities. The very process of knowledge is the work of the mind and thus knowledge itself is basically Rajas. When you believe your knowledge to be true, such belief is Tamas. Thus you cannot separate the three qualities in their pure states. The scriptures (Shastras) say this. The three qualities are always in the state of an inseparable equilibrium when the pure awareness (Mula Prakriti or Holy Spirit) was created by God. When the equilibrium is disturbed, one of these three qualities predominates and we call it by the name of the predominant quality.

The spiritual effort to attain and please God must contain all the three qualities. The quality is neither in God nor is God in the quality. Any quality must be associated with God alone for its very existence. Any quality is created, maintained and is destroyed by God alone. Creating is said to be Rajas. Maintenance is Sattvam. Destruction is Tamas. This entire universe, which is the asylum for all the qualities is created and maintained by God. In such a case how can you say that God is associated only with some qualities and not with some other qualities? Nothing can exist without His association. He is beyond this universe and therefore He is beyond all the qualities. He uses all the three qualities for His divine play.

Then people ask from where Satan came and from what source he got his power? The answer is that the same producer and director of the movie, who appointed one actor as hero has appointed another as the villain. The villain is also remunerated like the hero. Sometimes the producer-cum-director can enter the movie in the role of a hero and such a role is called as the human incarnation of the Lord. The villain opposes the hero in the

cinema. The hero wins over the villain, giving a good message to the spectators. But remember that the hero, who is the producer, has remunerated the villain and also directed every action of the villain as the director of the whole picture.

### **No Human Incarnations of God in Other Religions?**

[Mr. Anil Antony asked that Swami came as a human incarnation in Hinduism. Why have human incarnations not similarly appeared in other religions?]

The answer for this question is very crucial and has to be digested by different people in different angles. First of all you have to find out whether I am the human incarnation or not? I cannot say so because I should not say it. Whether I actually am the human incarnation or not, let us assume that I am a human incarnation from the angle of My sincere devotee. Whether My sincere devotee is right or wrong cannot be decided by any other person, who is also a human being like My devotee. I cannot be a standard to My devotee, which others cannot accept. Therefore My answer to this question is completely limited to My sincere devotee only, because others cannot accept Me as the human incarnation. Therefore My answer given to My sincere devotee only shall be the following:

The fundamental point in your question is that Buddhism is silent about God Himself and so the topic of human incarnation cannot arise. Islam also does not believe in the human incarnation and treats even Mohammad as only a messenger of God. Islam says that since He is the last messenger, there is no place for another messenger. Holy Christianity accepts the concept of human incarnation as God-in-flesh but limits it only to Jesus and leaves no place for another human incarnation. Of course they accept the second coming of Jesus. But they say that the second coming is only in the stage of the final destruction of world. Since the world exists now and is not facing the final destruction, I cannot fit Myself in the place of second Jesus.

But in Hinduism the Gita says “*Yada Yada Hi...*”, which means that God will come in human form whenever it is necessary. Therefore I can have a place only in Hinduism. Of course, this provision in Hinduism can be exploited by human beings who are not real incarnations. But for the fear of exploitation, the entire system cannot be rejected. For the fear of cheating, the entire examination system cannot be abolished from the school. For the fear of accident, train journey cannot be avoided. Therefore every system contains the possibility of both genuine and fraud cases. We

have to carefully analyze and eliminate the fraud cases. Because of the fear of rats the house cannot be burnt.

Even if I want to come in other religions their doors are closed. Therefore the only possibility is to come in Hinduism and establish the Universality of God. When the Universality of God in all the human incarnations of all religions is established, then it means that I have come in human form in all the religions simultaneously. Except this one way there is no other way. I have no objection in coming in human form in other religions also separately, provided you get the doors of the other religions opened for My entry.

[Mr Anil Antony told Swami that this answer was the cream of the light of the day. Everybody in the satsang (discussion, discourse), including Mr Antony said, “No one other than the Lord can answer this question in such a wonderful way!” Mr Antony said that his trip to meet Swami had become very fruitful. Swami told him that even a trip to Kashmir cannot give such eternal bliss].

### **What about Minor Religions?**

[Mr Anil Antony asked that Swami was mentioning major religions only and not other minor religions.]

Other religions, whether major or minor are on the lines of the major religions like Hinduism, Buddhism, Christianity, Islam and science (atheism). Science is mentioned as a religion because atheism is mentioned as a religion in our scriptures under the title ‘Nastika matam’. Religion means a line of thinking (Matam). Jainism is almost similar to Buddhism. Their argument about the seven-fold existence is discussed separately in different branches of Hinduism. The Persian religion concentrates on the worship of fire which is similar to the branch of Hinduism called ‘Soura Matam’ in which the natural object, sun, is worshiped as God. This concept is discussed in the topic of representative worship (Pratika- Puja).

### **Generous Atheist or Selfish Theist**

[Mr Anil Antony asked Swami about the greatness of a generous atheist over a selfish theist.]

The Gita says that the bad theist is greater than a generous atheist (*Apichet Su Duracharah...*). The reason for this is that negation of God is a score of -100. All the other good qualities are only +99. Therefore a good atheist’s score is -1. The gratefulness to God is a score of +100. All the other bad qualities are only -99. Therefore a bad theist’s score is +1. Of

course a good theist's score is +199 and a bad atheist scores -199. You should aim at +199 and not just at +1.

### **Cause of Fear**

[Mr Anil Antony asked Swami about the cause of the fear.] The cause of fear is only the ignorance about God. The complete knowledge about God removes fear completely. You can neither protect yourself nor others. No item in creation can protect any other item in creation. The reason is that every item is subject to creation and destruction. Even the human form of the Lord (in His incarnation) has birth and death, but He has no fear. Jesus knew about His future crucifixion. He never feared about it before or during the crucifixion. He never feared the soldiers who came to arrest Him. He never argued about His case in the court, because He knew that the crucifixion had to take place by the will of God. Therefore when you have the knowledge of God and the knowledge of His will, you will not fear even death. Death proves that everything and everybody other than God gets destroyed. Therefore Jesus asked the people to fear for themselves and their children and not for His death. Lord Rama jumped into the river with a smiling face, Lord Krishna was smiling while leaving His body. Sri Padavallabha and Sri Narasimha Saraswati merged in the Krishna River with a smile. Therefore one will not fear even death if the divine knowledge is attained. The Gita says that death is only the changing of one's old shirt. Where divine knowledge exists like sunlight, fear vanishes like darkness. Even in the last statement of Jesus, no trace of fear appears as He said that He is surrendering His soul to the hands of God. The Veda says that the limited knowledge is cause of fear (*Atha Tasya Bhayam....*).

### **Worldly Talents**

[Mr Anil Antony asked Swami whether a person who is brilliant in the worldly affairs is blessed by God and whether his brilliance indicates his higher spiritual level or the exceptional grace of God on him?]

Suppose there is a person talented in running but he is running in the wrong direction. In that case the talent is harming him more because by that exceptional talent he is running fast and is going away from the goal in a very short time. The person who is not talented is walking slowly. The absence of talent in his case is very good because he does not go too far away from the goal even after a long time. Even a country, for its welfare, needs people with a good character, who are not corrupt. Even though their talent may be less, the public will be really benefited by non-corrupt officials. The public will not receive any benefit from corrupt officials even

though they may be more talented. Their talent is applied only in their own selfish growth. Ravana was a great scholar with exceptional talents. But the world suffered due to him. A devotee with good character and lesser talent will always be better to give good results. God will bless him with exceptional talent wherever and whenever it is needed. If the direction is towards God, exceptional talent is definitely due to the grace of God. Talent without divine knowledge only results in destruction at the end.

### **Divine Knowledge**

[Mr Anil Antony asked Swami “What is divine knowledge?”]

Swami replied that the Knowledge given by the Lord in human form like the Bible, Gita etc is divine knowledge. If the concept of human incarnation is realized, the divine knowledge is recognized. If people can believe in Krishna, Jesus etc as the Lord in human form, the Gita, Bible etc are recognized as the divine knowledge. But the problem is that there are several interpretations of such divine scriptures. These interpretations are contradicting each other. These interpretations are given by different human beings and no human being can decide the correct interpretation. You yourself cannot decide the correct interpretation because you are also a human being. Therefore the original author of that sacred scripture alone can convince you with the correct interpretation. Such correct interpretation is called as the real divine knowledge. For this you have to recognize the human form of the Lord present in your generation. The identity of such recognition is revealed to your inner self, which gets convinced by such real interpretation. The identification must be aided by your careful and patient analytical faculty of the intelligence called as buddhi. Even an illiterate person has this inner self and the analytical faculty even in the absence of language.

### **Loving God above Family**

[Mr Antony said that one of his friends asked the following question, “Lord Jesus stated that unless one hates his parents, and children, he cannot be the dear disciple of the Lord”. Is this not cruel on the part of God ask people to hate their old parents and just born babies?]

The old parents look very pure because the qualities in them are just sleeping, due to their weakness. Similarly in just-born babies the qualities are in a dormant stage, which are ready for germination and therefore the baby looks pure. Even an old demon or a devil’s baby looks pure and innocent because the qualities or thoughts, which are precipitated in those souls for the past millions of lives, are weak. Due to the weak external

atmosphere, which is their physical body, the qualities are just sleeping even though the souls are not really pure. Can you love a sleeping snake? The real purity lies only in Lord Jesus or any other human incarnation of the Lord. Other than the Lord and the liberated souls, who are the highest devotees, all other souls are impure in their qualities. Do you love your son only when he is a baby? Do you not continue your love when he grows? Therefore your love is for your son and not for his babyhood.

Do you love all babies and all old people in the world equally? Therefore Jesus (human incarnation) asks you to cut your bonds with your parents and not your bond with their old age. Similarly you have to cut your bond with your son and not your bond with their childhood. Actually you have no bonds with old age or childhood. If you really had bonds with old age and childhood, you would have all the old people and children in the world with equal intensity. The old age and childhood are only pretexts to cover your blind bonds with your parents and children.

You do not love your parents and children based on their good qualities or devotion. Even if they have bad qualities and even if they are not devoted to God, you love them blindly because they are related to you by the blood of your body. The blood along with the body is buried or burnt after death. Your body merges with the five elements of nature after your death. Thus matter of your body enters some other body. Now analyze the meaning of your blood relationship. Jesus gave more importance to devotees than His mother. He said that devotees are greater than His mother.

Shankara left His mother for the sake of God. Prahlada allowed his father to be killed for the sake of the Lord. Buddha left His wife and one-year-old child for the sake of God. Actually God created you and the only parental relationship that is real is in the case of God. The bliss you derive from the Lord is far superior to the momentary happiness you derive from your wife. These relatives cannot protect you but the Lord can. If you analyze, these relationships are proved meaningless and illusionary. These bonds are dramatic and are not real. These bonds did not exist before your birth and will not exist after your death. That which did not exist in the past and that which will not exist in the future, does not exist in the present as well.

Two actors act as father and son in a drama. Before and after the drama the father-son bond is unreal. Therefore during the time of the drama also they are not really father and son. However all the actors were, are and will be the employees of the manager of the drama. This employer-employee relationship with the manager is real and permanent in the case of

any actor. Thus the bond with the Creator alone is real. Jesus always remembered the Creator as His Father. At the age of 16 He left all His people for the sake of God for a period of 14 years. Your relationship with God is the reality and your relationship with your family members is false. Based on this analysis and knowledge you must vote for God, leaving your family. Thus the love for God is based on reason and not on blind love. Your family members are just equal to any other fellow human being. The dramatic father or dramatic son is as good as any other actor in the drama. Thus you can love your family members as your fellow human beings. You can serve them because they serve you; that is just business. From this angle your family members are different from outsiders. But your real love must be for the Lord in human form like Jesus and for other devotees, who will help you to improve your divine love.

### **Does God Need Material Possessions?**

[Mr Antony said that some of his friends asked “Why does God need a website? Why does God need money? Can He not do without these things?”]

When the work is possible through a process that follows the laws of nature, the supernatural power of God is not used. Only demons exhibit supernatural powers, even if there is no necessity. They want to draw the attention of people and attract them in order to get name and fame. Their aim is not uplifting humanity. Display of supernatural powers creates attention in the people. But it simultaneously creates tension. The realization of knowledge and natural love (devotion) cannot be created in the excited state of tension. Devotion should be spontaneous and should be developed only in the ground (normal) state; only then is it sweet. This entire universe is created by the Lord only for tasting such real natural sweet devotion of devotees. The exhibition of miracles always creates fear and tension and a natural flexible state is not possible, in which alone the sweet devotion can be tasted.

Fear and tension will block your mind and you will not dare to clear your doubts. It is not congenial for the free growth and expansion of divine knowledge. Unless there is a severe necessity, the Lord will not perform miracles. When the work is not possible through the natural way, then only does the Lord use the supernatural power. Even if a miracle is performed the Lord will try to hide it so that the natural state is balanced. When Lord Krishna covered the sun with His divine wheel, He made it appear as if a cloud had covered it. The intention of the Lord is not self-exhibition like a demon. The same supernatural miracle performed by a demon is used for

his self-projection. The Lord likes to be loved by the devotees without exhibiting His supernatural wealth.

A prince, who is good and humble likes to win the heart of a girl without revealing his identity as the prince of that land. He does not like to exhibit his wealth in order to win her heart. Similarly God likes to attract the hearts of devotees by His divine knowledge which is His eternal divine beauty. If the prince has no merit, he tries to attract her by cheap exhibition of his identity and wealth. Thus a demon like Satan, tries to attract human beings by cheap exhibition of supernatural powers and tries to convert them into his follower. Satan tried to attract Jesus by showing his kingdom. Jesus attracted people by His divine knowledge. When it becomes inevitable to do a miracle and when the performed miracle cannot be hidden the Lord tries to neutralize the tension by exhibiting strongly negative qualities.

Lord Krishna lifted the mountain and protected the villagers from the heavy rain. Such miracles cannot remain hidden or cannot be made to appear as a natural phenomenon. [People are bound to get fear and excitement on seeing them]. In order to bring them to the normal state the Lord exhibited very strong Rajas and Tamas like stealing butter and dancing with girls. In the case of Lord Rama there was no necessity of exhibition of miracles. Hence there was no need for Him to show the negative qualities. Thus the Lord is associated with all the three qualities to be used wherever and whenever necessary.

All the discoveries of science are only due to the grace of God. Computer technology is the gift from God to humanity. Some people are earning their livelihood through this technology. Livelihood is essential and is the basis of sustaining the body, which is the instrument of all spiritual efforts. Now this same computer technology is being used for spiritual service. Are you objecting to the Creator of this technology using it for His own work? You must be grateful to the Lord. You can use it for your worldly purpose but you should at least express your gratefulness by using it for His service also. Every scientific benefit is granted by God to humanity with primary purpose of using it in the spiritual line only. Majority of top scientists believe in God and accept their discoveries as the results of grace of God only. A discovery is always experienced as an accidental incident like a flash. It is not the result of the continuous hard work. During the hard work a flash strikes the brain of the scientist. The scientist gets disgusted during his hard work and suddenly a flash in the brain results in a new discovery. If the discovery were the fruit of hard work, it would come naturally at the end of the hard work without any



flash. Such a flash is due to the grace of the Lord. Almost all top scientists agree to this truth. Only a few egoistic scientists do not agree to this.

Science is very helpful in the analysis of this creation, which helps one realize that no item of this creation is the Creator. Science does not help us understand anything about the Creator. In fact even philosophers and sages have not understood anything about the Creator. The philosopher also analyses the entire creation. In this aspect there is no difference between the philosopher and scientist. The only difference between them is that the scientist does not accept the existence of the unknown Creator who is beyond creation, whereas the philosopher accepts Him.

For a philosopher, miracles are not necessary. He is very sensitive and recognizes the existence of God through deep analysis of various incidents in his life. The scientist is not so sensitive. He needs physical proof through miracles. Most scientists turn into devotees through such miracles, which are visible to the naked eye. Such scientists have an open mind and courage to accept the truth due to their wise flexibility. But a few scientists have a very rigid mind and do not accept even the physical miracles attributing them to magic and illusion. Such people should not be called as scientists. Science means rational flexibility; leaving old disproved concepts and accepting the new proved concepts. People who are rigid in their old fixed concepts are called as conservatives. Such people mock the devotees as conservatives and the joke is that they are the original raw conservatives!

The bonds with wife, children, and money are the strongest bonds and are called as the three 'Eshanas', which are like steel chains. The Lord competes with these three to test your love for Him. It is not the question of requirement. It is the question of identifying your love. Your son may be well settled and may not require money. But you still give your wealth to him alone. It shows your love for him which is not related with his requirement. You are covering your absence of love for God with this pretext of non-requirement (saying that God does not need our money). By such a cover, you want favor from God even though you do not love him truly. You can deceive a human being by such an intelligent cover, but can you deceive the Lord who is omniscient? Instead of such tricks, God will be pleased with you, if you say frankly that you do not want to give Him money since you do not have love for Him. Truth is always better than trickery.

A lady was applying perfume to the feet of Jesus. A disciple of Jesus told her that it was waste, since Jesus did not require it. But Jesus objected to the disciple and accepted the perfume which signifies her immense love

for Lord Jesus. It indicates the divine love of the lady and there is no question of requirement here.

### **Can Man Become God?**

[Mr Antony said that some of his friends say that if a human being is created by cloning, man could become the Creator or God.]

God created space, matter and energy just by His will as you create a dream of your imagination by your will. The dream qualitatively resembles the universe. But the magnitude or power is infinitely large in the creation of the universe from God. Therefore your dream is not as real as the universe. But you are talking about the creation of items of the universe. Certainly you are not going to create the human beings which are the items of this universe by your will. You cannot create even a real atom by your will. Therefore the comparison with God is absolutely meaningless. Assuming that you have created the human being, you are creating the human being with the help of some living matter and energy supplied to you. Even there you are creating a living item from another living tissue only and not from inert materials and inert energy. Parents also create a baby from living tissue like sperm and ovum. In what way is your new process of creation (by cloning) different from the conventional reproduction as far as the basic point is concerned? Therefore, you are far from your dream of becoming God by millions and millions of miles.

You can represent the creator and the process of creation as a representative model when you generate an imaginary world by your will in a daydream and control that day dream by your will. The Lord gave this ability to you as a representative model so that you will understand the concept of creation of the universe by the Lord, when He preaches the divine knowledge in His human form. A model only indicates the actual concept and should not be considered as another duplicate concept at a micro-level. Through this concept of dream, people have misunderstood that a soul is a spark of God since the human dream can be considered as the same concept on the micro-level. A diagram of power station on a sheet is only a model to explain the original concept. The diagram itself is not a micro power station and it cannot generate even one milivolt of electricity.

### **Dangers in Spiritual Journey**

[Mr Antony asked Swami of the dangers in the spiritual journey.]

The only basic danger in the spiritual journey is ignorance. Ignorance generates certain decisions. Based on these decisions you slip from the path. Ignorance does not like analysis by reasoning which is called as

'Buddhi'. When the analysis is done ignorance become weak and the wrong decisions are cracked. If this process of analysis is repeatedly done, it is called as memorization. Such memorization generates continuous knowledge, which is like the light. Then the ignorance and its decisions are crushed and vanish like darkness. You never slip from the path as long as this light persists. I give an example here. Suppose you are acting as a king in a drama. Your son in the drama is killed on the stage. You are weeping on the stage. You are ignorant that he is your son only in the drama. Such ignorance creates a wrong decision in your mind and you feel that he is really your son. That decision gives you real pain. Now if you analyze that it is only a drama, your ignorance disappears and subsequently your dramatic decisions and dramatic pain vanish. But after a few minutes you forget the analysis and so the ignorance, its decision and its pain continue. The ignorance is mainly created by the wrong interpretations of the scriptures given by demons, who are born as some human beings.

Similarly if you analyze yourself and identify that you are the soul and not the body, all the worldly bonds disappear. This is called as salvation. Now you are qualified to attain and please God. With the help of the analysis of the scriptural knowledge you can identify the Lord in human form. Here also you must remove your ignorance that He is the human body. As you have recognized yourself in the human body by analysis, you must recognize the Superself or the Lord in a human body. Again by analysis you must recognize that you (Pursha), who are an item of the creation are totally different from the Superself (Purushottama). Such knowledge will keep you always in His divine service. Therefore the only danger is ignorance as mentioned by Samat Sujata in the Mahabharata (*Pramadakhyo Mrutyuh...*). Lord Krishna started the Gita with Buddhi Yoga, which is the analysis leading to divine knowledge. Shankara also emphasized on the removal of ignorance by the analysis called as Jnana Yoga. Then only can you understand the statement of Jesus about leaving the worldly bonds for the sake of serving the mission of the Lord.

### **Easiest Way to Please God**

What is the easiest method to pass the I.A.S. examination and to become the district collector? If corruption and copying do not exist, can there be any easy method for this? The fruit of pleasing God is very high and eternal. You can please the selection committee for the post of a peon easily because the standard of questions and answers is very low. But to please the selection committee for a very high post requires a lot of hard work and sacrifice of pleasures in studies. Therefore pleasing God is at one

extreme end and the easiest method is the other extreme. Love alone can please the Lord. But the love must not be only in a theoretical stage, it should be proved practically. If somebody comes and pretends to love you, do you not test him? The beggar praises you, but you shout at him. Your father shouts at you. But you are submissive to him because you know that he really loves you and his shouting is only for your welfare. Therefore love expressed in words and mental feelings can also be false. Your wife expresses her love through words and feelings. But it is real because it stands your test. When the situation demands she serves you day and night. Therefore service is the proof of love. The theoretical love (words and mental feelings) must be associated with practical love which is service. When the guest comes, you give him a glass of water. That is theoretical love. Water is freely available. Similarly the words and mental feelings are freely available and have been given by God to all human beings. After giving the glass of water if you offer the guest a plate of food, that plate indicates the practical love. The food in that plate is your hard earned money. Therefore prayer and devotion must be associated with service. A plate of food without water indicates your foolishness.

Therefore prayer by words, devotion by mind and discussions by intelligence are like a glass of water and it must be followed by service, which essentially is the sacrifice of the fruit of your hard work (Karma Phala Tyaga). The work done in such service is sacrifice of work (karma samnyasa). Thus sacrifice of words, mind, intelligence, money and work constitutes the five parts of the total sacrifice. If you carefully analyze and if you are frank enough to accept the naked truth, then you agree that sacrifice of hard-earned money is the most difficult item. If money is absent, even the body leaves your soul; it has to be maintained by money (food etc. bought by money) and there is no need to say the same about relatives. Therefore this glaring truth is stated in the Veda as “*Dhanena Tyagena Ekena...*”, which means that you can please the Lord by sacrificing your hard earned money. People who are unable to do this mock at this statement or misinterpret it. You have to realize the truth in yourself; there is no need of others. It is the fire test, which is called as the flame test in chemical analysis. But this does not mean that you throw some money and purchase the Lord. If the most difficult sacrifice can be done it is foolish in not sacrificing easy items like words, mind, intelligence and work.

After this stage the Lord competes even with your life. The Gopikas jumped into the fire when Krishna left His body. Jesus told His disciples that they must be prepared to carry their own crosses for the sake of the

Lord. He sacrificed His body, life and finally sacrificed the final item called the soul by submitting it in the hand of the Lord. Thus total sacrifice is required to please the Lord and Jesus is the best example for such a total sacrifice. Hanuman tore his heart with his finger nails for the sake of Lord. Prahlada did not leave the name of Lord even though the demons tried to kill him in several ways. You can understand the path by these examples and this is the meaning of the statement of Jesus that He is the path. It means that He proved the path practically through His life. This statement does not mean that Jesus is the path. It means that whatever practiced by Jesus is the path. If you catch Jesus you cannot reach the Lord. If you catch His practice and if you can practice that, you can reach and please God. This is the correct interpretation of His statement. Simply chanting the name of Jesus and crying for His crucifixion is not the path. He showed the path by practicing it. Similar is the case of Hanuman and Prahlada.

### Was Jesus God?

[Mr Antony said that one of his friends argued that since Jesus submitted His soul to God He cannot be God”].

You are giving value to one statement of Jesus and you are not giving value to another statement of the same Jesus. Jesus also said that He and His Father are one and the same. This statement of Jesus is also equally valid. Every human incarnation is a two-in-one system. When you say God-in-flesh, the word flesh means a living human being and not the mere inert human body. Krishna said in the Gita that He enters the human body (*Manusheem Tanum...*). Here too the word human body means the living human being and not the mere inert human body. The word human body means the composite of the three human bodies and such a composite is called as a living human being. This means that the Lord enters the human being. The three bodies in the composite of the human being are:

1. The outermost gross body, which is alive due to the awareness that pervades all over it.
2. The inner subtle body which is a bundle of qualities or feelings, which are alive because these qualities are the vibrations in the pure awareness.
3. The innermost causal body which is the pure awareness itself.

The gross body is crucified. All the statements (speech) of Jesus were given by the subtle body only through the mouth of the gross body. This subtle body of Jesus stated that His ‘body’ was not prepared for crucifixion. Here the ‘body’ refers to the gross body which is different from the subtle body. In the end the subtle body stated that it was submitting its soul to

God. The word soul refers to the causal body. This composite of three bodies stands as the meaning of the word Jesus. This composite is the meaning of the word 'flesh'. This composite is called as the human being or jiva.

Strictly speaking, the word jiva means the subtle body only. The soul is called as Atman. God entered Jesus and therefore God is in flesh. God is the fourth item and is called as the Supersoul. It is this Supersoul or God, who said the statements such as "I and My Father are one and the same" or "I am the truth". Therefore you should not confuse between the statements of subtle body and those of the Supersoul. An ordinary human being is just a composite of these three bodies without the Supersoul.

If this is not understood correctly, there will be a glaring contradiction between such statements. The purpose of the aspect of the human being in Jesus was to stand as a practical example for all human beings. The purpose of the aspect of God in Jesus was to practically explain the divine nature of God. Any human incarnation consists of these two aspects; a mixture of a human being (Nara) and God (Narayana). If you take any sweet, it is prepared by mixing sugar and flour. But the item is called as 'sweet' referring to the property of sugar only, since it is more important. Similarly any human incarnation is divine referring to the nature of God only, since He is more important. An electric wire consists of electricity and non-electric wire. But it is called as electric current referring only to the more important electricity. You call a lamp (oil-lamp) as light since it consists of a flame and other materials like iron, sand, glass, a cotton wick and oil. It is called as light referring to the more important flame, neglecting the other non-luminous materials. Therefore when you call Jesus as God, it really means that God is in Jesus. Similarly Hanuman was the incarnation of Lord Shiva. As a human being he acted as a servant of Lord Rama. As Lord Shiva, He jumped over the sea and killed several demons. Similarly Lord Rama learnt spiritual knowledge from Sage Vashishta. This is the aspect of His human body. But as Lord Narayana a stone was converted into the lady, Ahalya by the touch of His divine foot. Similarly Krishna was a driver of the chariot of Arjuna from the point of His human body. As Lord Narayana He preached the Gita to Arjuna and gave a divine vision to him. The purpose of the aspect of God is to teach human beings about God. The purpose of the aspect of the human being is to freely mix with human beings and stand as an example for them.

Even the Prophet Mohammed was a human incarnation of the Lord. He did not reveal His divine aspect because it was not required in those circumstances. Thus you have to realize the program of the human

incarnation according to the requirement suitability to the surroundings. If Lord Krishna, had been born in the West instead of Jesus, people might have got more spoiled. The people there were very cruel because historically nowhere else in the world was a human incarnation of the Lord killed in such a brutal way. It shows the cruel nature of people in that time and place. For people of such nature only love and kindness can bring realization.

If Krishna had been born there, they could have very easily accepted the negative qualities shown by Krishna like stealing etc. but they would never understand their significance and the significance of the human incarnation. Therefore a suitable program was adopted by the Lord. You should not criticize Jesus about His incapability in protecting Himself because you would be joining the cruel people who criticized and condemned Him. Similarly you should not criticize Krishna, for stealing butter since it was done only to cut their bond with their hard earned wealth. Similarly Lord Krishna's attracting the Gopikas by dance was only to cut their bonds with their husbands. The Gopikas were sages in their previous births and had prayed to the Lord for salvation from the bonds. Hindus in India believe in previous births (reincarnation) and therefore they can digest this background. If this had happened in the West, Christians do not believe in previous births and therefore would certainly misinterpret these concepts. Therefore the divine program can be understood in the context of the background of a particular region only.

Therefore we have to understand the statements in the light of God as well as in the light of flesh accordingly, since both aspects are required for the devotees. The human aspect shows the path and the divine aspect shows the nature of the goal. Similarly the nature of the program of the human incarnation depends on the level and the psychology of the people living in a particular region in a particular time. With the help of such parameters alone can you appreciate the total behavior of the personality of the human incarnation.

### **Significance of the Present human incarnation**

[Mr Antony asked about the significance of the present human incarnation (Swami)]

When you read the scriptures, which are the discourses of past human incarnations, you will get so many doubts demanding clarification. If the original Lord is not available, we have to depend on other fellow human beings for clarifications. Suppose you are studying a correspondence course. When you get a doubt, you have to depend on your classmate, who

is studying the course similarly. He is not competent to clarify your doubts and you will be poisoned by his wrong interpretations. Suppose you are studying the same course in a college and the lecturer is explaining in the class. Whenever you get a doubt, you can ask him then and there and you will surely get the correct interpretation at the correct moment. The clarification is important at the correct moment because without clarification the latter part of the lecture may not be understood or may be misunderstood. Such a facility does not exist with past human incarnations and past scriptures. In this light alone, Jesus modified all the Old Testament and gave the correct interpretation as and when people asked Him questions and doubts. If Jesus is not in the present generation, He must be blamed for being partial towards that generation alone. However God is impartial and therefore comes in every generation.

The present generation is very much blessed because of the facility of computer technology. You can clarify your doubts through this computer system without any strain of traveling to the human incarnation in person. All the divine preachers in this world are in contact with God and are doing the divine preaching to various levels of devotees. Their preachings may be mixed with some ignorance and it is not their fault because such mixing with ignorance in various proportions is required for various lower levels of human beings. The complete and pure knowledge without any trace of ignorance can be grasped only by a very few highest devotees. The number of advanced research students studying under a professor is always very small. Therefore the direct human incarnation is recognized by a very few top level devotees only.

The number of elementary school students are always many and the number of elementary school teachers are also many. As you rise in the level, the number of students and the number of professors become lesser and lesser. Therefore you should not aspire for a large number of followers. For the direct human incarnation, there will be only a very few deserving devotees of such a top level. But such top devotees are spread here and there all over the world. Therefore there is a necessity for propagating the top most divine knowledge of the top most human incarnation, all over the world. But the number of followers will not be high but will be the very least. Jesus said that His path is very narrow and that only very few people travel on it. Lord Krishna has told in the Gita that only one in millions can perfectly understand Him (*Kashchit Mam Vetti...*). Therefore the aim of the topmost human incarnation is not to have a large number of followers, since it is impossible. The aim is only to see that the topmost knowledge reaches the few deserving devotees, who are spread all over the world here and



there. If you wish to have a large number of followers, then divine knowledge has to be adulterated with ignorance. The naked truth should not be exposed in such a case. Diamonds are always in few in number whereas gravel stones are many.

The lower level devotees and the lower level school teachers should not be criticized. The levels of school, college and university are obviously required due to the existence of human beings in the corresponding levels. Therefore you should not criticize the students in schools and colleges. Today you are a student of a university. But one day you were in the school and in the college. Without the guidance of the school teacher and the college lecturer you could not have entered the university. The direct human incarnation of the Lord is the topmost professor, who has a few post graduate and research level students. God, being the head of the university level in spirituality, the schools and colleges are affiliated to the university and work under His leadership. It is the huge system of divine preachers. The school teachers and the college lecturers are working under the guidance and will of that Professor alone. The system is split to suit the various levels but there is no split in the preachers. The whole system of divine preachers is perfectly working due to the grace of that Supreme Preacher. There is no split in the preachers. Mixing up ignorance with knowledge is inevitable and is done according to the level of the students.

There is only one Supreme Preacher in a generation and He will be covering all the preachers and religions under the concept of Universal Spirituality. Some lower preachers may oppose this concept and it is not the fault of those preachers. Since the students of some lower levels do not agree to this concept, those preachers have to proceed according to their psychology. The supreme preacher knows this fact and only smiles, if any preacher of a lower level opposes this concept. It is by the internal wish of Supreme Preacher only, that preacher opposes Him so that he can have a grip on his students who are of a lower level and do not like this concept. It is a very long journey to transform the entire Universe and make it realize this concept of Universal Spirituality. But one day or other this divine goal will be achieved and the entire world will be like one family with one Divine Father. The various cultures and religions need not disappear. But the innermost single continuous thread of the garland of gems with various colors will be realized by every human being of this universe. Such a state is called as **WORLD PEACE**.

Please remember that the divine preachers in this entire Universe are not at all split. They appear as if they are split in order to have a grip on their corresponding students, who are really split. All these divine preachers

are connected by their innermost souls and are working by the grace of that Supreme preacher, who is the Lord in human form. The difference in the preachers is only apparent to satisfy the different psychologies of the followers. One preacher may criticize another preacher in order to satisfy his followers but all these divine preachers are internally united and are working on the single program of transforming this entire world to realize the Universal Spirituality, which is the Absolute Truth like the one Absolute God.

All the original preachers like Krishna, Jesus, Buddha, Mohammad etc. are brilliant diamonds and all their followers are like black pieces of charcoal. The diamond and charcoal are made of the same carbon atoms. Similarly the preacher and the follower are human beings. In the diamond there is a regular crystal structure. The charcoal is amorphous, without any crystal structure. Thus the correct logical interpretation makes the scripture shine like a brilliant diamond. The same scripture without regular logical interpretation becomes a black charcoal.

### **Revelation of the Human Incarnation**

[Just before departing for Mumbai, Mr. Antony asked Swami “Why don’t You declare Yourself clearly as the present human incarnation”?]

Swami replied “Buddha did not even speak about God and hence there is no question of the topic of the human incarnation in His regard. Therefore, Buddha was safe. Mohammed denied the concept of human incarnation and declared Himself as only the Messenger of God. Anybody can be become a Messenger and therefore, Mohammed was also safe. Lord Krishna emphasized on the concept of human incarnation throughout the Gita, but Krishna told that He was the human incarnation only to Arjuna and not to any other person. Therefore, Krishna was also safe. Jesus told that He was the human incarnation by telling that He and His Father were one and the same. He told this to many people and the news spread everywhere. This statement is in Bible and the Bible is His message given to the public. For this statement He was brutally killed.

Now, if I state the same in the present time, crucifixion may not happen due to the improved legal system, but people will laugh at Me and say that I am mad and that I should be admitted into a mental hospital. Of course this does not mean that I have accepted and stated that I am the human incarnation. However for now, let us assume that I am the human incarnation. Let this not be taken as My declaration. This only means that no human incarnation will declare Himself as God after the crucifixion of Jesus. Since that incident, God is terribly afraid of making such a

declaration. Therefore, even if I am the real human incarnation I will not declare it. If I am not the human incarnation I should not declare it in any case. Therefore, in any case I cannot declare this.

The identification of human incarnation is the most complicated subject because of several hurdles in it. The first hurdle is that people are generally affected by ego and jealousy. A human being never likes to accept another human form as God. Even if some human being conquers his ego and jealousy and accepts it, it is only temporary. It is impossible to completely smash one's ego and jealousy. You can only reduce them temporarily. When Krishna taught the Gita, Arjuna accepted Lord Krishna as the Lord, but just after eighteen days, Krishna asked Arjuna to get down from the chariot. Arjuna was reluctant because he expected Krishna, the driver, to first get down and then only would Arjuna the owner of the chariot get down. It was the question of the prestige of the owner of a chariot in the presence of his soldiers. Just within eighteen days, ego and jealousy grew in Arjuna and he forgot that Krishna was the Lord. By the eighteenth day he treated Krishna as a mere chariot driver. Therefore, only one in thousands will even accept the concept of human incarnation. Even if one accepts this concept, he likes to limit it to the past dead human incarnations only. Unless one conquers his ego and jealousy completely, one cannot accept the present human incarnation standing before his naked eyes. Therefore, only one in thousands accepts this concept of present human incarnation and starts to search for the address of the present human incarnation. This is told in the Gita as "*Manushyanaam Sahasreshu....*" Thus this verse refers to the devotees who are searching for the human incarnation in their time. This verse does not refer to all devotees who search for God because there are many people who are theists and seek God. This verse says further "*Kaschit Maam Vetti....*" This means that only one in such devotees can identify the present human incarnation. This means that although you have conquered your jealousy and ego and although you are searching for the living human incarnation, there are several hurdles before you can identify Him. What are these hurdles?

As I told you the first hurdle is your own ego and jealousy. You may say that you have conquered them and therefore you are searching for the present human form of Lord. Although you have conquered your ego and jealousy, your victory is only temporary. **Ego and jealousy are the two sleeping snakes in your heart. They will rise at any time and bite you.** Therefore, you must try for a permanent conquest and destroy them forever. Then only is the first hurdle removed. Assuming that you have destroyed them, before you reach Him, there are still several hurdles to be crossed.

These hurdles are the priests of the temples, the preachers of ethics and puranas and scholars, who preach the philosophy. They will not allow you to proceed on your path and brainwash you on your way. These people are against the present human incarnation. If you reach the present human incarnation, they will lose their income and fame from the devotees. They are earning money and fame by singing the glory of the past human incarnations. In fact, while Jesus was alive, these people were His main enemies and the reason is very very clear. People started following Jesus, who opposed the collection of money in the church. These people killed Jesus, who was obstructing their income and fame. Even after the death of Jesus these people misinterpreted the statement of Jesus that He will come again. Jesus meant that He would come again and again in every human generation to give the same divine opportunity to every generation because He was the impartial God.

If this meaning is accepted the income and fame of the priests, preachers and scholars will be obstructed in every generation. Therefore, these people misinterpreted the meaning of this statement by saying that Jesus will come only at the end of the world. When the world is destroyed even if Jesus comes, there will be no problem. By this interpretation they have cleared their way of business till the end of the world. This interpretation is convenient even for the followers of these priests and scholars because of their inherent ego and jealousy which prevents them from accepting the living human incarnation. Therefore, there was cooperation from both sides.

Assume that you have passed this hurdle also. The next hurdle is false human incarnations that will trap you for the same reason of their own income and fame. Of course these false incarnations are based on the will of God only. He tests your scriptural knowledge by which alone you have to identify the real human incarnation. They are just like the wrong answers present in a multiple-choice question. The same examiner, who gives the right answer, creates the wrong answers also to test the power of your discrimination. Proper discrimination results only if you digest scriptural knowledge with perfect logical analysis. Only then can you eliminate the fraud incarnations like wrong answers. Poundraka Vasudeva was such a false incarnation, who looked like Narayana, wearing the same dress and bearing the same weapons. Krishna did not have the same dress since He wore His own special peacock feather on His head. Instead of weapons He carried a flute. Both these are not worn by Lord Narayana. The main identification of Lord Krishna is only the Gita. The Veda says that the Lord is characterized by His own special divine knowledge, which cannot be

preached by any other human being in that generation (*Satyam, Jnanam..., Prajnanam Brahma*). The fraud incarnations are like artificial diamonds, which resemble the original diamond in many properties. The artificial diamonds glitter with seven colors just like the original diamond. But, the refractive index of the original diamond is very high and a scientist alone can identify it. The false incarnations also preach knowledge. But the power of the knowledge of the real incarnation is very very high. You, aided with your intellectual logical faculty (*Buddhi*), can only be convinced and freed from all doubts by such special divine knowledge (*Prajnanam...*).

A person who was very close to Me posed a big problem through a question. He told Me “I have analyzed your divine knowledge after hearing the knowledge of several divine preachers. My inner self is completely convinced by only your knowledge. This means you are the human incarnation. But my doubt is that this procedure of identifying the human incarnation was given by You and the result of the identification also points to You”. Then I replied “I have given you the procedure as given by the sacred scripture, *Veda*. I have also given equal position to your logical analysis before you accept that procedure. The scripture along with your logical analysis gives the correct result. If the result points to Me, what can I do? Should I change the scripture? Or should I say that there should be no logical analysis? Just to avoid the result from pointing to Me, should I say that the person who does not convince your inner self is the human incarnation? You can apply your logic and if there is a logical question during the analysis of the scripture, I can answer that. If you are convinced by all means, I cannot help it”.

If the scripture and the logical analysis had led to identifying that person himself as the human incarnation, he would have jumped with joy. If some other human being had turned out to be the human incarnation, at least he would have been silent. But, since the result happens to be Me, whom he is seeing everyday, the problem came. Therefore, the repulsion caused by jealousy and ego will always follow you in your spiritual journey and you can be trapped by it at any time.

Assume that you have crossed this hurdle also and caught the original human incarnation. Up to this point only the first half of the cinema is over. From this point onwards the second half of the cinema starts, which is more complicated. The real human incarnation will not encourage and accept your identification easily. He will try to mislead you from the truth. When you observe His external physical body, it exhibits the same properties of any human body like hunger, thirst, disease, birth, death etc. This itself is sufficient to throw you off. Here you must analyze that God is *in* that

human body and God is not that human body. You must understand the line in the Gita “Manusheem Tanumasritam”, which means that God has entered the human body. God-in-flesh also means the same. God is not the flesh. This analysis is given by the Gita itself clearly in the verse “*Avyaktam Vyaktim apannam*”. This verse means that the unimaginable (Avyaktam) did not become imaginable (Vyaktam). This means that the unimaginable God entered the imaginable body. Therefore, the unimaginable God did not become imaginable, which means that God did not become the human body. By this analysis you can cross this hurdle. The external gross body (Sthula Sareera) shows these properties and is like the shirt. The shirt of a king is as good as the shirt of a beggar in its properties. Just because the shirt is the same the king is not the beggar. Similarly, since the gross body of the human incarnation is similar to the gross body of an ordinary human being, the Lord is not the human being. If you cross this hurdle, there is the next hurdle, which is the inner subtle body consisting of the three qualities. The subtle body of the human incarnation also exhibits the same three qualities as any other human being. The subtle body (Sukshma Sareera) is common to both the human incarnation and the human being. Again with the help of the same analysis given above, you should cross this hurdle too. As you should not mistake the Lord to the gross body, so also should you not mistake Him to be the subtle body. Therefore, you should not mistake the Lord by His exhibited three qualities (Triguna Maya).

Sometimes, the Lord tries to mislead you by exhibiting bad qualities (Rajas and Tamas). Generally, there is an impression that the Lord has only good qualities (Sattvam). Here you must analyze that He is beyond the three qualities and that He is neither good nor bad. The Gita says that the Lord is beyond these three qualities (*Nachaham teshu*). Assume that you have crossed this second hurdle also. The next hurdle is the final. This third item in any human being is the causal body (Karana Sareera) or called as soul, which is pure awareness. This soul in any human being is also beyond the three qualities or subtle body as said in the Gita (*Gunebhyascha Param*). The Advaita Scholars are trapped at this point. In the above verse the Lord is said to be above the three qualities (of Maya) and in the present verse the soul in the human being is also said to be above the three qualities (of Avidya). Though both Maya and Avidya are made of three qualities, Maya and Avidya are qualitatively similar but differ quantitatively. Both Maya and Avidya arise due to the self-ignorance. When God forgets Himself, Maya arises, which is the creation. When the individual soul forgets itself, Avidya arises as in a dream. Both the creation and the dream are made of

the three qualities and arise due to self-ignorance. But there is a vast quantitative difference between the Creation and the dream of an individual. You can pass through the imaginary wall in your daydream. But you cannot pass through the real wall in the world. If you cross Avidya you can attain yourself. If you crossed Maya you could attain God. But you can never cross Maya as told in the Gita (*Mama Maya Duratyaya*). Of course the liberated soul, who is fully blessed by God can cross Maya (*Maya metam tarantite*). But by crossing Maya the liberated soul cannot become God because God is the Creator, Ruler and Destroyer of Maya. By crossing a river or the sea, you cannot create, control or destroy the river or sea. Therefore, even the liberated soul, who has crossed the Maya cannot not become God. How can this ordinary soul who can only cross Avidya become God? Therefore, even Hanuman, who jumped over the sea did not claim himself as God. Can this Advaita scholar, who can barely jump over a tiny sewage canal, become God? Of course the soul, which is beyond Avidya can be called as Brahman. The word Brahman is very loosely used in its original sense. Brahman means the greatest. The soul is the greatest among all the items of creation and can be called as Brahman. If you argue that the word Brahman is to be used strictly only for God, then how come the Scripture Veda is also called as Brahman? The Veda is an item of creation because it was generated by God and therefore, the Veda is not the Creator (*Asya Mahato...*). Therefore, the word Brahman cannot be strictly limited to God alone. The Veda is called as Brahman in the Gita (*Brahma Akshara Samudbhavam*). In this verse the Gita says that the Veda is produced by God. Therefore, when you have used the word Brahman for one item of in creation, why can it not be used for another item in creation? The Veda is called as Brahman because it is the greatest in the category of Scriptures because it is the only scripture, which is protected from pollution or corruption as it was passed on only through recitation for several generations.

Similarly, in the category of the items of creation the pure awareness (soul), which is the finest form of nervous energy, can be called as Brahman. Therefore, the soul can be Brahman but it cannot be called God (Ishwara). You cannot have even a qualitative similarity between the soul and God, because God is completely unimaginable and the soul is imaginable by shrewd analysis. The Veda says that the soul is an imaginable item for the sharp intellectual (*Drusyate Tvagraya*). This pure awareness (soul) is clearly seen through advanced instruments by a scientist. Therefore, by such careful analysis you can cross this final hurdle and conclude that God is beyond the soul or pure awareness also.

In the human incarnation the gross body appears to be a limited human body but actually that limited body itself is the world simultaneously. This truth can be known only by insight. Lord Krishna showed His limited body itself as the infinite cosmos to the inner eye of Arjuna. The subtle body in the human incarnation is the Maya which is the three qualities that pervade all over the universe. This means that the Avidya in the human incarnation is simultaneously Maya. The soul present in the human incarnation is the Mula Maya simultaneously. This is the most complicated aspect of the human incarnation, which can be never understood even by sages. It becomes the unimaginable concept because this little human body of the Lord standing on a small place on the earth itself is the entire infinite cosmos. The Lord showed the entire creation in His mouth, standing on a small place in a village. But the entire earth was in the mouth of the Lord and this scene was also present on the earth present in His mouth. By this itself, you can understand that God is unimaginable. Thus in the case of the human incarnation only is Avidya the same as Maya, the limited human body the same as the world and the soul the same as Mula Maya.

In the case of an ordinary human being such a wonderful concept does not exist. In the case of the human being, the soul is a tiny particle of Mula Maya, Avidya is a small part of Maya and the gross body is a small part of the world. The ordinary human being is just a composite of the outermost coat (gross body), the shirt (subtle body) and the inner most in-shirt (causal body). There is no fourth person inside this composite. This composite of the three is dancing by the power of God, which is called as the Mula Maya or the pure awareness, which appeared in the beginning of Creation. Therefore, the soul or human being is controlled by Maya (*Maya Vashikrutah*). This Mula Maya along with its will (Maya) and its modification (Creation) is under the control of God (*Vashikruta Mayah*). This is the difference between the human being (Jeeva) and God (Ishwara). In the human incarnation the fourth item, God exists who is wearing the in-shirt, shirt and coat. The human being is a composite of three items whereas the human incarnation is a composite of four items. The Veda says that God is the fourth item (Turiya) and the three covering bodies are Vishwa (gross body), Taijasa (subtle body) and Prajna (causal body). Therefore, the identification of real human incarnation called as Brahma Jnana or Brahma Vidya is the most subtle and complicated subject, which you can understand only by careful analysis and a lot of patience. The the Gita says that one can identify this son of Vasudeva (Lord Krishna) as the Lord only after continuous efforts through several births (*Bahunaam Janmanamante*).



Identification of God as a statue is very very easy. Identification of God as the Formless One is also easy to understand based on a simile like space or air, which are formless and all-pervading. The energetic forms of God like Vishnu, Shiva, etc., are also easy to digest because no human being develops repulsion towards such energetic form since no ego or jealousy arise in that case. The problem of ego and jealousy along with all the above hurdles arise only for human beings when they try to recognize the human incarnation. If the human being does not identify the human form of God here, such a human being also cannot identify the energetic form of God in the upper world because of the same repulsion of likes. As the human body repels the human form here, the soul covered by an energetic body in the upper world rejects the energetic form of God also for the same reason. Therefore, such a human being is lost forever as said in the Veda (*Ihachet Avedeet...*).

## **GOD, CREATION AND SOUL**

### **Shankara's Difficulty**

[February 12, 2006] Shankara declared Himself as the Lord in human form. But He knew that people would immediately revolt against Him. At that time the people were either Buddhists or followers of Purva Mimamsa (ritualistic tradition). Both were highly arrogant and egoistic and would not tolerate this concept in which they would have to worship a human being as God. Therefore, Shankara was very clever and following their psychology, declared that every human being is God. Of course He used the word Brahman, which was misunderstood as God by the people. The human being is the greatest created item and can be called as Brahman. But He did not reveal this secret because He wanted to first drag them to His fold and convert them into theists. Simultaneously He could establish the concept of human incarnation by this. He could make them accept that God can be in human form. Since He extended this concept to all individuals, nobody attacked Him with ego and jealousy and thus He was safe. The entire misunderstanding of the Advaita philosopher comes only when he compares the human incarnation with the ordinary human being. He should be appreciated because he has reached the soul, which is the finest item of the creation. Nobody can cross that item because God alone is beyond the soul and is unimaginable.

### **Unimaginable God**

The existence of the unimaginable God is not accepted because it is beyond experience. Therefore, a philosopher has to stop with the soul, which is a part of the Infinite Ocean of pure awareness called as Mula Maya or Mula Prakriti. God associated with Mula Maya is called Parabrahman. The Mula Maya acts as the medium for us to receive God. If the Mula Maya is also absent, then God cannot be received by us and He becomes completely unimaginable. The Mula Maya is charged by God like the wire by electricity. Therefore, you can treat the Mula Maya or the Infinite Ocean of pure awareness as God. Thus, such Mula Maya is the first incarnation of God, which alone can be grasped by our intelligence or can be experienced by us. In such divine Mula Maya, which can be called as

almost God or Parabrahman, the will of creation arose. Such will is in the form of Knowledge, action and decision. Therefore, such will is called as Maya, which consists of the three qualities Sattvam, Rajas and Tamas respectively. Such Maya is also charged by Parabrahman and is called as Ishwara. The original Mula Maya charged by God was called as Brahman. Thus, Maya is in the form of will alone.

This entire Maya is not materialized further in the view of God to become the Universe. In the view of God, it remains as His will alone. The materialized world is the modification of just a drop of the ocean of Mula Maya thrown out as an object for the entertainment of God. In the view of God even this materialized world is almost like the imaginary world, being a tiny particle of the Infinite Ocean of Mula Maya. The human being is a part of this materialized world, which is only an imaginary world in the view of God. Thus, this materialized world (Prakriti) also can be called as Maya (*Mayamtu Prakritim—Gita*) in the view of God. In the view of the human being the gross bodies made of five elements in this universe appear as materialized forms simultaneously. The human being is actually a part of this materialized Universe. The soul in the human being is a part of Mula Maya in its original (unmaterialized) form. Similarly, the subtle body or Jeeva is a part of Maya. The gross body, which is in materialized form for the individual, is still an imaginary form in the view of God. Thus in the view of God there is no difference between the subtle body and the gross body as far as the point of imagination is concerned. This means though the gross body is made of five elements and the subtle body is made of the three qualities, both these bodies are only imaginations in the view of God.

But in the view of human being the subtle body is imagination and the gross body is in materialized form. Therefore, the conclusion is that in the views of both God and human being, the soul is pure awareness (Mula Maya) and the subtle body is made of three qualities (Maya). But as far as the gross body is concerned it is imaginary in the view of God and is simultaneously a materialized form in the view of human being. This means that in the drop thrown out from the infinite ocean of Maya, a part of the Mula Maya remained in its original form as souls (Pure Awareness) and the Maya remained in its original form as Jeevas (Three qualities). The remaining portion of the drop after becoming the souls and jeevas is modified into the materialized five elements, which are used in the formation of gross bodies.

Another classification mentioned in the Gita is as follows: The Mula Maya or the soul is called as Para Prakriti. The Jeevas (subtle bodies or three qualities) and the five elements constitute the Apara Prakriti. The

three qualities in the Apara Prakriti are Buddhi (Sattvam), Manas (Rajas) and Ahankara (Tamas). Buddhi is the concluding knowledge. Manas is the form of action doing—Sankalpa and vikalpa. Ahankara, which is the ignorance, is Tamas. The causal body is Para Prakriti where as the subtle and gross bodies are Apara Prakriti. The difference between the soul and Mula Maya is that the Mula Maya is charged with God whereas the soul is not charged with God. Similarly, the Maya is charged with God and the subtle body is not charged with God. Therefore, the Brahman and Ishwara are God. The soul and Jeeva are not God. The Mula Maya controls all the souls and the Maya controls all the Jeevas and five elements.

The imagination in the view of God and materialization in the view of human being are simultaneous concepts, which can be understood only by very shrewd imagination. The Mula Maya and Maya are divine as they are charged by God and form the basis of creation. Creation, which is the drop thrown out, is not divine, because it is not charged with or pervaded by God. The gross body, subtle body and the soul of the human incarnation are exceptional cases because these three are charged by God. But the same three in the case of a human being are not charged by God but they are based on God since the entire creation (in which the human being is a part) is based on God.

The Advaita philosopher takes these three bodies as common in both the human incarnation and the human being and equates them. First he equates the soul of a human being and the divine Mula Maya, which are qualitatively similar but differ quantitatively. Even the Mula Maya, if not charged by God, is not God because the Mula Maya by itself is imaginable and God is unimaginable. After all the Mula Maya is only the creation of God. When the uncharged Mula Maya itself is not God, how can the soul, which is a small particle of the uncharged Mula Maya in the thrown out drop be God? The Mula Maya in the thrown out drop is not charged by God. The thrown out drop or creation is not charged by God because it must be different from God to be an object to God in order to give Him entertainment. In the human incarnation though the soul is charged by God, since the rest creation is not charged by God, it can become the object of entertainment to the human incarnation also. God in the infinite ocean of Mula Maya and Maya is one and the same as the God present in the soul and jeeva of the human incarnation because God is beyond spatial dimensions. Therefore, the same God who is controlling the entire universe is present in the human incarnation and thus the limited gross body (of the human incarnation) is simultaneously the infinite universe, His limited subtle body is simultaneously the infinite Maya and His limited soul is

simultaneously the infinite Mula Maya. Therefore, the limited Krishna is simultaneously the infinite Parabrahman.

The Advaita philosopher neglects the existence of the unimaginable item and thinks that Mula Maya itself is God. The Mula Maya is like the Vashistha star, which indicates the very dim star, Arundhati which is next to it. [This is called Arundhati Vasistha Nyaya; where an imaginable or perceivable object is used to point out to an imperceptible object]. Similarly, the Mula Maya, which is very difficult to imagine indicates the unimaginable Parabrahman or God who is very close to it.

You may think that the unimaginable item may have an equal possibility of existence and non-existence. The Veda says that the completely unimaginable God exists (*Yasyaa Matam Tasya Matam*). The Lord comes in the human incarnation to give proof to this statement of the sacred scripture. The unimaginability means that which cannot be explained by science. With the help of science one can imagine anything, which is in the realm of space. But nobody can imagine that which is beyond space. The Veda says that God first created space (*Akasah Sambhutih*). Even the Mula Maya was generated after the creation of space alone. But we call Mula Maya as the first creation because mere space means non-existence of anything (vacuum, Shunyam). Even the Mula Maya, which is qualitatively nothing but the soul, is the finest form of energy which requires the presence of the space. Therefore, the Veda says that God created the pure awareness as the first item (*Tat Tejo Asrujata*). Thus, if space is considered as a very fine form of the power, space would be the first created item. If space is considered as non-existence of everything as per science, pure awareness (Mula Maya) will be the first created item. Thus this contradiction between the two Vedic statements is solved. Even in science the special theory of relativity mentions the bending of space and this means that space is 'something'. Therefore, both these statements are to be taken in different views of science. Therefore, God is beyond space and can never be imagined. The simultaneous existence of the limited human body of Krishna as the infinite cosmos as shown to Arjuna is a proof that the Lord is beyond spatial dimensions. Krishna showing the entire creation in His mouth to His mother is another proof that He is beyond space. Thus, the Lord gave proof for the unimaginability of God as mentioned in the Veda. When He lifted a mountain on His finger, it could somehow be explained by science. Sometimes a small object may contain a lot of energy. A small atom bomb releases a lot of energy. This explanation is under the realm of spatial dimensions. But the above two examples cannot be explained by science. Therefore, all of us have to accept the existence of

the unimaginable God. The only information about such God is the existence of such God only as said in the Veda. (*Asteetyeva...*).

## BEYOND CONTEMPORARY ADVAITA

### Clarification of Shankara's Teaching

[February 13, 2006] Lord Shankara has said “*Chaitanyam maya upahitam Brahma, Maya avachhinnam Iswarah, Avidya upahitam Atma, Avidya avachhinnam Jivah*”. This means “Pure awareness (Mula Maya) associated with Maya is called Brahman, integrated with Maya is called Ishwara, associated with Avidya is called Atman and integrated with Avidya is called Jiva.

This concept needs to be clarified for better understanding. Let us take an example. Assume that pure standstill water is Mula Maya. Vibrated pure water (water with waves) is Maya. Assume that the water has the property of awareness. When the standstill water is aware of itself, it is Brahman. If the vibrated water is aware of itself, it is Ishwara. This is the explanation given by scholars but it is not complete because according to this explanation, Brahman and Ishwara are big quantities (at the macro level) whereas Brahman in small quantity is Atman and Ishwara in small quantity is Jiva (at the micro level). Therefore scholars say that there is no qualitative difference between the Brahman and the Atman or between Ishwara and Jiva. Such an explanation misleads the human being into thinking of himself as Brahman or Ishwara.

[The real explanation of the statement should be given in the following way:]

All the above explanation is correct but is incomplete. You should say that Brahman is the standstill water in which the Parabrahman or God is pervading like dissolved sugar. In the case of the Atman and the Jiva, the sugar is totally absent. Thus, there is a qualitative and quantitative difference. Brahman is the ocean of standstill *sweet* water. Ishwara is the ocean of vibrated *sweet* water. Atman is a drop of sugarless (not sweet) standstill water. Jiva is a drop of the sugarless vibrated water. Thus, Brahman and Ishwara are divine since they are charged by God. Atman and Jiva are not divine since they are not charged by God.

Now let us take the case of Brahman. Brahman is the ocean of standstill sugar-water. In this case the awareness (property of water) may be about sugar (Parabrahman) or water (Mula Maya); these are the two states

of awareness of Brahman. In the first state Brahman may be aware of the Parabrahman, which is the divinity of Brahman. In the second state, Brahman may only be aware of Itself (pure awareness), but in this state also it remains divine though it forgets its divinity (it forgets Parabrahman).

The same is the case with Ishwara but in Ishwara there will be three states of awareness. Ishwara is the vibrated ocean of sugar water. The awareness may be about sugar, pure water or the vibrated water. This means that the awareness may be about Parabrahman, Brahman or Ishwara. The divinity always exists in the awareness of Parabrahman. The divinity exists but is forgotten in the awareness of the Brahman or Ishwara. In Brahman or Ishwara the forgotten divinity is not real ignorance but is only apparent and temporary. It is just like a daydreamer enjoying his daydream with temporary and apparent ignorance of himself.

Now if you take the case of Atman, the awareness is limited only to itself, which is a drop of standstill pure awareness. There is no divinity in Atman and thus there is no case of the Atma forgetting the divinity. In the case of the Jiva, there will be two states of awareness. In one state the awareness is limited to the vibrated water and in another state the awareness is limited to the water present in the vibrations. In both states there is no divinity and there is no question of forgetting the divinity.

In the case of Brahman and Ishwara since there is no real ignorance, the awareness of Parabrahman exists in the state of Brahman or in the state of Ishwara. The state of Brahman existed before the creation and will exist after the dissolution of creation. Of course, before creation the pure awareness was in a standstill state. After dissolution of creation, the creation is condensed in to a state of a trace (Avyaktam). But this trace is negligible and therefore, even after dissolution the pure awareness is almost in the standstill state. Even in the state of Ishwara, the awareness of Brahman exists. This means that though the vibrations are present, the awareness of the standstill water still persists. This means that the vibrations exist but due to the awareness of the standstill pure awareness, Brahman is not really affected by the vibrations. The awareness of vibrations also simultaneously exists and this awareness creates entertainment.

Brahman is watching the vibrations but is not vibrated. You are watching the cinema peacefully and yet you are watching scenes, which may not be peaceful. All this (being aware like a detached spectator) is possible even in the case of Atman and Jiva. A realized soul remains as Atman while simultaneously continuing in the state of Jiva. A realized soul and Brahman are equal in having the equal state of entertainment. But just



because the both can have this state, the realized soul and Brahman are not equal. A king and a beggar are equally enjoying the cinema, but it does not mean that the king and beggar are equal.

The awareness of Parabrahman is always there in the state of Brahman or Ishwara and therefore the entertainment finally goes to the Parabrahman only.

The unimaginable Parabrahman is like the sugar. Mula Maya is the ocean of pure awareness, which is like the ocean of sugarless standstill water. This ocean developed vibrations and the vibrated ocean is Maya. From this ocean a pot of water is taken out which is the creation or prakriti. The Jiva is a drop of the vibrated water present in the pot. The pure water present in the drop is called the soul. In the case of realized soul, the vibrations cease and the soul is in its original state. The Jiva is qualitatively similar to the ocean but differs quantitatively. But the sugar enters the ocean and now this ocean is called as the Ishwara. The water present in the ocean is called as the Brahman. This ocean before the entry of sugar is called as Mula Maya with reference to the pure water and Maya with reference to the vibrated water. This ocean without sugar is also called as Mahat Brahma in the Gita (*Mama Yonih...*). Once the sugar enters the ocean, it becomes divine. The ocean is Brahman with reference to the pure water and Ishwara with reference to the vibrated water. The vibration is the will will.

### **Qualitatively and Quantitatively Different**

Now, the Jiva is different from the ocean both qualitatively and quantitatively. Atman or Jiva can be compared with the Mula Maya or Maya in qualitative nature. But once the Mula Maya or Maya is transformed to Brahman or Ishwara by the entry of the Parabrahman, Atman or Jiva is different from Brahman or Ishwara both qualitatively and quantitatively. By this, Parabrahman, Mula Maya, Maya, Prakriti, Atman, Jiva, Brahman and Ishwara are explained. If these terms are clearly understood separately the ninth term, Avatara, (human incarnation) can be understood.

The human incarnation is a drop of vibrated sugar water from one angle, which is simultaneously the ocean of vibrated sugar water. Thus, this case is like Jiva or Atman from one angle and is like Brahman or Ishwara from the other angle simultaneously. The sugar enters a drop of water present in the pot and this is mentioned in the Veda (*Tadevanu pravisat...*) and in the Gita (*Manusheem tanumasritam...*). Thus, the human incarnation differs from any human being qualitatively and quantitatively, if viewed

from the other angle. The Avatara appears as a human being with qualitative and quantitative similarity in the view of ordinary human beings. But in the view of realized devotees, the human incarnation differs qualitatively and quantitatively from any human being. Krishna proved this to Arjuna by giving the divine vision of his cosmic form (Vishwarupam). Since, sugar is beyond spatial dimensions, the drop of sugar water is exactly the infinite ocean of sugar water. This is true only in the case of the human incarnation. An ordinary human being is a drop of sugarless water, which is different from the ocean of sugar-water both qualitatively and quantitatively. The Advaita philosophers mistake every Jiva as a drop of sugar-water and thus equate it with the ocean of sugar water both qualitatively and quantitatively because sugar is beyond space.

## MAHA MAHA SATSANGA

### Form of the Formless

[This is the Maha Maha Satsanga—Great Great Discourse, which was given by Swami on February 26 2006, on the occasion of Mahashivaratri]

Whenever you think about God, the thinking itself is a form made of awareness or mind, even though you claim that you are thinking about formless God. You can never think anything, which is formless because your thinking itself is a form. The form may have some specific boundaries like a statue. Alternatively, the form may not have specific boundaries like air or water. But the air or water also has some regular or irregular boundaries, since even the air or water has certain limits. You call space as a formless object. But space has some limitations somewhere and you do not perceive those limits. Such limits may not be perceived but they certainly exist. Therefore, the concept of your formless object has some boundaries, which are either irregular or not perceived.

When you think of God as Awareness (Chit), the awareness is ‘mind’, which is nervous energy. Energy is in the form of waves and thus cannot be formless. According to the special theory of relativity of Einstein, space is also a form of energy because space exhibits the property of bending. In that case, space also cannot be formless. Even if you consider space as infinite vacuum, you are aware of the space. Such awareness itself means that space has become a form of awareness or mental energy. Therefore, strictly speaking there is no formless object in the creation. What you call as formless is an object, which has either irregular or infinite boundaries and which is imagined. Since, such a formless object is a form in the strict sense, an actual formless concept is impossible.

Therefore, whether you say that God created space or God created energy in the beginning, both statements mean the same because space is also a form of energy. The Veda said that Parabrahman created the space in the beginning (*Atmana Akasah...*). The Veda says again that Parabrahman created energy in the beginning (*Tat Tejo...*). Both the Vedic statements mean the same in terms of the latest concept of science. However, let such space or energy be called as the Formless God in your language. Thinking of such a Formless God, it becomes very very difficult for any ordinary

human being. Even a scholar cannot maintain such a concept in his mind for a long time. Even if you are able to maintain such a concept in your mind, such a God is not the absolute God because the absolute God is completely unimaginable as per the Veda and the Gita (*Yasyaa matam..., Mamtu Veda Na...*). God imagined as space or awareness (mental energy) is not the absolute God, who is beyond space and awareness. The Veda says that God created space. The Veda says that God is beyond awareness. The creator is always beyond the creation. Even in the absence of the creation, the creator must exist.

According to the Brahma Sutras, God is the cause of this universe as its Creator and is the material cause of the universe too. The pot-maker is the creator of the pot. The mud is the material cause of the pot. Even in the absence of the pot, the pot-maker and the mud exist. Therefore, God existed even before the creation of the universe. The pot-maker and the mud exist even after the destruction of the pot. Similarly, even after the destruction of the world, God must exist. Thus God must exist before the creation of space and after the dissolution of space. You can never imagine the situation before the creation or after the dissolution of space. Your intelligence cannot cross the spatial dimensions and therefore cannot cross the concept of space. That means you can never imagine God. The Veda says that God alone knows God (*Brahma vit Brahmaiva...*).

Therefore, when you imagine God as the all-pervading space, such an imagination itself is only an item of creation. Such imagination is only an incarnation of God. When you imagine Him as space, you imagine the God who has entered the space and is in the space. Similarly, if you imagine God as all-pervading energy, you have imagined only the energy in which God is present. Therefore, you perceive God as space, inert energy or mental energy (awareness) such forms of God are only the incarnations of God in the forms of space, inert energy or awareness respectively. This means that you can perceive only an incarnation of God and never the absolute God.

When you perceive God as space, you call God as formless. If this space is taken as vacuum or 'nothingness', then God does not exist as per Buddhism or the older concept of science. But now science accepts space as a form of energy. Therefore, according to science 'nothingness' does not exist at all. According to science, the example of 'nothingness' is space itself and now the space has also become 'something'. Therefore, now a scientist cannot say that God does not exist because non-existence or 'nothing' is vacuum or space, which also is a form of energy. Buddhism adopted ancient logic, which like the older concept of science, believed that

space was non-existence of anything. Since, science, which is the modern logic overrules the ancient logic, Buddhism is naturally rejected by the modern science. If a scientist says that God does not exist, he is a no more a scientist because he is not aware of the latest special theory of relativity. Thus, an atheist is an outdated scientist. All the modern scientists, who are aware of the latest concept of space, have to believe in the existence of God.

### **Is the Universe God?**

Therefore, when you cannot perceive God in His original form and you can perceive God only through some medium of creation like space or energy or awareness, why not perceive God through the medium of matter also? Now if God exists in space, it means that God is exists in this universe. If God is present in the universe, the universe cannot be a separate object of entertainment to God. The Veda says that this universe is created for His entertainment (*Ekaki Na ...*). If you are present in the cinema and become the cinema by pervading all over the cinema, the cinema is not a separate object for you and therefore it cannot give entertainment to you. If you are the spectator of the cinema, you should be separate from the cinema. You are the subject and the cinema is object, which is separate from you. If the subject and object are one and the same, there is no existence of the object at all. It means God did not create this universe. If the creation is absent, there is no entertainment to God. This leads to the inability of God in creating any object that is separate from Himself for His entertainment. Such inability makes God impotent and then God cannot be Omnipotent. Therefore, the separate existence of the universe in which God is not present, must be accepted to avoid all these contradictions.

Now the Veda says that God entered this universe (*Tadevanu Pravisat...*). But the Veda does not say that God entered the entire universe. God entered the Universe only through some limited form. Therefore, the entrance of God in to the universe is accepted. At the same time since God did not enter the entire universe, the universe exists as a separate object for His entertainment.

You may argue that God entered the entire universe as per a Vedic statement (*Eesha vasyam idam...*). But if you carefully analyze that statement, it also means that God enters this big universe only through a small form. The translation of that Vedic statement reveals the correct meaning like this: “In this large world, any small world can be pervaded over by the Lord entirely”. This is the true translation. The small world means the human body and the big world means this entire universe. This

means that the Lord enters this big world through a small world, which is the human form. The human form alone can be called as a mini-world. The large world contains nine items, which are the inert five elements (earth, water, energy, air and space) and the four living items called as Antah karanams (mind, intelligence, self-awareness or ego and the awareness which stores all the information). All these nine items are common between this large world and the small human being. Therefore, the conclusion of the Veda is that God enters this large world through a small human form. This can be explained by common experience also. A spectator, who is seeing the cinema, wishes to take up a role in the cinema. Thus, he enters the cinema through a role and the cinema still entertains him. Therefore, the Gita also says that God enters this world only through a human form. The the Gita also says that God becomes a Jeeva or human form by entering such a human form (*Jeeva Bhutah...*). You have entered the role or the dress of a king in the drama, which means that you have become the king in the drama. For all the practical purposes you are the king in the drama. But you retain your identity as the actor in the role and therefore you have not become the king in the true sense. The audience can treat you as the king but at the same time they are aware that you are not the real king. Similarly the devotees treat the human incarnation as God for all practical purposes. But whenever ego and jealousy enter their minds, they can analyze and know that God is in the human form and therefore the human form is not really God. Neither has God become the human form nor has the human form become God. Such clarification will reduce their ego and jealousy and their devotion can become again alive.

Therefore, God cannot enter the (entire) space because if God enters this space, He becomes one with the Universe and His entertainment is lost. Therefore the power of God is material cause of this world. The power is modified into this world as the mud is modified into the pot. Therefore, the formless God, you think, is only the power of God and not the original God. Space is only the modification of the power of God, which is like the mud. God is like the pot-maker who is not modified into the pot. In this example let us assume that the pot-maker created the mud and then made the pot from the mud.

While creating the mud, the Lord is the creator or designer as well as the material. But while creating the pot from the mud, God is only the pot-maker or designer. The pot-maker, while creating the mud, is not modified because only the power of the pot-maker is modified into mud. Therefore, the material cause for the mud is the power of the pot-maker and not the pot-maker directly. This is the concept of Dvaita (duality) of Madhva.

In the concept of Ramanuja, which is called as 'Visishta Advaita' (qualified monism), the pot is considered as an associated body of the pot-maker. Instead of the pot, you can take the example of the cloth. The cotton thread is the material cause of the cloth. The weaver is the creator of the cloth. The weaver has created the thread and the power of the weaver is modified into thread as explained above. The weaver is wearing the cloth made by him and this point alone (association of the creator with the creation) is the extra concept in this theory. The weaver treats the cloth wrapped on his body as another external body of his. The the Gita also says that your external gross body is like a shirt. Therefore, Ramanuja assumes this world as the body of God.

The Advaita scholars mocked at this concept due to their ignorance. They said that if God were associated with the world, the changes in the world would mean the changes in the body of God, which means that God is changed. This is absolute foolishness. When the body is compared to an associated shirt, the changes in the shirt cannot be equated to the changes in the person who is wearing it. If you take the body of a realized soul like Ramana Maharshi, He treated his body as his shirt. He separated himself from the body and limited himself to the soul. He observed the surgery of his body like a person, who is the spectator of his shirt being stitched by somebody. Thus if you take God as a realized soul, the changes in this universe cannot touch God, in spite of His association with the universe. To reject the mocking of the Advaita Scholars, Madhva avoided the example of the weaver in which the wrapped cloth is treated as another external body. He took the example of a pot so that the pot cannot cover the body of its creator like the cloth. Therefore, the pot cannot be treated as an external body of its creator like the cloth.

Shankara compared the world to an imagination or a daydream of a person. The person is not modified into the imagination. Only his mind or his mental energy (awareness) is modified into the imaginary world. This awareness (Chit or Para shakti or Mula Maya) is just like the cotton thread of a weaver or the mud of the pot maker. God created this awareness in the beginning and here also the power of God created the awareness, which is modified into the world. Thus just like the mud or the thread, the awareness is the material cause of the world. The power of God is the material cause of the awareness. Now the most important point comes. What is the difference between God and His power? Both God and His power are inexplicable and exist in the same state. Therefore, if the power is modified, we can say that God is also modified. In that case instead of the power of God, God directly becomes the material cause of awareness. The real point

is that since God and His power are both inexplicable, the process of modification of the power of God into awareness also becomes inexplicable. In such a case you cannot use even the word 'modification' when you say that the power of God created the awareness.

Shankara called awareness itself as God and for Him God is the awareness-incarnation (Awareness in which God has entered). This awareness-incarnation alone is taken as the original God by all the Acharyaas and also the Brahma Sutras. If you go beyond awareness you cannot understand God and cannot preach to anybody about God. For such original God, no words can be used to describe. When you utter a word some thought comes to your mind, as the meaning of that word. The original God is beyond thought and therefore, any word fails to indicate Him. If such a God is preached, nobody will believe in the existence of such a God. People will say that such a God does not exist. That is why the Buddhists became atheists. Therefore, any preacher should say that the absolute God is the awareness-incarnation. It means that awareness is God.

### **Vivarta and Parinama**

The creation of the world by this 'Awareness' can be explained through the process of modification. The soul in the human body is also a drop of such awareness. Now you can say that as the soul creates a dream, God creates the world through modification (Parinama).

The Visishta Advaita scholars criticized Shankara that in such a case, it seems that God undergoes modification. To avoid this misinterpretation, Shankara used the argument of Vivarta, which is an apparent modification. What is the difference between Parinama and Vivarta? Water becomes ice and this is Parinama (actual modification). When a very little awareness called as the mind, which is the power of the soul, becomes the dream, it is called Vivarta (apparent modification). Therefore, in Parinama either all or a large amount of the material is modified. In Vivarta only an iota of the material (negligible trace) is modified. Since it is negligible it can be treated as nothing. Both are modifications but the difference lies in the quantity that is modified. Therefore, the power of God, which is modified into awareness is very little compared to God, who is the source of that power. This proves that all the three Achaaryaas (Shankara, Ramanuja and Madhva) preached the same concept and only their followers have misunderstood and got confused.



## **Awareness as God**

The awareness assumed as God by the Brahma Sutras and the Achaaryaas is different from the soul, which is a drop of awareness present in the human body as the soul. The awareness assumed as God, has God hidden in it and hence is 'divine awareness'. The soul is not divine due to the absence of God. Therefore, when you compare God with the soul, the God in your comparison is not the original God but He is the awareness-incarnation. The awareness-incarnation can be compared with the soul of any human being because the awareness in both the cases is qualitatively one and the same. If you take the soul of Krishna and the soul of a human being both are one and the same qualitatively as well as quantitatively. But the soul in Krishna is divine and the other soul is not divine. One is an electric wire and the other is ordinary wire. The original God who is beyond the entire creation can never be compared with any type of awareness, because God is unimaginable and the awareness is imaginable. Therefore, the creation of awareness by such unimaginable God is also unimaginable and cannot be called as modification. The creation of the world by the power of the awareness can be called as modification because the awareness, its power, the process of modification and the modified world are all imaginable items. Therefore, the entire philosophy of the Acharyaas is revolving only in the imaginable items and never touches the unimaginable God. Only the blessed soul who is one in millions can recognize the existence of such an unimaginable God. This is the main point in the Brahma Jnana or the spiritual knowledge.

The awareness, which is the material cause, is also not really affected by the changes in the product (universe). When you break the pot by a stone, the pot is broken but not the mud. Neither the pot-maker nor the mud is broken. Therefore, neither God nor the Mula Maya is affected by the changes in this world. Therefore, even if you assume that Mula Maya is God, this concept is not affected. Therefore, even concept of Shankara remains unchanged. According to Shankara this Mula Maya and the world are negligible compared to God. The existence of any negligible item is treated as almost nil. In this view also, God is unaffected by Mula Maya or its modification, which is the world. Therefore, all the three Acharayas have preached the same concept in different ways.

### **Worship—Only Through the Incarnation**

Therefore, the space or energy or awareness, which is treated as formless by you, has form because the creation always has limits compared

to the creator. Thus, your formless God is only the modification of the power of God and does not contain God. Therefore, the entire universe is not God, which means that every item in the universe is not God. The Veda (*Neti neti....*) and the Gita (*Mamebhyah Param....*) say the same. Therefore, the formless form of God or any form of in creation like the sun or a statue, also does not contain God. All these are modifications of the power of God, which is called as Mula Maya. You can worship these forms as representative models of God. A chart represents a machine. A chart is not the machine. The chart does not contain the machine. The chart represents the machine as a model. You can learn the concept of the machine from the chart. But if you catch the chart you have not touched even an atom of the machine. Thus, if you catch the space or energy or awareness or a statue or any living being in the universe, you have caught only the creation but not the creator, because the creator is not in the creation. However when you catch a very particular human form like Rama, Krishna, Jesus or Sai Baba, you have caught God because God exists in that particular human form only. The the Gita says that if you catch any item of the creation, you have caught only that item of creation but not the creator (*Bhutejya yanti...*). The the Gita says in the same verse that if you catch Krishna, you can catch God because God exists in Krishna. Krishna means the present human incarnation, which is a human incarnation present in your human generation. If the word Krishna stood only for a past human incarnation, then in case of Arjuna to whom the Gita was preached, the existing Krishna should not have been God. Only the past incarnation Rama, should have been mentioned as God for Arjuna. Similarly, Hanuman should have worshipped some past human incarnation like Vamana or Parashurama in his time and he should not have worshipped Rama, who was the present human incarnation.

The existence of present human incarnation is always opposed by priests and scholars. If the Lord is in the human form, every person will reach Him alone and respect Him by submitting Guru Dakshina (offerings of money) at His lotus feet. Similarly, people will go to the Lord in human form to receive the divine knowledge directly, which will be the correct interpretation of the divine scriptures. They will certainly respect and submit Guru Dakshina only to the Lord in human form. By this the priests and scholars will neither get money nor fame from the public. Every human being is fond of money and then fame. A poor man strives for money. A rich man strives for fame. Therefore, money and fame attract the entire humanity without exception. Even scholars and saints are after fame. If the present human incarnation is accepted, all the money and fame will go to

the Lord in human form only. Human beings do not like this and therefore, repel against the present human incarnation. Apart from money and fame, people are fond of love and respect. Even the family members will respect and love the Lord and the head of the family can never tolerate this. All these are the real naked factors creating jealousy and ego in the minds of all human beings. Just like the light of the sun, heat of the fire etc., egoistic jealousy is the inseparable inherent characteristic of any human being. Even if one removes this, it lies in the sub-conscious state in hidden form like a seed. Whenever favorable conditions come the seed of jealousy will germinate and ego comes out like the sprout. Therefore, no human being can remove this egoistic jealousy permanently. The fever subsides by the medicine, but it will come again in the next season. Again you have to use the medicine. Therefore, you can never eradicate ego and jealousy completely because it is the inherent characteristic of the human being. Now what is the medicine? The only medicine is knowledge, which includes the analysis of the human incarnation. Whenever egoistic jealousy flares up like a fever, immediately you must remember the verse in the Gita, which is “*Avyaktam Vyaktimapannam...*”, which means that fools think that the Lord (Avyaktam) is modified into the human being (Vyaktam) in the case of a human incarnation. A human incarnation is God is in flesh. This means neither is God the flesh nor is the flesh God. The Lord said in the Gita that He enters the human body (*Manusheem Tanumasritam*). The word *Asritam* means entry. The electric current enters the wire, which means that the current is present in the wire. Neither is the current the wire nor is the wire the current. Neither has the current become the wire nor has the wire become the current. The human incarnation is a two-in-one system. In one device, both a tape recorder and a radio are present. Both co-exist in one device. None is the other. The external inert gross body is the device. The inner subtle body (Jeeva) along with the innermost causal body (Atman) together are called as the Jeevatman, which is like the tape recorder. The Lord is like the radio. When the Lord likes a particular human soul (Jeevatman) due to its exceptional divine love, the Lord enters such a human body and gets associated with that devoted soul.

The Lord comes down to this earth for some work. He needs some residence to stay. Instead of taking a single residence for Himself, He prefers to stay in the body of a devotee so that the association pleases Him as well as the devotee. You have gone to some town for some work. You have a close relative there. You will visit his house and stay with him. By this you can finish your work, please the relative and be also happy yourself in his association. Therefore, the Lord never likes to create an inert human

body for Himself alone during His visit. This concept is clearly mentioned in the Veda (*Dvasuparna Sayuja Sakhaaya*). The word Sakhaaya means that the Lord visits the house of His devotee who is very friendly to Him. Therefore, the Lord enters the gross body of a devotee and stays with him for sometime so that not only His work is done but He also pleases the devotee.

This explanation of God entering the devotee, dilutes the egoistic jealousy in several ways. This concept opens the chance for every devotee to become the human incarnation. When this chance is open, the jealousy gets reduced. Suppose a student got a gold medal. The chance to get the gold medal was open to all the students. Therefore, one need not be jealous of the topper. Again when you realize that the Lord is neither the human body nor the human soul, the jealousy goes down. Jealousy comes up only when you think that a particular human body is the Lord. When somebody says that the inner soul is the Lord and not the external gross body, the jealousy gets reduced. But the jealousy continues because that particular soul alone is the Lord and not your soul. The above-quoted verse in the Gita, clarifies that the Lord is neither modified into the external gross body, nor modified into the subtle body and nor modified into the soul. The Lord is beyond the three bodies and is called as Avyaktam or unimaginable. The three bodies are called as Vyaktam or imaginable items of creation. Therefore, the Lord never becomes any human being and no human being can become the Lord. This is the philosophy of Madhva, which pleases Islam. The memory of this knowledge acts like a medicine to subside your egoistic jealousy. You can never suppress it by force. If it is suppressed by force, it will rebound with million times the force. When it is suppressed (by this knowledge) you will regain your normal health, which is devotion. The current might have pervaded all over the wire, but still the current is current and the wire is a wire. But you can treat the electric wire as the current. You recognize the electric current by a shock. The electric wire gives you a shock. Therefore, the wire is current. This concept is explained in another verse in the Gita (*Vasudevah Sarvamiti...*). Both these verses are not contradicting each other. The first verse should be used to suppress the jealousy and the second verse must be used to worship the human incarnation with devotion. You have to use the antibiotic to kill the bacteria. You have to use the tonic for gaining strength. Both are medicines for different times and contexts. One kills life and the other improves life. The life of the bacteria must be killed and your life must be improved. It should not be vice-versa.

In the Gita it is told that nobody knows the Lord (*Mam tu veda na kaschana...*). The Veda also says that Brahman alone knows Brahman. Again the Veda says that the final knowledge of Brahman is that it can never be known. But again in the Gita it is said “*Kaschit Mam vetti tattvatah*”, which means that one in millions knows the reality of the Lord. Both these verses look contradictory to each other. The contradiction is removed if you take the meaning of the second verse like this: One knows finally that the Lord can never be known. People think that they know the Lord. But only one in millions realizes that the Lord can never be known. The meaning of the second verse indicates that one in millions understands the reality of the Lord, which means the human incarnation. The Lord is always unknown and therefore, the Lord is hidden in the human form. The Lord uses that medium to preach the divine knowledge. Therefore, He enters the human body and pervades all over it. The container always reflects the nature of the contained material. The wire gives a shock like the electric current present in it. Therefore the Lord is experienced. One can only experience the Lord through the medium but the real nature of the Lord can never be understood. Even a layman experiences the current by its shock but he can never understand the real nature of electricity. Such experience is possible only through the medium into which the Lord enters by His will. You cannot force the Lord to enter into every object that you like.

The priests in a temple say that they have invoked the Lord in a statue by reciting some hymns. They also say that they have expelled the Lord from the statue by reciting some other hymns. The fact is that they cannot even bring the life [of a person], which is a creation of God, into a dead body by reciting hymns. How can they bring the Creator Himself into a statue by hymns? Similarly, they cannot expel the life from a living body by reciting hymns. How can they expel the Creator?

The priests pretend to invoke the Lord into the statue for doing some business with you. As soon as the business is over, they again pretend to expel the Lord from it. Thus the Lord is used and exploited for earning money and respect from you. The statue may belong to some past human incarnation like Rama, Krishna etc. If the real human incarnation exists in the place of statue, the priests can do no business with you. The human form of the Lord will Himself eat whatever you offer and will take away your Guru Dakshina. Therefore, the concept of human incarnation can be accepted, but not the concept of living human incarnation in the present human generation. The priests fear that their entire business may be lost. Therefore, in the Kali Yuga (present dark age of materialism) they have

eliminated the possibility of the coming of a human incarnation of God up to the last day of destruction. In the Kali Yuga, Buddha was rejected as a human form of Lord because Buddha is seen as an atheist. The only human incarnation in Kali Yuga that the priests accept is Kalki, who will not come up to the last day of Kali Yuga. Thus throughout the Kali Yuga their business goes on undisturbed.

The priests or scholars can get Guru Dakshina and fame as devotees of God and that would be fair since the devotee is next to the human incarnation. In fact the Lord is more pleased if you worship His devotees. Thus the priests and scholars can get Guru Dakshina and respect directly since they are devotees. This indirect business of showing the statue and claiming the offerings of people is cheating in the name of the Lord. The priests and scholars fear that you will give maximum respect and Guru Dakshina to the Lord alone. Therefore, they show you the Lord through a statue and want to earn the money to the maximum possible extent. The priests may revolt against Me as they did towards Jesus. But if they can analyze themselves, this is the fire, which indicates the true knowledge. It is told that Jesus would sprinkle fire and not water (He would baptize with fire). If you hide the truth and support the worship of statues it will be like sprinkling cold water. But if you conclude that the statue indicates the present human incarnation, such knowledge is like the sprinkling of fire.

All the statues are of human form alone. It is very difficult even to think of the formless God. Therefore, certain forms in the nature like the sun, mountains etc., were worshipped. Afterwards regular forms like statues came to stand for past human incarnations. But all these statues indicate that you should worship the present human form of the Lord who is the Sadguru. Shankara, brought the devotees from the field of inert objects into the field of living beings. It is better to think that all the living beings are God than to think that inert objects are God. Something is better than nothing. The final stage shall be to show the Lord existing in a particular human form. God is in human form and this does not mean that all human forms are God. All ores are minerals but all minerals are not ores. Shankara Himself was that divine human incarnation. When He revealed the final truth, He was killed by Kapalikas at the age of 32 years. Similarly, Jesus was killed at the age of 32 years since He finally declared that He and His Father are one and the same, and criticized the priests for exploiting the people in the name of God.

You can never think of the original form of God. The moment you think about God you have perceived God hidden in the form of awareness. Any thought of God is only the awareness-incarnation of God. Therefore,

you can receive God only as an incarnation. When God appears hidden in the energetic body (energetic incarnation), it is treated as divine vision. Lord Krishna appeared so in exhibiting Viswarupam. Jesus also appeared in energetic body on a hill while He was alive in the human form. This shows that there is no difference between the incarnations of God whether it is the awareness-incarnation, a space-incarnation, an energy-incarnation or a human incarnation. The awareness, space, energy or human body is only an item of the creation. You can only perceive the Creator through a medium within creation. The human form is the best medium for human beings, since in this medium He clarifies all the doubts and gives the light of the divine knowledge.

Shiva Rathri means the night of ignorance, which is removed by Shiva. Shiva is said to be the source of knowledge or Jnana Karaka (*Jnanam Maheswarat...*). The Shiva Lingam (the symbol representing Shiva) is also in the form of a wave, which is characteristic of energy according to science and it indicates light energy that removes the night. Night is a long chain of dark moments. Similarly, ignorance is a long chain of doubts. When all the doubts are cleared all the ignorance is removed. Such a day alone is the real Shiva Rathri. Devotion leads you to the Lord. Devotion is improved by hearing the stories of the Lord, which reflect His divine qualities. The Knowledge from those stories is like the fertilizer, which improves the plant of devotion. But doubts are the worms and insects that destroy the plant. A fertilizer cannot destroy them. Only spiritual knowledge, which is also another chemical like the fertilizer can remove the doubts and allow the devotion to grow into a strong huge tree. You can attain the Lord by devotion, but attaining the Lord is not the goal. Even Duryodhana went near the Lord with a rope to tie Him and the Viswarupam (Cosmic Form of the Lord) threw him out. The Gopikas instead went near the Lord to tie Him with the devotion-rope. Therefore, pleasing the Lord is the final goal. You can please the Lord only when your devotion is proved through service, which shall be done without any aspiration for any fruit in return. Therefore, the divine knowledge is always a must till you please the Lord as stated in the Gita (*Adhyatma Jnana Nityatvam*).

## REMOVAL OF EGO

### Recognition Is Sufficient

[March 17, 2006] Several devotees are repeatedly asking Me about one point: How to remove ego towards human incarnation? The answer for this is that if you are aware of the thief, it is sufficient and he cannot steal anything from your house. It is not necessary to kill the thief and remove him permanently. Similarly, if you are aware of jealousy and ego, the effects are nullified. If you are alert about the thief, who is closely associated with you as your relative, it is sufficient. It is not necessary to kill him or to through him out from the house. You can keep him in your house constantly, but be alert about the enemy always. Then the thief cannot harm you in anyway. Similarly, jealousy and ego are the characteristics of Jeeva, which are called as “*Matsarya and Mada*”. They are very close relatives and you cannot remove them from yourself. Therefore, whenever repulsion comes towards human incarnation, you recognise the root of such repulsion, which is jealousy and ego.

When you have recognised the correct root of your repulsion, the repulsion cannot affect you. But if you are mislead, you may think that the root of repulsion is the analysis of your intellect. Then you will think that the repulsion is correct and now you are trapped by the net of those two hidden thieves called jealousy and ego. These two thieves create repulsion but do not appear as the cause of repulsion. If you identify those two thieves, then the repulsion has no strength and will subside. The repulsion will become strong when you think that the root of repulsion is your shrewd analysis. Two thieves who are present in your house as close relatives steal your money. Then they will create an impression in your mind that the money was taken by your wife for some emergent need. Now you are satisfied and do not refer the matter to your wife. You feel that the loss of money from your pocket is justified since it is properly used.

Similarly, those two thieves create hatred towards human incarnation and hide themselves. You will think that this hatred is the decision of your intelligence. Therefore, you will maintain the feeling of hatredness towards the human incarnation and feel such hatredness is correct decision right knowledge. If you refer to your wife, the truth will come out. Similarly, you



refer to your intelligence and analyse the whole matter carefully with the help of your intelligence. Now the truth will come out. You will realise that your realities have stolen the money. Similarly, you will realise that ego and jealousy which are the characteristics of mind are the culprits. Now the repulsion disappears and your enemies become ineffective. An ineffective enemy is as good as a dead person and can never harm you. Therefore, do not think of removing or controlling the enemies by force. Always use the analysis called as *Buddhi Yoga* or *Jnana Yoga* to make the two thieves ineffective. Therefore, the Lord started the Gita with *Buddhi Yoga* or *Jnana Yoga*.

### **Diverting To The Right Direction**

Mind is considered as one of the senses by the Gita (*Manahshashthani...*). The Veda says that the body is the chariot. Mind is the chain to control the horses. Senses are the horses. Here the horses, chains and the chariot can be treated, as one item i.e., is vehicle. The body is the car. Senses are the wheels. Mind is the steering rod. Now all the three items are car only. Intelligence is the driver. The soul is the owner (*Atmanam Rathinam...*). The mind cannot be the driver by itself. Mind wishes (*Sankalpa*) and immediately thinks the reverse of it (*Vikalpa*). Mind can be only an instrument in the hands of intelligence. Mind can never take decision. Only intelligence concludes finally. Jealousy and ego belong to the plane of mind only. Finding the truth by the analysis is the characteristic of intelligence. Therefore, you must always refer to your intelligence and analyse. Then the mind is controlled by the intelligence. The jealousy and ego become ineffective in creating the wrong direction. Now you can convert these two as your friends who will help you in your spiritual effort. You can become jealous by seeing great devotees, which will activate and hasten your spiritual effort. You can be fearless about anything since you have become the devotee of the present human incarnation. Such fearlessness and confidence is only the ego diverted in the right direction. If you expel or kill these two, you have lost the chance of getting their help in your spiritual effort. In fact these two are also created by God and every created item has positive use only. Due to your ignorance only, you are making anything negative.

Knowledge is of two types. Simply hearing the greatness and qualities of the Lord belongs to the plane of mind only and this is the religious knowledge. By such knowledge, you will develop devotion to the Lord. Such knowledge is like fertilizer to grow the plant (devotion). But doubts and repulsions caused by jealousy and ego are like insects, which attack the

plant. The fertilizer cannot kill the insects. Therefore, the plant does not grow and does not become strong. When the Lord conduct tests, this plant falls on the earth by the powerful wind. If the insects are killed the plant will become a huge strong tree and will not even shake. Only pesticide can kill the insects. This pesticide is the spiritual knowledge, which alone can kill the insects. Both the fertilizer and the pesticide are chemicals. Thus, both religious and spiritual knowledge belong to Jnana Yoga only. Both should simultaneously exist as said in the Gita (*Bodhayantah Parasparam, Kathayantascha...*). Bodha refers to spiritual knowledge and Katha refers to religious knowledge.

When the qualities of Krishna were heard by Rukmini from sage Narada, she developed devotion by such religious knowledge. The good qualities and the beauty of the Lord are the religious knowledge, which attracted her. But she also heard that Krishna was a thief of butter and danced with Gopikas in Vrindavanam during nights. This is the bacterial insect that attacks the devotion. Sage Narada gave her the spiritual knowledge also, which killed the insect. She came to know that Gopikas were sages, who requested the Lord for liberation from all worldly bonds like money, husband etc. By stealing the butter, their bond with money was cut. By attracting their minds through dance, their bonds with their husbands were cut. Krishna never repeated this anywhere with anybody. Since, their bonds were cut, He never returned back to Vrindavanam and never repeated this with Gopikas. The Lord inside the body of Krishna is Infinite Ocean of bliss and does not require any external object for receiving happiness.

Thus, the religious knowledge belongs to the external human body only and this spiritual knowledge belongs to the eternal Lord present in the body. The external human body perishes like the shirt, but internal Lord is eternal like the person who wears the shirt. Religious knowledge belong to “flesh” or the human body (*Manusheem Tanum...*) and the spiritual knowledge belongs to the “God” or the Lord who entered the human body (*Asritam...*). Unless we have the knowledge of both, the external and internal items, your devotion cannot be eternal. God or Lord is the name of the internal item. Jesus, Krishna etc., is the name of the external human body. These, external names are given only when those bodies appeared. But the name of internal item, which is God or Lord, existed even before those bodies appeared. The name, which generated along with the generation of a human body, must end when the body perishes. But the eternal name continuous forever. If this spiritual knowledge is understood, all the quarrels between all the religions will disappear.

For the generation of the devotion, the external body and its qualities are required like the fertilizer. If you put the pesticide without the fertilizer, the seed is killed without any germination. Similarly, if you develop only the spiritual knowledge without the religious knowledge, there is no devotion in your heart. The unimaginable God can never develop devotion in your mind. You cannot even think about God. You can never serve God. Therefore, the devotion can never be generated. The seed will never germinate. The Advaita scholars have lot of pesticide but not even a trace of fertilizer. The seed of devotion is killed by such pesticide and therefore they can never enjoy the fruit of the tree finally. The Gita is a mixture of both fertilizer and pesticide. Upanishads are pesticide (Nirgunam). Ramayanam, Bhagavatam etc., are the fertilizer (Sagunam). Both are equally important. Without religious knowledge the devotion can never be even generated and without the spiritual knowledge the devotion can never grow. Therefore, it is meaningless to think of the importance of devotion without the help of knowledge. Shankara stressed on the knowledge and Ramanuja stressed on devotion. Both are equally important and essential.

## **JEALOUSY AND EGO**

### **Training for Reducing Ego and Jealousy**

[March 18, 2006] The jealousy and ego towards human incarnation are not directed towards the inner Lord present in the human body but are towards the external human body. People think that the human incarnation is just the human being i.e., the human body. Every human being has jealousy towards another human being in this world. Nobody can tolerate the point of “greaterness” of another human being compared to oneself in any aspect like wealth, knowledge etc. Unless this repulsion towards fellow human beings is removed, the jealousy towards human incarnation cannot be eradicated. For this purpose, the devotee is required to undergo a training in removing his jealousy towards the co-human beings. Therefore, recognise the greatness of every human being compared to yourself and develop submissiveness towards any human being in this world. Feel that you are the lowest among all the human beings. Always see merits in others and see only defects in yourself. Such vision will give you the submissiveness towards any fellow human being. Your ego will be destroyed by such training.

Love all human beings, seeing only the good side in every human being. Serve the entire humanity as the most obedient servant. Such training will remove the jealousy towards the external human form of the Lord. Even if you have not realised the Lord in the human form, you will not have jealousy towards the human incarnation because you are loving and serving every human being. Thus, even before realization of the inner Lord, you have started serving the Lord as a human being. In course of time you will experience the presence of the inner Lord and then slowly you will realise and become a devotee. You are advised to be slightly inferior to every human being and this does not mean that you should go down completely and develop an inferiority complex, which is also dangerous. The patient expects that his temperature should be decreased by the doctor and this does not mean that his temperature should be made zero. What is expected is that the extra temperature is to be reduced. Even slightly less than the normal temperature is not dangerous. Ego is the extra temperature. Removal of ego does not mean the removal of your self-existence. Some

people always condemn themselves as sinners. They think that this is the removal of ego. That is overreaction. It is not just the removal of fever but like is bringing down the body temperature to ice-cold zero.

### **From Training to the Goal**

You are advised to serve the humanity till you recognise the human incarnation, in order to avoid the danger of insulting the human incarnation by mistaking Him as an ordinary human being. Once the human incarnation is recognised, the training is to be stopped. Further service to humanity can be carried only under the instruction and guidance of the human incarnation. People have misconstrued this concept and have concluded that serving the humanity is serving God. They plead that God exists in all the human beings. In such case you could have serve yourself and such service would be service to God. There would be no need of serving other human beings. Some people have gone to this extreme end also and started meditating upon the God present in themselves. In fact, this concept of the existence of God in all human beings is liked by everybody because by this concept every body becomes God. If the humanity is served without the discrimination between good and bad, the sinners should not be punished by the court and must be served instead. If God exists in all the human beings, why are some human beings thrown into liquid fire at the end? This means that God is thrown in to liquid fire. Shankara condemned this concept of claiming that service to humanity being equal to the service to God (*Loka Sevaka Mata Khandanam*). Therefore, one should not remain in the stage of training and forget the main aim for which the training is advised.

In fact, the Lord came in the form of fish, tortoise etc., also. The Lord appeared as a small beautiful fish in the hands of a king. The king took it to home and kept it in a vessel containing water. The fish grew to the size of vessel by next day. Suppose the king was a non-vegetarian and killed the fish for eating, how much sin would he have committed towards to the Lord! Therefore, the Lord in the form of Buddha and Mahaveer preached non-violence and condemned the killing any living being. You should love all living beings. But you should not continue with just that and forget the basic goal of searching the Lord in the form of some living being. In the *Bhagavatam*, a sage called Bharata loved a deer so much that he was born as a deer in the next birth. The Veda also condemns continuous service to good people also without searching for the human form of Lord (*Devanam Pasurahaha...*). Serving good people only gives you a place in heaven from where you have to return back after some time of enjoyment. Therefore, the

good qualities without the concept of God do not yield permanent fruits. When you start serving the devotees, the concept of God has started and you will soon reach the human incarnation of God through the blessings of the devotees.

The names like Rama, Krishna, Jesus etc., belong to the external human body, which has taken birth. Such names are generated only after the birth of these human bodies. Therefore, such names are certainly only the names of the external human bodies, which are like shirts. When the human bodies perish, these names also must perish. But these names exist as eternal names even after the disappearance of these human bodies due to death. The reason is that these names were directed towards the inner Lord even during the time of existence these human bodies. Suppose a person is selling vegetables. You call him by shouting “Vegetables”. The person is not a vegetable and the vegetables are not the person also. But the possessor of the vegetables is called by the name of the possessed material [figure of speech: metonymy]. Similarly, when the name “Krishna or Jesus” was called, this name was directed towards the internal Lord. Therefore, even if the human body perished, since the Lord is eternal, Krishna or Jesus are also eternal.

When Krishna said that He will come again and again, whenever necessary (*Yada Yada hi...—Gita*), it means the eternal Lord present in the human body will come again and again through different human forms. Similarly, when it is told that Jesus will come again, it means the Lord present in that human body will come again. Here the names Krishna and Jesus indicate the Lord and not the human body. When some body says that He will come again after 20 years, it does not mean that he will come in the same shirt. Even in the case of the ordinary human beings the name can indicate the inner eternal soul. When people say that Subba Rao died, it means that the name indicates the external human body. People say that today is Subba Rao’s last journey. Here too the name indicates only the external body, which is going to be cremated on that day. In these sayings the name indicates the external human body. But after one year people say that today is the yearly ceremony of Subba Rao. When you have stated that Subba Rao went on his last journey one year back, how can you bring Subba Rao back after one year? Here the name indicates the inner soul. Therefore, even in the worldly terminology the name indicates both the external body and inner soul according to the context. Therefore, when you say that Jesus was crucified and killed, the name indicates the external human body. When you say that Jesus will come again on final day of destruction of this world, the name indicates the inner Lord. Thus, the same

name indicates the external or internal item according to the context. When you say that Krishna danced in Vrindavanam, the name indicates the external human body. When you say that Krishna will come again and again whenever necessary, the name indicates the inner Lord. If you realise this discrimination, you have no quarrel with any religion. When you say that Jesus or Krishna will come again, it means that the inner Lord is going to come in different human bodies again. When you draw the picture of Jesus or Krishna, the picture represents the external human body only and not the inner Lord. You can never draw the picture of the inner Lord because He is beyond the realm of imagination. There cannot be two unimaginable Lords. When the Lord is unimaginable, He can be only one. If you say that there are two entities, it means that both the entities are imaginable. Therefore, you have to accept that there is only one unimaginable Lord or God. The external human bodies are different and cannot be one. When I say that Krishna is Jesus, it means that the Lord in the body of Krishna and in the body of Jesus is one and the same. It does not mean that the two different bodies are one and the same.

When you worship the statue or picture of the past human incarnation, your picture or statue also indicates the eternal Lord who existed in that human body. The Lord being eternal exists even today. Therefore, your picture indicates the Lord existing today. The statue or picture only indicates the existence of the Lord in a human form. It does not mean that the Lord existed only in that human body and is not present in any human body later on. If the Lord can exist in one human body, what is the objection for the Lord to exist in another human body also? Once the concept of the existence of the Lord in a human body is accepted, you must not have any objection to accept the Lord in another human body. When you say that electric current flows in this wire, you should not object the possibility of the flow of same current in another similar wire. If you object, you are a blind, rigid, ignorant lay-man and you can never be called as a scientist. Such conservative people will never change and even the liquid fire in hell cannot change them. When Jesus said that one could approach God through Him alone, it means that one can approach the unimaginable God only through the medium of a human form. It does not mean that one can approach the unimaginable God through that particular human body called as Jesus only.

The worship of the statue or picture is useful to develop devotion in your heart towards God. But such worship will not create love in the heart of the Lord towards you. Ekalavya worshipped the statue of Drona and learnt the technology of shooting arrows. The statue helped him develop

concentration of his mind and he became an expert in that field. But such worship did not develop any love in the heart of Drona towards Ekalavya. In fact, Drona did not show any love on him and got his thumb cut. Through statue, Drona did not teach him anything. Ekalavya could not get the astras [divine weapons] like Brahmastram from Drona, which is based on some secret hymn to be taught by Drona. Arjuna got the technology of shooting arrows (shastra) and also the astras from Drona, because he served Drona in physical human form.

The devotion or love for God involves both sides i.e., your love for God and God's love for you. The second love comes only when the first love is present. For the first love, the worship of the statue or picture is helpful. For the second love the worship of human form can only bring the result. In worshipping the statue or picture you need not offer food as Naivedyam or money as Dakshina. In this line of worship you can clean the the statue or picture and decorate it. The constant vision of the picture or statue develops love and concentration in your mind. The statue or picture will not eat the food offered by you or take money offered by you. Keeping the statue or picture as the screen, the priests or temple managers are deceiving you. You are offering food and money in the name of Rama and Krishna. But Rama and Krishna are not taking that. Since the priests and the temple management are helping you develop your love for God through the maintenance of statue or picture, you can offer them some remuneration. But when you offer, beware that you are offering it to the priest or manager. Let your offer be direct and based on their merits. When they have no merits, do not offer anything in the name of statue or the picture. Based on the deservingness of the priest, you can offer him something. If the priest is only of the level of a worker who cleans the statue, you can treat him as equal to your servant who washes your house and offer him accordingly. But since the priest is in the presence of the statue of God, you must show respect to him, unlike to your servant. If the priest is of the level of a preacher, you can offer him to your best. Some times the priest may be the incarnation of God like Shri Ramakrishna Paramahansa. Then you should surrender everything including yourself at His divine lotus feet. Thus, the priest may vary from an ordinary level of the worker to the highest level of the human incarnation.

The priest should not feel great simply by his closeness to the statue of God. His greatness is recognised by his virtues and divine knowledge. The priest should not keep himself at the level of a worker earning his livelihood in the name of the statue of God. He should develop spiritually to the level of Shri Paramahansa. Collection of offerings from the devotees



should be direct. Sri Shiridi Sai Baba was offered a lot of money by devotees directly and He did not deceive the devotees by keeping any statue of God before Him. On analysis, one can easily find the intention of this drama using statues and pictures of God. Actually the statue or picture indicates only the human form of Lord. It indicates that you should search for the present human form of the Lord. Even the Shiva Lingam of Lord Shiva indicates the shape of a wave, which means life energy. It concludes that the Lord is present in a living form. First the people worshipped inert objects like sun, river etc. Later on the Shiva Lingam appeared which indicated life energy. At last, statues and pictures in human form appeared, concluding that the Lord comes mainly in human form. In the Gita the Lord mentioned that He enters the human body alone.

You can become God and can become even the master of God provided you follow one condition. That condition is that you should never think that you are God. Take the case of Hanuman. He became God and attained even the power of creation of world. The Brahma Sutras say that the soul may attain all the powers except this one power. But Hanuman, as an exceptional case attained even that power and became exactly Lord. But He always thinks that He is the servant of the Lord. Radha became the queen of Goloka, which is above the Brahma Loka. The Lord sits in Brahma Loka and her feet are above the head of the Lord. The Lord in the form of Krishna also pressed her feet. The Lord applied the dust of the feet of Gopikas on His forehead. Therefore, Radha became the master of the Lord. But still Radha feels that she is only the most beloved servant of the Lord. This is the correct route of becoming God or even greater than God. But if you think that you are the Lord already, then that route is not correct. You will not attain even a trace of the grace of the Lord. Only demons thought that they are the Lord and some demons thought that they are even greater than the Lord. You cannot achieve the fruit by this path of ego and sanctioning yourself as being the Lord already. Hanuman killed devils and demons. What does it mean? It means that the concept of Hanuman will remove the concept of ego of devils and demons by which one thinks that he is already God.

## NARAYANA

### God's Incarnation

[March 19, 2006] The meaning of the word Narayana is the Lord who has taken the shelter of a human body. The word Nara means the human body. Ayana means the person who has taken Nara as his shelter. This meaning of this word exactly coincides with the verse in the Gita “*Manusheem tanumasritam*”. The Lord is beyond the scope of even the intelligence and logic. You cannot understand anything about Him in any angle as said in the Gita “*Mamtuveda Nakaschana...*”. In the Veda there are several statements which say that He is beyond the words, mind, intelligence and logic. The only information about the Lord is that He is not known in anyway (*Yasyamatam—Veda*). God is completely unimaginable as He is beyond space and time. If you say that He is the life energy or awareness, He is understood at least by scientists or scholars having sharp imagination. All forms of energy are imaginable today. If you say that God is a statue on the seven hills, it is also very easy to understand and to even see Him with eyes. Whatever you imagine is only a part of creation and not the creator. Even the awareness, the subtlest and finest part of creation is called as Para Prakriti. Prakriti means the creation. The awareness is the material and also the designer in creating this universe. This awareness or Para Shakti is also called as Brahman because it is the greatest among all the items of creation. The word Brahman is used for Veda also because the Veda is the greatest of all the scriptures. The second Brahma Sutra also mentions about Brahman, which is the Mula Maya or Para Shakti. This is the first and finest part of the creation. It designs the whole universe and also all the scenes of this world-cinema. You cannot go beyond this. But God is beyond this Mula Maya.

What is the proof for such God? God gives us the experience of His existence. Therefore, we can say that God is unimaginable but surely exists (*Asteetyeva—Veda*). Such God is called as Parabrahman and this word means that God is beyond Brahman. Thus, this word also does not give any positive information about God. The sages recognised the existence of God by eliminating every item of the creation by saying “This is not God...this is not God...” (*Neti Neti—Veda*). They could only say what is not God, but

could not say what is God. God gives us the experience of His existence by entering an item of the creation. The electric current gives the experience of its existence through a metallic wire. Similarly, God gives the experience of His existence through an item of creation. The best item of the creation is the human being. The human being contains inert matter (five elements) which includes inert energy also like light, heat etc., represented by the element 'fire'. Apart from the inert matter and inert energy, life energy also exists in a fully developed state like life, mind, intelligence, bliss, ego and the chittam, which stores the information like a computer chip.

God is the greatest and therefore He enters only the greatest item of creation i.e., the human being. When the king enters a city, he stays in the most dignified palace. The human being is the most evolved living being. There are instances when God enters even the bodies of some animals for a limited purpose of killing a demon. When He enters such bodies of animals, He finishes His work and disappears immediately because such bodies are not congenial to preach to humanity. Of course by using His special power He can preach even through the body of the animal. But when the easiest and most convenient way is available, even a fool will not use the most inconvenient way to get any work done. When the human body is available, which has all the natural facilities to do the work of preaching, why should He use the unnatural and inconvenient way for the same work?

Once, Shri Ramakrishna Paramahansa crossed a river by boat by paying a rupee. A yogi crossed the same river by walking on the water with the help of his supernatural power. The yogi told Shri Paramahansa that he spent 30 years to attain that supernatural power. Shri Paramahansa told him that the cost of his spiritual effort for 30 years was just one rupee. This story is sufficient to explain the logic of the entry of God into a human body rather than entering a statue, animal or some form of inert energy like light etc.

### **Parabrahman and Brahman**

Some people feel that God is all-pervading like space. But space is also inert energy. If God becomes everything, or enters every human body, there is no meaning of creating this universe for entertainment. The subject acting as a spectator should be different from the object to be seen for entertainment. He can see everything in the world through His all-pervading awareness. You can call awareness as His power but you should not take any example from the world to understand the link between the source and power. In any worldly example the source and its power are imaginable items. Therefore, the link between the two imaginable items is

imaginable. But the link between God and awareness is unimaginable because it is a link between the unimaginable God and the imaginable awareness. Therefore, it will be foolishness if you try to approach God through the awareness. It is the climax of the foolishness if you think that the awareness itself is God. You should not forget the awareness is also a created item though it is the subtlest and finest form of energy. When God enters the awareness, you can call this awareness as Parabrahman from the point of God or you can call this awareness as Brahman from the point of the awareness. You can call an electric wire as electricity or wire from different angles. Awareness is only the medium. Awareness charged by God is the super awareness. Mere awareness is called as Atman or soul, which can be also called as Brahman since it is the greatest item of creation. Therefore, you must be very careful about the terminology here. The awareness charged by God can be called as super awareness and not mere awareness. Thus, it can be called as Parabrahman and not Brahman.

Of course, you can call it as Brahman also from the point of medium but you must remember that it is not pure Brahman, which is Atman (soul), but it is the charged Brahman. Therefore, the second Brahma Sutra refers to such a charged Brahman by the word Brahman because pure awareness is separately called as Mula Maya or Para Shakti and a drop of this Mula Maya is called as Atman separately. When the word Brahman is introduced by the second Brahma Sutra, people misunderstand that Brahman to be pure awareness. Only the charged Brahman can create, maintain and destroy this universe. The pure Brahman or pure awareness cannot do anything by itself.

When even the pure awareness disappears, God can remain alone. In such a state there is no desire. In this state, pure awareness completely disappears. The pure awareness should be either aware of other things or should be aware of itself. In the waking and dream states, pure awareness is aware of other objects. In the waking state, the pure awareness is aware of this physical world. In the dream state it is aware of objects, which exist as its own imaginations. In the meditation state, the pure awareness remains aware of itself only. But in deep sleep this pure awareness completely disappears and only the physical body exists. In this state of deep sleep the awareness is neither aware of itself nor aware of other objects. In this state the objects in the form of imaginations do not exist but the objects in physical form exist. Therefore, when the awareness of itself or other objects disappears, we say that the awareness has disappeared.

To explain this concept in terms of science, we can say that in deep sleep, the chemicals of brain exist but the nervous energy produced by the

chemical reaction of chemicals in the brain does not exist. This nervous energy is awareness. You will be clear if you analyse this state through science rather than through dry logical words. This indicates that God or Parabrahman exists even in the absence of the Mula Maya. In that state no one exists to even say that God alone exists! There is no use of even discussing about this state because it is beyond any discussion. Our discussion can start only with Mula Maya or pure awareness.

### **Creation by Modification**

A very little part of this Mula Maya is modified into this world. This little world is just a state of imagination for the rest of the unmodified and unlimited awareness, which is charged by God. Therefore, the Mula Maya creates this world-cinema by designing several scenes as a series of pictures. This Mula Maya was called as 'Parabrahma Mahishi' by Shankara, which means that this Mula Maya gives entertainment to God as His wife. In these pictures she creates several roles [human incarnation] into which God likes to enter for further variety of entertainment. Such entertainment becomes complete only when each role is covered by full ignorance. Such role gets its self-awareness (awareness of Parabrahman) for the sake of the devotees who are to be uplifted. But God closes this self-realisation and enjoys the role with full ignorance in the association of His family members like parents, children, brothers and relatives. The closest circle of the human incarnation of God, like His wife and children are definitely liberated souls, who give entertainment to God with full ignorance in their own states. Such members of His close circle do not lose the chance of their upliftment because they will be liberated at the end since they were already liberated souls. The brothers, parents and other relatives of the human incarnation may be also liberated souls sometimes according to the requirement of God. Therefore, devotees need not wonder about the ignorance of closest circle of the human incarnation. An officer goes to a park for some change along with his family. If the family members also carry with them official files to be signed by the officer, the purpose of the picnic is totally lost.

The whole essence of your spiritual effort is that whether the Lord can replace your wife, children and money. [Can you give them up for the sake of the Lord?] These three bonds are the strongest and are called as Eshanas. The day when all these three disappear and only God exists in these three places, your spiritual effort is over. But here God must mean the human incarnation and not a statue in a temple or the formless aspect of God. Some people can replace these three bonds by the bond with God in the

form of a statue in a temple or by the formless aspect of God or by God in a celestial energetic body. Of course, they have realised the value of God completely. They should be appreciated. They have studied the course by regularly attending the classes and finally appeared for the examination but they have failed in the examination. They have realised the value of God but they have not conquered their ego and jealousy towards fellow human beings. The sages had sacrificed everything and everybody for God but could not recognise the human incarnation. They sacrificed all the Eshanas for God but their God was the energetic form like Vishnu, Shiva etc. When they were born as Gopikas and left everything and everybody for the sake of the human incarnation, then only was their spiritual effort completed. Thus they got the complete grace of God.

### **Why is Divine Knowledge the Most Difficult?**

The whole complication lies only in the recognition of the human incarnation. Brahma Jnanam or Brahma Vidya (Divine Knowledge) is most difficult only due to this concept. The Veda does not mention much about the human incarnation because the Veda was told by God in an energetic body called as Brahma Deva. The Veda was told by Brahma Deva to angels who were souls existing in energetic bodies. Therefore, in the Veda the incarnations of God in energetic bodies like Brahma, Vishnu and Shiva alone are elaborated. The preacher and the receiver were in the same medium called the energetic form. Therefore, the preacher explained only about the energetic incarnations, which are congenial to the medium of energetic forms.

But the epics like Ramayana, Mahabharata, Bhagavatam were written by Sage Valmiki and Sage Vyasa who were human beings. Rama and Krishna were the human incarnations. Human beings require such human incarnations alone, since they are convenient due to the common medium of human form. Krishna was God in human form and preached the Gita for human beings. The sages neglected such epics and gave importance only to the Veda. Therefore they worshiped the energetic forms. The main reason is their ego and jealousy towards the fellow human beings. There is no difference between the human incarnation and the energetic incarnation. God is common in both. In human incarnation a medium is made of five elements where as in an energetic incarnation, the medium is made of only one element which is called as 'fire' or energy. If the human body contains an ordinary soul, it is a human being and if the same human body contains God it is a human incarnation. Similarly, if an energetic body contains a soul it is an angel and if the same energetic body contains God, it is an

energetic incarnation. Vishnu is an energetic incarnation and Indra is an angel. Krishna is a human incarnation and other people on earth are human beings.

An angel is greater than a human being but not greater than a human incarnation. A peon in a silk shirt is greater than a villager in a cotton shirt, but he is not greater than an officer in a cotton shirt. Indra is greater than any human being but not greater than Lord Krishna. The villagers in cotton shirts are unable to recognise the officer in a cotton shirt, who came to mix with them closely. They treat the peon in a silk shirt as the officer. The villagers of Vrindavanam were prepared to worship Indra and could not recognise Krishna who is the superior officer of even Indra. Even Indra could not recognise his own officer present in the cotton shirt!

### **Self Attainment or Recognition of God?**

Nikhil asked whether the Vedas speak more about the attainment of the self (Atman) rather than the recognition of the Super Self (God). The Upanishads speak more about self-realisation than about the recognition of the human incarnation of God. But the major earlier portion of the Veda deals with praying to energetic incarnations because the Veda was preached to angels by the energetic incarnation of God. Self realisation is required for both human beings as well as angels. Even angels suffer with ego and jealousy. The state of angels is more dangerous than the state human beings because they neglect energetic forms due to the repulsion towards common medium and they also reject human forms, which are in a lower state. The human beings, neglect God in a human form, but at least respect the higher state of energetic forms. Self realisation is the first step in the spiritual effort, which was stressed by Shankara who came first.

The Eshanas (bonds) can be cut only by self realisation and unless you are detached from these old bonds, you can not form a new bond with God. The old bonds with wife, children etc., will compete vehemently with God especially when God is in the human form. These bonds are related only with the gross body, which is limited only to this birth. Unless you cross the gross body, these bonds will never disappear. Even if you cross the gross body, the effect of the gross body will be present in the form of feelings (Vasanas or Samskaras), which is the subtle body. Therefore, you have to cross the second hurdle also, which is subtle body. The source of feelings is the pure awareness, which is the causal body, the soul. When you identify yourself as the soul, your effort for self realisation or self attainment is completed. Now you are eligible for the formation of a fresh bond with God after hearing about his greatness and speciality. In this stage

you have also realized that you are only the Self and not the Super Self. Therefore, self realisation means not only the realisation of your soul but also the realisation that your soul is not the super soul. Then only does the point of formation of a bond with God arise.

The urge, attraction or love for God is called as devotion, which is stressed by Ramanuja. For the development of such devotion for God, which is limited only to the mind, even a statue in a temple is sufficient. Ramanuja stayed in the temple of Sri Rangam for this purpose. In this second stage the human incarnation is just introduced but not stressed too much because the devotee is not completely devoid of ego and jealousy towards other human beings. Therefore, Ramanuja stressed on the energetic incarnation like Vishnu and His representative statue in Sri Rangam. When the devotion is completely developed and the ego and jealousy are completely eradicated, the devotee can recognize the human incarnation and render practical service, which is the devotion of mind translated to action as a proof of the devotion. In this state, Madhva, the final preacher, entered and introduced Hanuman.

Hanuman worshiped Rama, the human incarnation with practical service. Thus, the three preachers came in this particular order to show the three steps one after the other. The whole spiritual journey ends here when you become like Hanuman and recognize Rama, who is the human form of God. Please remember that you should not become Hanuman but become like Hanuman. If you become Hanuman, you will catch Rama, who is the past human incarnation. Please realize that Hanuman did not worship Vamana, Narasimha or Parashurama who were past incarnations for Hanuman. Therefore, become like Hanuman and search your present human incarnation as Hanuman searched for Rama, who was the human incarnation in his generation. Suppose you live long up to the next generation and suppose your present incarnation left His human body, then you must recognize the human incarnation of the next generation. Again here you should be like Hanuman who recognized Krishna as the human incarnation in the next generation.

### **Islam, Voilence and Spirituality**

Mr. Steve asked whether Islam, which believes in spreading the religion through violence, can be treated at par with other religions. The Quran says that a Muslim should protect even an enemy belonging to another religion. It says that a Muslim can tell about the teaching of Allah to the enemy and then leave the enemy in a protected place. It never says that religion should be spread by violence. It speaks about the war for



justice, which is not the war for the propagation of religion. For that matter, the Gita was preached on a battlefield of a war that was fought for establishing justice. Even Bible says that the rigid fools who do not realize should be thrown to liquid fire, which is violence. Therefore, violence is not wrong. But the cause of violence should be perfectly justified.

When Mohammad came, there were three hundred religions, which were quarrelling among themselves with a lot of violence. He tried His best by preaching the concept of one God. There was no alternative way to subside the violence between them. Actually after Jesus, the concept of human incarnation was fully realized, but this concept was exploited by cheaters. Every fellow became a prophet and declared himself as the human incarnation. Their followers started preaching that their particular leader alone was the one God. You can easily imagine the situation at that time. When violence is justified, it is called as the punishment given by God. If the violence is not justified, it leads chaos due to ego of a demon, which can be subsided only by divine punishment. Actually in the end, Hinduism speaks about the incarnation of Kalki and Christianity speaks about the final punishment given by God. Both these situations are of terrible violence. The last resort of God is only punishment, which can alone bring peace at least temporarily when the world is filled with brutal conservative fools, who are wild beasts in the human form.

The Lord says in the Bible “Revenge is mine” which means that the Lord punishes the unjust people. The Lord said in the Gita that He will destroy the evil person (*Vinashaya cha...*) God is a double-edged knife. Not only He protects justice but also punishes injustice. A rich weak human being may protect justice but may not be able to punish injustice. A poor strong fellow may punish injustice but not protect justice by giving compensation. Thus, human beings have limitations but the Lord is strong as well as rich and therefore is capable in both sides. This is what Jesus meant when He mentioned about the divine kingdom on the earth. He means that one may escape from the king on this earth but can never escape from God.

When you are affected by injustice, pray only for compensation (“Ask that shall be given”—Bible) and not for the punishment of the enemy. You will be compensated. When you do not pray for the punishment of the enemy, you will soon see the punishment of your enemy by God. You may react to your enemy with equal or double force. But God will react with million times force. Draupadi was pestering Krishna for the destruction of her enemies. The Lord fulfilled her wish but all her sons were killed by enemies and Lord did not protect them. Some times God punishes your

enemy through you. Arjuna killed his enemies, forced by the Lord. But Arjuna did not have the intention to kill the enemies and was against the war. Since he was forced by the Lord, he fought the war for justice. When Muslims followed Mohammad in His war for unifying the religions, it was justified because there was a clear divine instruction. Since Mohammad was the last divine preacher, now the war for justice need not be carried on because in the absence of the divine preacher there is every possibility of misunderstanding every situation thinking that it requires a war for justice. Therefore, the instruction of Mohammad was limited to that time because He was capable of deciding the correct requirement for war for justice. Mohammad removed the concept of human incarnation because the effects of exploitation were severe in that time. Muslims should realize that human incarnation means that God enters the human body and not that God is modified into the human body. Mohammad objected only to a modification of God in to a human body. This is not condemning the concept of human incarnation. God only enters the human body and Mohammad himself was a human incarnation because God entered in to Mohammad and gave Quran. The Gita clearly says that God entered the human body (*Manusheem Tanum Asritam...*) and that God is not modified in to human body (*Avyaktam Vyakti Mapannam...*). The Bible also says that God is in flesh and does not say that God has become flesh. Thus, there is no difference between the three religions.

## **‘I’ IN DEEP SLEEP**

[March 20, 2006] Lakshman asked about the existence of ‘I’ [I-thought] in deep sleep as referred to by Shri. Ramana Maharshi.

The existence of ‘I’ requires the existence of awareness, which is nervous energy. In deep sleep there is no existence of the nervous energy and therefore there is no question of the existence of I in that state. The I requires the awareness of itself. This awareness or nervous energy is only a special form of inert energy. The inert energy produced by the chemicals in the brain and flowing through the nervous system becomes awareness or nervous energy. The rain water fallen in the River Ganga is called as the sacred Ganga. The same rain water fallen in a tank is called as tank-water.

In deep sleep the energy existing in other systems is called as the heat of the body. Thus, there is no difference between the heat energy and nervous energy in the fundamental essence. When the nervous energy is absent, the feelings, which are called vasanas or samskaras, are also absent. But the same feelings exist in the form of Gunas (subtle qualities), which are the pulses stored by the inert energy existing in the brain. The qualities exist like a computer chip in the computer. Then the computer is not in the state of working because in that state, electricity is not flowing in the computer. This electricity can be treated as the nervous energy, which is absent in the deep sleep. The chip in the computer is in the form of material and this material is like the brain. The pulses are in the form of inert energy. This inert energy can be even considered as matter from the angle of a scientist [since mass and energy are interconvertible]. The scientist does not distinguish between matter and energy at this level of inert energy. Thus, the Jeeva [subtle body of the individual], which is a bundle of qualities, exists as a bundle of pulses called as ‘Sphotas’ by the Hindu scriptures (Shastras). These pulses are stored by the inert energy called as chittam. You are not aware of any information stored by the chittam. These pulses are the waves of inert energy. Thus, the very material of pulse is the inert energy. Therefore, the material of these pulses is chittam. You can call chittam as matter in the micro state [considering equivalence of matter and energy] as per the terminology of a scientist.

## **Chittam—Storage and Receiving Medium**

When the same chittam or inert energy flows in the nervous system, the same chittam is called as nervous energy or awareness. Thus, basically there is no difference between the awareness and inert energy.

[The human subtle or inner instrument, which is generally called mind, contains four faculties or Antahkaranas:

- Manas—the thinking or fluctuating faculty; also called as mind
- Buddhi—the intelligence or deciding faculty
- Ahankara—the ego
- Chittam—the storage faculty.]

The same inert energy, when it flows in a superior part of the brain in doing decisions is called as intelligence (buddhi). The same inert energy, when it flows through the nervous system becomes aware of itself is called as ego (Ahankara). The same inert energy flowing in the nervous system, aware of other objects or other information is called as mind (Manas). The mind, intelligence and ego can be treated as awareness or nervous energy because in these three faculties the awareness of other objects (as in the case of mind and intelligence) or the awareness of itself (as in the case of ego) exists. But in the case of the faculty of chittam, the state of inert energy, awareness does not exist. Therefore, you are not aware of the information stored by chittam.

Whenever, a particular part of the information is required by the other three faculties, that part of information is supplied by chittam to these three faculties. Such supply of part of information is called as memory (Smranam). When the part of information is supplied by chittam, the part of information is transferred from the inert energy to the awareness or nervous energy. Once the part of information is caught by the awareness, the part of information is memorised. Here you have to carefully analyse the concept. The points in this concept are:

- 1) A part of information is stored in the inert energy as a pulse and during the time of storage the part of information is not remembered because the energy that stores the part of information is only the inert energy [Chittam] and not awareness.
- 2) When the part of information is stored in the inert energy, you are not aware of the information either in the deep sleep or in the waking state.
- 3) When you are recollecting that information, the awareness is bringing it out from the tank of inert energy called as Chittam.
- 4) While bringing that information, the awareness not only carries it but also stores the information in itself for sometime and during this time the

awareness can also be treated as secondary store of information and can be called as Chittam temporarily.

These points give you the conclusion that chittam, which is the storing energy (like a capacitor) is in the form of inert energy permanently as well as awareness temporarily. During deep sleep, the chittam is no doubt inert energy only. But even during the waking state, when you are not recollecting the information, the information lies in the inert energy alone. Therefore, the inert energy-form of chittam is constant during deep sleep as well as during the waking state. The hard drive [with the information stored in it] in the computer is always present whether the computer is working or not. But during the waking state, at the time of recollecting the information, the awareness also acts like a temporary memory storage (RAM), while registering the information on the screen. During this time the awareness can be also called as chittam. Therefore, the characteristic of chittam is storage, whether the chittam is in the form of inert energy or awareness. The awareness-form of chittam is temporary as it is limited to the waking state or dream state. In the state of meditation there is no question of storage of information by awareness because the awareness is not aware of any other thing but is aware only of itself.

It is stated that the chittam has another function apart from storage (Smaranam). The other function is receiving the information (Samjnanam). As the awareness (chittam) receives the information from the tank of inert energy containing all the information it also receives information from the external world. Thus, the awareness working to receive information from the internal store of inert energy or from external world is called chittam.

### **Awareness is a Type of Work**

Actually, the energy is always inert because it has no independence and is working as per the direction of God. Work is a form of energy according to science. According to science, matter is also a form of energy. Therefore, energy, work and matter are all inert items. Energy performs different types of work according to the different systems or machines in through which the energy acts. Electric current is same and it does the work of cutting through an electric cutting machine and does work of printing through a printing machine. Therefore, the same inert energy flowing through the nervous system does a specific type of work and this specific work is called as awareness. Thus, awareness is a special type of work of the same inert energy, which flows through the nervous system. The same inert energy flowing through lungs does mechanical work by contractions and expansions. When the awareness is aware of itself (Ahankara), such

awareness is like the self-spin of the energy, which is also work. Thus, ego (Ahankara) is work. When this same inert energy is vibrating with discussions (Sankalpa and Vikalpa), such vibrational work is called as mind (Manas). Finally, when the energy is revolving in a constant direction, it is the work of determination and such work is called as intelligence (Buddhi). [The above description is an analogy. Different types of work of the awareness are compared to the different types of energies of a particle such as an electron—spin, vibration, revolution and translation].

When the same inert energy stores the information by itself by revolutions, such work is called as chittam, which is out of the nervous system. But the inert energy in this state still exists in a part of the brain. As seen earlier, the same inert energy, while flowing through nervous system may also store the information temporarily and is also called as chittam. Here the same awareness (inert energy through nervous system), while receiving the information from its inert form or from the external world is also called as chittam. Thus, chittam is in two forms. One form is inert energy, which is constant, and another form is awareness, which does not exist, in deep sleep. Chittam also does two types of work. One type of work is storing information and the other type of work is receiving information. Chittam does the storage type of work in both its forms (inert and awareness). Chittam does the work of receiving the information in its awareness-form only. As long as the inert energy flows in the nervous system, chittam is in the form of awareness. But when the nervous system is shut down, chittam remains in its basic form of inert energy in a specific part of the brain. When the inert energy is flowing in the nervous system it does other types of work like mind, intelligence and ego. Therefore, awareness is a specific form of work of the inert energy, when it flows in a specific machine called as the nervous system. This awareness is in the form of the four Antahkaranams called mind, intelligence, ego and chittam. Thus, awareness is a specific type of work of the inert energy and the various types of specific work are the four Antahkaranams.

Here the scientist includes brain also in the nervous system. I have made a temporary sub-division of brain and nervous system to distinguish between the two forms of Chittam for the sake of convenience. Again a scientist understands the various types of work of awareness in the view of interaction between energy and matter. The matter here is the various types of biological cells. This is the view of a biologist. For a physicist the matter and energy are one and the same at a deeper level. I have represented the works in terms of energy neglecting the difference between matter and energy at this deeper level of physics.

No suppose you met your friend and he told you that he would get married after one year. Now the awareness received this information as chittam (Samjnam). This information is not stored by the awareness itself. It is passed on to a specific part of the brain where the inert energy, which is also called as chittam, stores this information. Now the information has gone out of your awareness. Therefore, you do not remember the information either in the waking state, in the dream state or in the meditation state. Awareness exists in these three states only. In the state of deep sleep the awareness does not exist and in this state there is no question of remembering that information. After some days somebody asked you about the marriage of your friend. Now you will remember that information by recollection. Now what is happening? Your awareness is going to the specific part of the brain and is collecting back that information. During this stage of recollection (Smaranam), the awareness is also receiving the information (Samjnam). Thus, recollection is always followed by receiving. Receiving can be done even alone without recollection i.e., when you are receiving some new information it is not recollection but only collection of information (Samjnam).

Deep sleep is like shutting down the computer and only the chip exists in the computer. This means that the nervous system is shut down. Only the inert energy, which stores all the important information in the brain, remains. Since the nervous system is shut down the inert energy is not flowing in the nervous system and therefore the specific work or awareness is not produced. The concept of I is only a type of work in the state of awareness. When the awareness is absent, this special type of work cannot take place and therefore the concept of I cannot exist. However the concept of I is stored as a bit of information in the inert energy in the brain. Since such inert energy is not awareness, the concept of I is not experienced in deep sleep. When the person wakes up from deep sleep, the inert energy carrying on the pulse of the concept of I flows in the nervous system. Since the nervous system is functioning and since such functioning is awareness, the awareness of I is generated i.e., you feel the concept of yourself. When a mad man wakes up, the inert energy flows through the nervous system but this pulse of I is absent because it is not stored in the brain. Therefore, when a mad man wakes up, he does not experience or feel this concept of himself. Similarly, a small child also does not feel the concept of itself. Therefore, after waking up from a deep sleep, when the inert energy flows from the brain through the working nervous system, those pulses, which are stored in the brain, can be carried into the nervous system and such pulses can be experienced. Therefore, if you are not a madman or a child, the

concept of I exists in the brain as a pulse (signal) but you cannot experience that pulse in deep sleep because the energy in your brain is inert and is not in the form of awareness since the nervous system is shut down. In the case of a madman or a child the concept of I does not exist even in the waking state and the Advaita scholar is worried about the existence of the concept of I in the deep sleep!

### **Atman—Causal Body**

What is the soul, Atman or causal body? Is it the awareness present in the nervous system? Or is it the inert energy present in the brain? The concept of I exists in both. The ego 'I' exists as a pulse in the brain in the inert energy and the same pulse exists in nervous system being experienced. If you say that the soul is awareness, it is born every day and it dies every day. This is the soul from one angle, which is mentioned by the Gita (*Athachainam Nityajatam...*). Please note that this view is mentioned as one angle and is never condemned by the Gita. From another angle, it is the inert energy present in the brain, which is eternal as mentioned in the Gita (*Ajo Nityah...*). Awareness in the nervous system is in the form of work. Inert energy in the brain is in the form of energy. From one angle the soul is a special type of work and from another angle the soul is inert energy. Energy and work are inter-convertible and both are the same entity in different forms. Therefore, essentially it does not matter, whether you take the soul as work or energy. According to science even matter is a form of energy. Therefore, the gross body, which exists in deep sleep, is as good as the inert energy in the brain or the awareness in the nervous system, in the basic sense. The gross body made of matter, the subtle body made of pulses (whether in the state of inert energy or in the state of awareness) and the causal body which is the inert energy in the brain or awareness in the nervous system are one and the same and come under one category called as creation. Condensed energy is matter. Work is another form of the same energy. A scientist does not distinguish between these three states. These three are the different forms of creation and creation is different from the Creator.

### **Unimaginable Creator and Imaginable Creation**

Your analysis of these three states is of no use because you are dancing only in the same medium of creation without touching the Creator. Creation itself is work. It is the work of God. The working material is energy or matter or both. Energy and matter are also different works of God. God is unimaginable but His work is imaginable. The link between



God and His work is again unimaginable. The link between a person and his work is imaginable because both the person and his work are imaginable. Thus, there is no example in this world to imagine God or to imagine the link between Him and His work (creation). Only the work is imaginable through which you can be sure of the existence of God. Thus, this wonderful universe, which is the work of God, proves the existence of God but the analysis of the universe neither gives any information about God nor any information about the link between the universe and God. The universe indicates the existence of God but neither gives the information of God nor the experience of God. After realising the existence of God, you can experience God through some item of the creation into which God entered. The best item of the universe is the human being through which you can experience God and also clarify your doubts with God directly. If God exists in every human being, every human being should clarify your doubts. In fact since you are also a human being and if God is in you too, you should clarify your own doubts, which means that you should not get any doubt and nor should anyone else. This is clearly not the case and so God enters only into specific human beings like Krishna or Jesus etc., who alone can clarify all your doubts and through whom alone you can experience God.

In deep sleep, both matter and inert energy exist. The gross body as matter and the normal heat of the body as inert energy clearly exist in the deep sleep. In deep sleep the work of the inert energy and various systems like blood circulation, respiration etc., also exist. Even the nervous system exists but it does not function. Therefore, only the work-form of energy, which is expressed through nervous system called as awareness, does not exist. Due to this, the qualities (gunas) and the feelings (Vasanas and Samskaras) are not lost because they are stored as inert pulses in the inert energy of brain. The life energy, inert energy and the inert matter are inter-convertible forms. These are like three phases of the same substance e.g. ice, water and water vapour are the three phases of the same substance called the H<sub>2</sub>O compound. The creation is the substance and matter, energy and work are the three phases of the same creation. All the three phases are inter-convertible.

The Veda says “*Annat Purushah*” which means that food is converted into life energy or awareness. The food is both inert matter and inert energy. The energy is always active and is a form of work. Even in matter the rotations, vibrations and revolutions of particles are constantly taking place. Awareness is only a special type of work of the energy in a special design of matter called the nervous system. Therefore, the inter-conversion

is easily acceptable. Of course, this inter-conversion of food into awareness is out of the control of man but that does not mean the inter conversion is incorrect. Therefore, for the generation of awareness, both matter and energy are required. In deep sleep, matter and energy exist but the matter (nervous system) is not functioning. At the time of death the inert energy along with matter in very subtle form comes out as a replica of this human body, which is called as Prana Sariram by the Veda (*Manomayah Prana shareeraneta...*). This body called as Prana Sarira contains inert energy (Tejas) and subtle matter in the form of all the systems. Therefore, the materialised nervous system in very subtle state also exists in the energetic body. Such a body is called as an energetic body because the part of matter is very very little and most part of the body is only energy. Since the nervous system is present, the awareness exists and therefore the mind exists.

In this state, due to the fear of death, the awareness is terribly vibrating and therefore most of the awareness is in the state of mind [fluctuating faculty; Manas]. When the body goes to hell, the proportion of matter in it is relatively more and it is called as a Yatana Sariram. When it goes to the moon (Pitru Loka) the proportion of energy is greater. When it goes to heaven, the proportion of energy is still greater. When it goes to other higher heavens, most of the body is made of energy. When it goes to Brahma Loka [highest heaven], the body is almost full of energy and is radiating. The body going to heaven is called as a Bhoga Sariram. The body going to Brahma Loka is a Divya Sariram. In all these bodies, since the portion of Tamas (matter) is very little, the state of sleep is absent. These bodies are mainly made of Rajas (energy) and awareness (sattvam). The angels have energetic bodies and do not have to sleep and therefore, they are said to have motionless eyelids (Animeshah). Thus, in the case of these bodies, the soul is eternal whether it is in the form of inert energy or awareness.

According to science when you analyse this entire universe, it consists of matter, energy and work. Space is a form of energy. Solid, liquid and gas are the three states of matter. Fire is energy. [According to the scriptures, creation is made of 5 elements: space, fire, solid, liquid and gas]. Light, heat, electricity, magnetism etc., are the various form of energy. Mechanical work is a form of work. Awareness is a special form of work. Therefore, finally you have the three forms, which are matter, energy and work. All these are inter-convertible. Matter is a condensed form of energy and therefore matter can be treated as energy. Energy is always active and action is work. Therefore, matter and energy can be treated as the two

forms of work. But work requires a working material and a power or force, which is energy. But again the working material and power are only energy. But the energy is essentially work. Therefore, science ends with work, which is independent. But we do not see any work, which is independent without matter and energy. Therefore, this entire creation, which is essentially work, requires some working material and force behind it. This working material and force behind creation are unimaginable and are called as the unimaginable God (Parabrahman).

The entire creation is only the dance (work) of Lord Shiva, who stands for Parabrahman. Parabrahman or the unimaginable God is hidden in the energetic body of Shiva and therefore we say that Lord Shiva stands for Parabrahman. Otherwise, if you take Shiva as the body, which is a composite of matter, energy, work and awareness, then Shiva Himself essentially becomes work, because all these four items are essentially work. Therefore one has to accept the existence of God as a working material and force, which are unimaginable. The word creation also means the process of work. The product of the work is also work here. Therefore, creation stands for work as well as product. The Veda says that His power or energy or force (Shakti) is in several forms and the forms are awareness, force and work. Awareness is a form of work. Force is the matter and work is the ordinary work like mechanical work etc. (*Paraasya Saktih...*). You can approximately imagine God as the worker and the working material as His Maya or His power. Both God and Maya are unimaginable. Only the product, which is in the form of work or creation, is imaginable.

The Gita says that the five elements along with mind, intelligence and ego are categorised under one heading called as Apara Prakriti [inferior creation]. The last three items indicate the awareness. The Gita says that the second category is Para Prakriti [superior creation], which is Jeeva and which maintains the entire universe (*Bhumiraponalo.....*). This concept is very critical and is also multi-dimensional.

If you say that awareness is Para Prakriti, it has already come under the Apara Prakriti. If you say that Jeeva means the living being, it is absurd because no living being is able to maintain this entire universe. Therefore, you have to take the right meaning in the careful way and in doing so several angles of the concept are simultaneously created. In fact, the meaning of any statement of the Lord is to be analysed very carefully since the statement is always multi-dimensional. The living being which includes the human being has already come under the category of Apara Prakriti because the awareness in the form of mind, intelligence and ego has already appeared in this category. The category Para Prakriti mentions only one

item, which is called as Jeeva. Among the four Antahkaranams mind, intelligence and ego have already come under Apra Prakriti. The fourth Antahkaranam, which is chittam is not mentioned in that category and therefore it should have been the item mentioned under the category of Para Prakriti. But we have seen that chittam is in two forms. One form is awareness and another form is inert energy. If you take chittam in the form of awareness, experience shows that chittam is limited to tiny living beings, none of which can maintain this world. Therefore chittam under this category cannot be the form of awareness. If you take chittam in the form of inert energy in this category, you can see an agreement coming.

This entire universe is maintained by inert energy. Now the point comes that how the inert energy becomes Jeeva? If you take the chittam as inert energy present in the brain storing all the pulses of information (Gunas), it is the Jeeva, who is existing even in the state of deep sleep. Even the concept of I in form of the pulse (bit of information) is existing in this form of chittam. Therefore, even if you define Jeeva as a form of ego [I-concept] there is no objection to this interpretation. If you consider the various pulses (bits of informations) as a mini-universe from the point of a design, this chittam (Jeeva) is maintaining this mini-world. If you take the inert energy of this chittam on a macro scale, it is maintaining this entire macro-universe. If you like to call this inert energy as awareness, basically there is no objection. The awareness is essentially work and the inert energy is also basically work. The awareness is meaningful only as long as the concept of I (pulse) exists. As long as God remains as a Spectator, this entire inert energy can be called as awareness because God is aware of the universe. For God, a nervous system is not required to maintain the awareness of the pulse of ego. Therefore, from the angle of God there is no objection even if you call this entire inert energy of the universe as awareness.

### **Awareness is Inert for God**

From the angle of God all the inert energies are awareness alone because He is aware of the entire creation. Since, the entire creation and the entire inert energy (maintainer) are under His control, all the awareness is inert. The word inert means that which is controlled. All the living beings are also controlled by God and therefore all the living beings are also inert including the souls. The Veda says “*Atmeshvaram...*” which means that God is controller of souls. The distinction between inert and awareness is only from the point of the living being. In the angle of the living being, the

inert energy flowing through nervous system can alone be called as awareness.

In the final time of destruction of world, the spectatorship of God is withdrawn. The universe is in the state of imagination even during the time of the spectatorship of God. When the spectatorship is withdrawn, the universe exists in the same imaginary state. Thus, from the angle of God there is no difference between the state of existence or the state of dissolution for the universe. In both the states it is imagination and it is in a very subtle and negligible state. When the spectatorship is withdrawn, you can treat it as the state of deep sleep of God. In this state all the souls are also like inert pulses present in the computer chip. The souls will not experience the creation and therefore from the point of souls the creation is invisible or inexperienced. Such state is called 'Avyaktam', which means the state of inexperience or invisibility. For God also the universe exists in invisible state in the case of dissolution of world. From the point of God you should not say that the universe has been converted to a subtle state from a solid state because the universe is always subtle for God. From the point of God, dissolution of the universe is only withdrawal of the spectatorship. A daydreamer withdraws himself from his imaginary world. He is no more a spectator and he is in deep sleep or in the waking state and does not interact with that imaginary world. In both these states the imaginary world exists and it is maintained by the inert energy called chittam. The imaginary world is subtle and negligible compared to the dreamer, whether the dreamer is a spectator of it or not.

Now from the point of view of the soul, the concept is quite different. In the time of dissolution of the world, the soul is not at all aware of the world. When the soul comes into the world from the state of dissolution of the world, the soul is experiences a solid world. Therefore, the world is solid for the soul during the time of existence of world and the same world is not experienced during the time of the dissolution of the world. Therefore, for the soul there are only two states regarding this world. Either the world is experienced as solid or the world is not at all experienced. Never does the world become imaginary to the soul. For God the world is always imaginary either in the state of existence or in the state of dissolution.

When God comes down by entering into a human body as a human incarnation, the situation is completely different. When God identifies Himself with a human body and forgets Himself, the human incarnation experiences this world as solid. But the same God in human body, when He remembers Himself, this solid world becomes imaginary. In such a state

where He remembers His original nature, He can pierce through a solid wall because the wall is only imaginary for Him. Shankara entered the house of Mandana Mishra through bolted doors in such a state. Now the point comes: Why should God enter a human body? The entertainment from the world is little when the world is viewed as only an imaginary world. The entertainment is full if the world is viewed as a solid world. For getting full entertainment, God enters the human body and identifies Himself with that human body. After entering the human body also, if He constantly remembers Himself, then there is no meaning in entering the human body because in such a state the world looks imaginary at all times. God could remain in His original state and see the imaginary world continuously. He was having no entertainment before creating the imaginary world. After creating this imaginary world He got some entertainment. Something is better than nothing. After this He wanted full entertainment. Therefore, He entered the human form and became the human being for full entertainment.

Rama got full entertainment continuously because He never remembered His original state. The word Rama means entertainment. Krishna also got entertainment similarly but often He was disturbed and dragged back to His real state by the devotees and necessities. The word Krishna means 'dragged'. This is clearly stated in the Veda (*Ekaki Naramate...*). Here Veda says that God created this universe for entertainment and after some time He entered the universe for full entertainment. Here the Veda says that after entering the human body He has become both Sat and Tyat. Sat means His original state and Tyat means leaving His original state and identifying with the state of a human being. Some interpret that God has entered everything and every living being or every human being. If that were so, He could not have any entertainment. If He becomes every living being, then He can only enjoy all inert objects, in which He is not present. If He becomes every human being, He can enjoy all the inert objects and all the living beings other than human beings. In both these states the entertainment is not full. If He has become only one human being, the entertainment is full because in such a case He enjoys all the inert objects, all the living beings other than human beings and also all the other human beings. The scope of the objects of entertainment is widened to maximum extent in this case. Therefore, He becomes only one human being like Rama, Krishna, Jesus etc.

Smt. Gayathri asked that if the Veda has been preached to angels, how can it be the final authority for human beings. For angels and the human beings, all the concepts of the spiritual effort are common. For both, God is

unimaginable. Both can experience God only through a medium, which must be a part of the creation, be it an energetic body or a body made of five elements. Only this point differs between angels and human beings. For angels the composition of their body is only one element, which is energy (fire element). For human beings the composition of their body is all the five elements. This difference does not make any difference in the spiritual effort. Ego and jealousy towards the common medium is also the same for both angels and human beings. Ramayanam, Mahabharatam and Bhagavatam are important for human beings because they deal with the human incarnations, which are congenial for human beings. These three do not come under the Puranas in which maximum pollutions occurred. In these three epics even if pollutions have happened, the concept of the human incarnation cannot be affected. In fact the Puranas deal with only energetic forms like Vishnu and Shiva and can be treated as replicas of the Vedas. The Gita is the essence of all the Vedas and therefore, when the Gita is the final authority, it means the Veda is the final authority because the Gita is another form of the Veda.

## MORE ON 'I'

### Awareness Is Not God

[March 25, 2006] From the beginning of the creation of this world, man was searching for God. Some people were satisfied by realizing the existence of God, which was experienced by them through some items of creation and through some important incidents in the life. They never claimed that they have detected God [known Him completely]. They had only analyzed the entire creation and found that no item of the creation is God. They declared that nobody could detect God [know His real nature]. Therefore, they concluded that God is unimaginable. But they said that God exists because they have experienced the existence of God through some items of creation, which are imaginable and through some incidents, which can be analyzed. The medium through which they experienced God can never be God. Therefore, God was unimaginable for them. This is the correct approach to God.

But some egoistic people, who were very confident of their intelligence, analyzed and declared that they detected the real nature of God. They said that the real nature of God is awareness. They mean that awareness is God Himself. In saying so, they have claimed to have imagined God and for them, who are highly intellectual, God is imaginable [even though most people may not be able to imagine Him as awareness]. But in reality, they were either egoistic in claiming to have detected the real form of God or they were impatient to accept the unimaginable God. The so-called awareness discovered by these people can never be God because awareness is not a completely unimaginable item. Of course, one has to take lot of pains in imagining the pure awareness, which is very very near to the unimaginable God. The item, which is imagined by a lot of analysis and lot of difficulty, can only be an item imaginable with great difficulty. It can be treated as almost unimaginable but it cannot be the perfectly unimaginable God.

Several statements of the Veda clearly declare that God is completely unimaginable under all circumstances. Silence alone can indicate God. Silence means that no word can be used to indicate God. In the creation every imaginable item has a specific name, which cannot be used for any



other imaginable item. For example the word pot means only a particular object. The word cloth means another particular object. You cannot use one word for any other object. But God can enter any item of the creation. Therefore, the name of every item can be used to indicate God, since there is no specific word for God, who is not a specific object at all. Even if God does not enter an item, the name of that item can be used to indicate God, because you are keeping that item as a representative of God.

For example God never enters an inert planet like the sun. But the sun can still represent God due to some similarities. God removes ignorance. The sun removes darkness. The lotus buds are opened by sun. The ignorant intelligence is also enlightened by God. Therefore, the sun can represent God to some extent. Therefore, the word 'sun' can also represent God. Thus, in one extreme end, no word can indicate God (*Yato vachah—Veda*). At the other extreme end, the name of any item into which God can enter, or any item which can represent God, can be used to indicate God. All the prayers to God such as the prayer of the thousand names (Sahasra Nama), indicate God. When a word indicates God, it is the name of the medium into which either God has entered or which stands as a representative of God. This means you can experience God through a specific medium when God enters it. Alternatively, you can also imagine the experience of the existence of God through a representative item like the sun.

You can experience the existence of God through a human incarnation like Lord Krishna, because God has entered and exists in the human body of Krishna. In case of the sun, you can imagine the existence of God through the properties of the sun. Thus, there is a difference between the worship of the human incarnation and the worship of the representative item like the sun, statue etc. The Veda says that you can worship the sun as God, which means that sun is not directly God (*Adityam Brahma iti...—Veda*). There is a difference between the direct worship of the king and the indirect worship of his photograph. In both cases the king is pleased. But in the direct worship, the king is extremely pleased because every bit of your service is experienced by the king directly. When God enters the human body, God has not become the human body. God is in the human body. Therefore, the human body is not God. You can only experience God through the human body. Therefore, by seeing the human body of the incarnation, you have not seen God, but you have only experienced God through that human body. Therefore, God is invisible. Of course, a devotee can be satisfied by treating the human body as God and can feel satisfied that he has seen God. From this angle the Veda says, "A blessed fellow has seen God" (*Kaschit Dhirah...*). This is only an assumption. You can

assume an electric wire as the electric current because you experience the current by touching the wire anywhere. Therefore, for all practical purposes the electric wire is the current. Thus, there is a very narrow delicate margin between the reality and assumption in this case. To solve this very delicate difference, you can say that the wire is the current from the point of experience of the existence of current and thus this assumption is perfectly correct. But if you say that you have actually seen the electric current, we must say that you have seen only the wire and not the current because the current is invisible. Therefore, the conclusion is that you can experience the existence of the current through the wire but you cannot see the current actually. Thus, God's existence is experienced through the human incarnation but God is not imagined.

The the Gita says that nobody knows God (*Mamtu Veda Nakaschana...*). This verse establishes the complete unimagibility of God. Again the Gita says that one blessed devotee in millions, can experience the existence God (*Kaschit mam...*). These two verses will contradict with each other if you say that the first verse means that nobody knows God and the second verse means that one knows God. The first verse means that the real nature or form of God cannot be known. The second verse means that the existence of God can be known. The Veda also presents these two sides. Several Vedic statements reveal that God is completely unimagible and can never be known. In the Veda, Lord Yama says that they (great sages) have come to know that God cannot be known (*yasyamatam tasyamatam*). This statement indicates the point that God is completely unimagible. The Veda again says that only the existence of God can be known (*Astiityevopalabhavyah*). This statement does not contradict the first statement. Thus, the Veda and the Gita are exactly synchronized in this context.

Awareness is indicated by the words like Atman (soul) or 'I'. Advaita scholars feel that [by detecting the Atman] they have detected the real nature or form of God, which is the awareness. No doubt, awareness is almost an unimagible item. But it does not mean that awareness is completely unimagible. Of course, if you cross the awareness, nothing further is known. Awareness is in the climax position of the entire creation. It is the greatest of all the items of creation and therefore it is called as Brahman. It is the greatest among all the imaginable items. These scholars say that awareness is unimagible to the majority of people. Therefore, they say that God is unimagible with respect to the majority, who are ignorant. [They equate God to this Awareness]. Since scholars are in minority, only scholars can know the real form of God. This is their

interpretation of the above two statements in the Veda and the Gita. They do not stop here. They go one step further and say that since awareness is in every human being. If anybody knows and identifies himself with the pure awareness present in his body, he becomes God because God is pure awareness. To support this idea, they quote the Veda which says that the knower of Brahman becomes Brahman (*Brahma vit Brahmaiva bhavati*). They also quote the Gita that the knower is God (*Jnani Tvatmaiva...*). The actual meaning of this Vedic statement is that God alone is the knower of God. The scholars reverse this and say that the knower of God becomes God. Their reverse meaning contradicts the Gita, which says that nobody can know God. The the Gita says that the knower is Atman, but it does not mean that the knower is God. This is because Atman is not God. This statement of the Gita only means that by self-realization one can become the Self or Atman.

### **Necessity of Logic**

All the arguments of the Advaita scholars are perfectly correct except for one small point: that awareness or Atman is not God as they claim. Awareness is not known to the majority and therefore the soul is unimaginable to the majority. The soul is certainly known to the minority who are very sharp scholars. The Veda says that Atman is known only to sharp scholars and the Veda does not say that Atman is God in this context. The Veda says here that Atman is embedded in the human being secretly (*Drushyatetvagraya..., Atma guhayam...*). Awareness requires the existence of two items. One is the inert energy that is obtained from the digestion of food (*Annat Purashah—Veda*). The second is the nervous system, which alone can convert this inert energy in to awareness on functioning. Thus, awareness is dependent on these two items but God is independent and does not depend on any other item. Thus, the scholars who argue only based on the scriptures can also be answered about this concept based on the scriptures and logic (Tarka Shastra).

Matter (food) is converted into energy and awareness is a form of energy. Thus, matter and awareness are interconvertible. When a human being called 'Ahalya' was converted into an inert statue and again when the statue was converted into a human being, this interconversion is proved. When Ahalya became a stone, her soul did not go to the upper world. It remained there itself. Awareness is an item of creation and therefore exactly duplicate souls were created by Lord Krishna when some souls were stolen by Prajapati. All these points clearly show that awareness is a

conversion of inert matter and a form of inert energy; it is only an item of creation.

If one accepts science, it is very easy to prove that awareness is a special form of inert energy flowing through the nervous system while functioning. A robot is just a duplicate of a human being. The current flowing in the wires is the awareness flowing in the nervous system. The information stored in the chip is exactly the information stored in the brain. The brain is a system of several microprocessors working simultaneously, which grasps all the information regarding an object in one instance. You can treat the brain as a CD [or hard disk] in which information is stored in the form of written impressions on matter or you can treat brain as the RAM (of the computer) in which the information is stored in the form of pulses of electromagnetic energy. This does not make any difference from a spiritual point of view. It is a topic of science.

Even in science a physicist does not differentiate between matter and energy. Thus, using science it is clearly proved that awareness is only inert energy which on functioning through the nervous system, gets converted to a specific form by doing a specific form of work. In fact, awareness is a form of special work done by the inert energy. Since, work is also a form of energy, all these classifications come under the topic of science alone and have no spiritual significance. But science clearly analyses every item, which is not God and helps us realize that no item in creation is God. Science analyses every item of creation and with the help of such analysis we can know that no item of creation is God.

Science cannot show what God is but it can clearly show what God is not. There is no item in creation, which cannot be analyzed by science. Therefore, no item of the creation is God. Even the so-called philosophy has not shown God. It too has only shown what God is not. The Veda says that the sages, who were the greatest philosophers, rejected every item of creation as not God (*Neti Neti...*). They have concluded that God is beyond words, mind, intelligence, logic and even any type of imagination. Thus, both philosophy and science fail to give any positive information about God. Thus, you should not reject both philosophy and science because even if they have not shown God, at least they have shown that no item in the creation is God. Thus, these two have helped us by preventing us from being under the illusion that some item like awareness, which is almost unimaginable, is God. At least science and philosophy could protect us from taking this wrong route. Therefore, every spiritual seeker should develop a sharp analytical faculty of logic, which means he has to study science.

In fact, any student of philosophy (Vedanta) is supposed to learn logic (Tarka Shastra). It is just like a student of physics must learn mathematics. Some people are misleading devotees by saying that since God is beyond logic, logic should not be used. This is a very dangerous statement. This means that you should leave logic and blindly follow whatever nonsense is preached by such people. Even though logic may not help in finding the real nature of God, it will at least help in identifying and rejecting the nonsense, which is all items other than God. Thus logic prevents you from falling into the trap of such nonsense. You should have the weapon of logic in your hands so that you are not misled into the wrong path, even though logic does not show you the right path.

Therefore, all the Acharyas like Shankara, Ramanuja and Madhva were great scholars of logic. All their commentaries dealt with the items, which are not God. Through powerful logic they eliminated the wrong routes and wrong items that are claimed to be God. Only by this analysis could they indirectly establish that God is completely unimaginable and that He is beyond logic. The Gita says that the Brahma Sutras with their logic can only draw conclusions (*Brahma Sutra Padaischaiva...*). Even in the Bible, whatever Jesus spoke was very logical and He rejected the wrong interpretations of the priests through powerful logic. Therefore, at least for this purpose, logic is useful.

### **Secret of the Real Nature of God**

The existence of God is experienced by you due to the will and grace of the Lord. Therefore, you are able to get that much information about God. Without His will and grace even that much information cannot be experienced by you. Beyond that, there is no will of God to realize His real nature. This is because, as long as you have some deficiency, you will not be proud. If you know the real nature of God, you will catch the hair of God in no time like the demon Bhasmasura. By this you will fall in the spiritual effort. To save you from this fall, God is keeping that one secret in His hand.

The teacher of martial arts keeps one type skill as a secret in his hands so that if the student fights with the teacher due to ego, that one secret skill can be used to defeat the student and to destroy his ego. A good student realizes this and keeps silent about that skill and he praises the teacher for his love for the student. An egoistic student tries to know that one secret skill. After some time, the egoistic student claims that that one secret skill is also known to him by his self-discovery. But the good student condemns the egoistic student and says that the secret skill discovered by him is

already known and preached by the preacher. Thus, he proves that the secret skill is always with the preacher and that every student must be humble before him. Similarly the Advaita scholar claims that he has discovered God as the pure awareness, which is the soul. But the real Vedic scholar condemns him by saying that pure awareness is one of the imaginable items of the imaginable creation alone. Thus, the secrecy of the real nature of God is maintained and every human being must be humble before God.

If you can succeed in proving that the soul is not God, the king is defeated and the war ends. The soul is the king of all the items of creation and it is almost unimaginable. In fact, realization and achievement of the soul by limiting yourself within the boundaries of pure awareness always is a very great achievement and should be highly appreciated. Realization of the soul is called as Brahma Jnana because the soul is Brahman or the greatest item of creation, which is also called as Atma Jnana, Jnana Yoga, Sankhya Yoga, Buddhi Yoga or just Yoga. By this achievement (Yoga) one gets full liberation (Moksha) from all the worldly bonds and tensions. One will attain perfect mental health, which is the basis of physical health. Thus, Yoga is very much followed even by doctors. It is an important topic of medical science. It is only Pravritti, but it is a very important requirement for entering into Nivritti. It is like getting a good the rank in the entrance examination to get a seat in a professional college. Shankara stressed on this first step, which is the basis of the other steps. If the first step is removed, all the other steps will fall down. Liberation from all worldly bonds (Moksha) is strictly the last topic of Pravritti and the first topic of Nivritti. When you are detached from the gross body, all the family bonds disappear. When you are detached from the subtle body, all the qualities disappear and therefore the jealousy and ego, which are the strongest qualities of the soul, will disappear. Only then are you eligible to recognize and serve the human incarnation of the Lord and please Him. This is the final goal of the spiritual effort. Some people say that attainment of God is the final goal. But it is not correct. Going to the office and finding the officer is not the final goal. Pleasing the officer and by that getting your work done is the final goal. Of course, in the case of God there should be no aspiration of any selfish work, in which case alone will all your works be done in a fraction of second.

Sri Lakshman (Mumbai) enquired about the source of 'I'. 'I' is a pulse stored either in the inert energy or being transported by the awareness-energy. The pulse itself is a form of energy or work. Work itself is a form of energy. Therefore, the inert energy is the source of I. The entire

universe is the design of only this energy. Thus, all the items of creation are forms of this energy. Even matter is a condensed form of energy. Space is energy according to the latest science. When food is eaten, it is converted into energy during digestion. This is the conversion of matter into energy since both are inter-convertible. You may treat the soul, which is indicated by I, either as inert energy or as awareness. If it is inert energy it is eternal. If it is awareness it is born in the morning and dies in the night during deep sleep. In any case there is no difference because awareness is a special form of work-energy that is produced by the association of the inert energy and the nervous system.

I give a very good example here. The electricity stored in the battery is permanently energy. When this electric current flows into the electric bulb, light is produced. When the switch is put off, the light disappears but still its source, the electricity is stored in the battery is still energy permanently. The light is a temporary form of the electrical energy. Here the brain is the battery. The inert energy is the electricity. The nervous system is the electric bulb. The awareness is light. Light is a temporary form of electricity. Similarly, awareness is a temporary form of the eternal inert energy. The energy is in its permanent as well as temporary forms. Thus the soul can be the temporary awareness or it can be the permanent inert energy.

The word 'inert' is used in two senses. In one sense, the controller is always life energy or awareness and the controlled item is inert, which may be inert energy or inert matter. You can light the fire or you can put it off by pouring water. Thus, the fire-energy is in your control. But remember that when the fire attacks you, you are turned to ash against your will. Now the inert energy is the controller and the life energy is controlled. Similarly, you can change the position of a stone as per your will. You are controlling the stone. But when a big stone falls on you; you are crushed against your will. Now the stone is controlling you. Therefore, life energy and inert energy (or inert matter) are like the two roommates. One may follow the other's word and vice-versa in various contexts. In this sense, you cannot decide that awareness is always not inert. All the three items, which are the soul, the inert matter and the inert energy, are controlled by the Lord and from this angle, the awareness is always inert.

In the other sense, 'awareness' is defined as knowledge and 'inert' is defined as ignorance or absence of knowledge. In this sense also, knowledge is a special work-form of the inert energy done through the nervous system. In the inert matter or energy such nervous system is absent and therefore such special work (Awareness or knowledge) cannot be

produced. The the Gita says that both the awareness and the inert energy (Para and Apara) are Prakriti (creation) alone. The the Gita further says that the Para is bearing this whole creation like the mud bearing the pot [mud bears the pot since mud is the cause of the pot]. This Para is material cause (Upadanam) as well as the designer-cause [also called as efficient cause] (Nimittam) of the universe. You find either inert matter or inert energy everywhere in the world. Even the inert matter is inert energy. Therefore, this entire world is only inert energy. You do not find the awareness everywhere in the world in this manner. The inert energy is continuous and awareness is discontinuous, limited to living beings here and there. How can such discontinuous awareness bear the universe? Of course, if you forget the difference between awareness and inert energy by treating both essentially as energy alone, you can call the entire energy as awareness. But remember that the word awareness here does not mean that specific energy produced in the nervous system. You do not find the nervous system spreading all over the entire universe. Therefore, the whole creation can be simplified, as one item called as inert energy and it is not the creator. It is the entire creation.

Therefore, the Veda says that God created energy (*Tat Tejo...*). Here energy means the entire universe. The different forms of this energy are space, air, fire, water, solid (earth) and finally the life energy and awareness. The Veda says that God created energy and the Veda also says that God created space, air etc., in that sequence. In this context, fire is only that particular form of energy, which is a mixture of light and heat. Here fire should not be taken as the general energy. Since space is also energy, there is no contradiction in these two Vedic statements.

Therefore, in deep sleep, the pulse 'I' exists in the brain which may be treated as the RAM or CD (inert matter or inert energy). Even in the waking state you do not experience this pulse all the time. You speak of so many things without referring to or experiencing this I. Thus, in such times, even in the waking state the I is stored in the inert energy-bank. In the case of a mad man, this pulse is erased after he goes mad. In the case of a child this pulse of I has not yet been created and it does not exist in inert energy-bank. Thus, this pulse may exist in the bank in the waking state or may not even exist in the bank or in the awareness. Therefore, this point is of no use in the knowledge of God and all the effort of the Advaita scholar on this topic is only catching a rat after digging a big mountain.

Several people are misled by the imperfect analysis of these Advaita scholars. People are attracted by these scholars thinking it is a chance of winning a big lottery by buying a one-rupee ticket. The scholars claim that



you can become God just by realizing the soul and limiting yourself to it. Anybody can be easily attracted by the promise of earning a one crore [ten million] lottery for a one-rupee ticket. They further say that each and every one can get this fund by simply purchasing the one-rupee ticket! Thus, this is bigger than a lottery! By simply knowing one's self, everyone becomes God! Whoever purchases the ticket, wins the one crore lottery!

The Advaita scholars want some common point between the Lord and the human being. They assume that awareness is the common point because God also wished to create the universe. A wish is the characteristic of awareness. Thus, they bring down the Lord to the logical rules of nature. In nature it is perfectly correct to say that anything, which wishes, must have life energy or awareness. But this logic fails in the case of the Lord. He can wish without being the awareness. He is all pervading without being the space. He goes everywhere without being the air etc. The Veda says that the Lord runs without feet and catches without hands (*Apani Pado...*). How can you detect anything about the unimaginable God? No point of God is known. Therefore, there is no question of any common point between God and a human being. All the points of the human being are known and are imaginable. Even the soul is imaginable although it may take lot of strain to imagine. Therefore, this path is totally absurd. Even if you assume that awareness is the common point, can you become God by just that one common point? You remove all the other points from God by saying that all the items other than awareness are not true [not real; unreal or mithya] and therefore God is limited to pure awareness only, in reality. By the same argument all other points in your Self are also not true and only awareness in your Self is true. Now you say that the common point, which is awareness, is only the truth. Therefore, you say that your soul is God.

This is similar to the following fantastic example. You say that both the king and you are human beings. Further, you say that all other items and points in both of you are not true. Therefore, it is true that you are the king. It is simply rejected by practical experience itself. Where is the Lord, who controls the summer sun? Where is the human being who dies by sunstroke in summer? Therefore, practical experience, scriptures and logic clearly prove that awareness is not God. But do not be discouraged by not being able to become God. By becoming the Self, you become eligible to serve and please the Lord in human form. By this path you can become even the master of God what to speak of becoming God!

Radha became the master of God and Hanuman became God. Both are liberated souls and both worshipped the human form of the Lord only. Liberation is essential to enter into the service of the Lord. Service means

sacrifice, which pleases the Lord to the maximum extent. Sacrifice is nothing but liberation. By passing the entrance examination you get a seat in the professional college by which you can attain the professional degree in course of time. This is what Shankara meant by stating that you can become God by realizing the self. But by passing the entrance examination the Advaita scholars want to get the professional degree directly. Somebody says “You will become an engineer if you pass the entrance examination”. Here the intermediate step of getting the seat in engineering college and studying the engineering course for four years is understood [but not mentioned]. This intermediate step is hidden for encouraging the student to concentrate on the entrance examinations. Such encouragement is not cheating the student by hiding the truth. But it shows only the extreme interest and love for the student.

### **Inevitability of Law of Karma**

Shri Nikhil (Florida, USA) said that a man can lose the information stored in the brain by a head injury or in a nuclear explosion. A nuclear blast should be capable of destroying any information stored in the form of matter or pulses of energy. If the information can be lost, then the impression of deeds of a person (Vasanas) which are also stored in the inert energy or matter would also be lost. In that case, the Law of Karma would be defeated because the vasanas are responsible for the action and fruits. This means the accident or death in a nuclear explosion could give complete liberation to a person by erasing his file of Karma. Then the spiritual effort would be a waste.

The answer for this is that you must distinguish between the three basic qualities (Satvam, Rajas and Tamas) and the Vasanas, which are the elaborated branches of these three fundamental qualities. No doubt the Vasanas (information) are erased by such shocks. But the Vasanas are reduced into their sources, which are the three basic qualities (Satvam, Rajas and Tamas). When the Vasanas are erased, the intensity of the corresponding basic quality increases and according to the intensity of that quality, the fruits are rendered. The three basic qualities with specific intensities [relative proportions] constitute the code language, which brings the fruits on decoding in heaven or hell. This point can be explained by a small example. Two murderers are destroyed in a nuclear explosion. The detailed information of their crimes is erased from the souls. But the basic quality of the murderer, which is Rajas is increased in intensity according to the proportion of Vasanas. Suppose the first criminal murdered ten good people. The Rajas in him will be 10 to the power 10. Suppose the second

criminal murdered six good people. The intensity of his Rajas is 10 to the power 6. In the hell, Chitra Gupta [the divine accountant of souls' Karma] decodes this basic quality and accordingly the punishment is ordered by Lord Yama. Thus, the detailed information of each case is not required in the divine system. Such information is only required by the court here, which cannot detect the basic qualities. These three basic qualities are a more powerful form of energy and cannot be erased by the nuclear energy. In the final destruction of the world also (Maha Pralaya), these three qualities remain in the subtlest state, which bear the entire plan of the universe. Such a state of the qualities is called as Avyaktam [unmanifest], which means that the state is not expressed. During that time, all the individual souls remain along with their own information in the condensed form of the three qualities. When the creation restarts, the whole universe is expressed in the same design and the souls are also expressed according to their previous proportions of the three qualities as said in the Veda (*Dhata Yathapurvam...*)

## PURIFICATION OF BRAHMIN PRIESTS

### Become Great Preachers

[April 2, 2006] O, Brahmin priests! Even today you are the qualified agents for the propagation of divine knowledge of the Lord. Even today the public is inviting you alone to perform religious ceremonies, which are either auspicious or inauspicious. Every human being has to attend the ceremonies and spend some of his time, energy and money either willingly or unwillingly. Everybody is forced by tradition to attend these ceremonies. Even a human being who is busy with his business or profession and does not spend even a single minute for spiritual knowledge and God also has to attend these ceremonies and spending at least one full day for these functions. If these ceremonies had been done in the real spirit, every human being would have slowly turned towards God and attained some spiritual knowledge at least. But, unfortunately there is not even an iota of change in any human being after these ceremonies. If at all there is any change in people, it is not when they attend these ceremonies but when they attend spiritual meetings conducted by spiritual preachers.

In fact, in olden days all these religious ceremonies consisted of spiritual preaching and every priest was really a spiritual preacher. The priest conducting these ceremonies was called as Vasishta. Vasishta was a great spiritual preacher who preached Jnana Vasishtam (Divine Knowledge). Vasishta used to attend all the religious ceremonies like the ceremony of birth, thread ceremony, marriage of Rama. Vasishta conducted the ceremonies as rituals involving materials (Dravya Yagna) and chanting prayers (Svadhyaya Yagna). When the Vedic hymns are chanted and some materials like sticks, fire etc., are used, the function becomes a mixture of these two types of Yajna [sacrifice]. In fact, today every ceremony performed by Hindus is only a mixture of these two sacrifices. Once the meaning of hymns is revealed, then the interest and quest for God starts. Such quest is called as Tapo Yagna. In this stage, the hymns are explained, discussed and analysed deeply. The final conclusion of such discussions is called as Jnana Yagna.

Today the spiritual functions or meetings, where the audience has interest and the preacher is giving the right knowledge through sharp

discussions, is a mixture of Tapo Yagna and Jnana Yagna. Thus, the Yagna or the ceremony (function) has two sides. The external side is the mixture of Dravya Yagna and Svadhayaya Yagna and the internal side is the mixture of Tapo Yagna and Jnana Yagna. When Vasishta conducted a ceremony, both these sides were fulfilled. Vasishta was the priest externally and the spiritual preacher internally. Such a person who is both a priest as and spiritual preacher can only be called as Vasishta.

The M.B.B.S. degree [degree of medical doctor] trains the doctor both in medicine as well as in surgery. But now the doctor giving medicine and the doctor doing surgery are completely separated. A priest does not act as a spiritual preacher and a spiritual preacher does not act as a priest. Therefore, today every human being has to spend time separately for the priest and the spiritual preacher. But the time spent with the priest is inevitable because the ceremonies are compulsory. The spiritual functions are optional. A person attends religious ceremonies without failure but does not attend any discourses of spiritual knowledge. What is the result if he does not attend the spiritual function? He or she does not get any spiritual knowledge and lives and finally dies like an animal involved only in the welfare of his or her body and his or her family. Majority of people belong only to this category.

In the absence of spiritual knowledge even justice (Dharma) is cracked. Simply preaching about not doing injustice and threatening about the hell cannot control injustice. Suppose there is a corrupt person. If you say that the corruption is not good, nobody will listen to you. If you say by corruption one will be arrested by police, he will find the ways to escape the police. If you say that the corrupt fellow will fall in the hell, the corrupt fellow does not believe this and asks for the proof of hell. Even if some body believes in the existence of hell, the priests are also becoming corrupt and they show corrupt methods to escape the hell. Therefore, mere telling a person, threatening him in the name of police, courts or hell are not effective in controlling injustice. Unless injustice is controlled, the society cannot be reformed, and will constantly be subject to disturbance and social evils.

The permanent solution for establishing social justice or for the liberation of an individual soul is only spiritual knowledge. The knowledge of mere ethics including the threat of liquid fire etc., cannot control the elite intellectuals. Spiritual knowledge alone can establish real justice and also bring about the liberation of the soul. Thus, the Gita, which is the best spiritual knowledge, is competent to establish justice in the society and to give liberation to the spiritual soul. Thus, the Gita mentions about the

establishment of justice (*Dharma Samstapanarthaya...*) and also mentions the liberation or moksha (*Muchyante...*), achievement of God (*Mameti...*) and also pleasing the Lord (*Mama Priyah...*). Thus, Dharma, moksha and kaivalya are the three birds that can be shot with this single spiritual knowledge.

O priests, in the present situation, you have to become the spiritual preacher also and you must get elevated to the post of Vasishta. Both Pravritti [path of righteous worldly action] and Nivritti [path of selflessly serving and pleasing God] sides should be present in the same Yagna. At least some basis of spiritual knowledge must be present in every ceremony. Mere chanting of the Veda and using materials develop only Pravritti, which is the fulfilment of worldly desires. If only this side is developed, it can also lead to social corruption. Then human beings do everything only for the welfare of themselves and their families. The Lord comes down in human form, to spread divine knowledge, uplift humanity from injustice and to lead it to achieving the grace of God. Therefore, there is no other alternative for the Lord but to approach all of you [priests] to help Him in His mission. If you are elevated as spiritual preachers, every human being will have compulsory spiritual knowledge at least at some basic level. Then every human being will also attend the spiritual preaching of great spiritual preachers for further clarifications. For this purpose you have to learn the meaning of the Veda.

### **No Need for Recitation**

Recitation of the Veda is not at all required in the present time when the Vedas are stored as printed books. In olden times, since there was no printing technology, preservation of the Veda by recitation was essential. Today you can conduct the ceremony by directly reciting the hymns from a printed book. But some of you feared that in such a case everybody will do this and then you will loose your profession. Therefore some of you created a Sanskrit verse which states that one should not read the Veda from a printed book (Likhita Pathakah). With this fear only you kept the recitation in living condition. Then there is no alternative than to learn the Veda by recitation from a Vedic teacher. Again there is fear that everybody may learn recitation so that you may lose your jobs. Therefore, you have limited the Veda to your caste only. Thus, keeping this target in your mind you have developed a big vicious circle. You can keep your vicious circle alive even if you say that a Brahmin only can conduct the ceremony even by reciting from printed book. Such recitation will not spoil your condition in anyway. By this you can save the unnecessary time wasted in memorising

the Veda from a Vedic teacher. Instead of wasting so much time in memorising the Veda, it is better that you allot this time for learning the Sanskrit language. Once you know Sanskrit, you can explain the Veda, which alone can generate the urge for knowledge (Tapo Yagna) among people. Then only can the Jnana Yagna come into the picture. Then only can this society be reformed and every human being get liberation and attain the real grace of God.

### **Do Not Disgrace Your Ancestors**

You are supposed to be the relatives of great Vedic scholars like Kashyapa, Bharadwaja etc. The Veda also states this (*Brahma Bandhuriva...*). You have come down from the sages like a light from another light. You have the genes of those secret sages. Even today the society respects you based on this single point. But the light that came from another light also must have light. The genes must show the same old characteristics. But such characteristics are not seen. This is shameful on your part. You do not know the meaning of even a single statement of the Veda. Your practice reflects your ignorance of the Veda. The Veda says that food should not be wasted (*Annam na Parichakshita*). But just see your leaves after finishing your meals. [In such traditional ceremonies, the Brahmin priests are fed after the rituals on plates made out of banana leaves.] How much food have you wasted? This wasted food is thrown out and becomes food for bacteria, which causes diseases even to good people. Then, in what way are you different from a demon, who harms good people? Food is a form of wealth, which gives health. Health is the best wealth. This food is Dhanya Lakshmi [Goddess of wealth in the form of food], who is Lakshmi in a particular dress. Dhana Lakshmi [Goddess of wealth in the form of money] is the same Lakshmi in another dress. If you have insulted Dhanya Lakshmi, Dhana Lakshmi is also insulted because Lakshmi is one and the same in both forms. This is the reason for the poverty of Brahmins. If you do not like a certain food item, you must keep it separately in another plate before you taste it because the Veda says that the tasted food should not be eaten by others (*Uchchishtamabhojyam*). Therefore, it is said before eating itself you should separate the unwanted food (*Yat rochate tat grahyam...*).

Don't be angry with me for this harsh truth. I am also a Brahman [Brahmin] like you. I am your real well-wisher. My advice may not be liked by you but it is true and will be in your welfare. I invite at least the realised souls among you to join My mission as My soldiers in establishing both Pravritti and Nivritti. Let every ceremony performed by Hindus be used as

a platform for spreading spiritual knowledge apart from meddling with materials and chanting Vedic hymns. If you follow My advice you will be blessed in this world by Goddess Lakshmi and you will also be blessed by Lord Narayana in upper world to get final salvation and to please the Lord.

[This discourse was given by Swami spontaneously in a ceremony in which several Brahmin priests participated. Swami showed the clean leaf on which Swami took His food and compared it to the leaves of other Brahmin priests on which lot of food was left over. Swami became emotional and gave this discourse to all the priests.]

### **God's Agents**

O Brahmin priests, Shankara always argued with Vedic scholars who were Brahmins and spiritual preachers who controlled the masses as their followers. In the Bible you find Jesus often addressing the priests, who controlled the masses and even the government officials. Therefore, you are essential agents for propagating the spiritual knowledge to the masses. If you are covered all the public is covered. The huge public cannot be approached directly. Therefore, all the human incarnations of the Lord that came down to preach the spiritual knowledge to the entire humanity contacted only these Brahmin priests cum spiritual preachers.

When a marketing manager of mutual funds visits a town for the investments, he conducts a meeting with the agents of that town. If the agents are convinced, the investors in the town are captured. Even if the marketing manager approaches some investor, the agent is necessary while contacting the investor. The reason is that the agent is always in contact with the investor and the investor finally bends only to the agent due to his personal and continuous contact. The agent has influence on the psychology of the investor due to continuous contact. Of course some elite investors may directly contact the marketing manager and learn about the various schemes and may directly invest with the help of the marketing manager directly without the agent. But such cases are rare. The investors in mass come only through agents. In the simile the human incarnation is the marketing manager and the agents are the Brahmin priests cum spiritual preachers. The investors are the entire humanity.

### **Psychology in Preaching**

Shankara and Jesus always debated with these priests. Shankara and Jesus always argued and criticized the priests for their defects. The psychology of a child or an ignorant person is that he does not like continuous criticism. But Shankara and Jesus were eager in the welfare of



the humanity and were vigorous in transforming the priests. In fact such transformation helps not only the humanity but also the priests. The ignorant priests did not like such vigorous criticism and therefore Shankara was killed by the black magic of a priest and the priests crucified Jesus. The psychology of a child or an ignorant person is similar; both do not like continuous and severe criticism. But from the angle of the teacher such criticism shows the eagerness of the teacher in the welfare of the student.

The father of a Sanskrit poet called Bharavi used to continuously criticize his son where as people used to appreciate him. One day Bharavi decided to kill his father. But Bharavi secretly heard his father explaining to his mother that the father should never appreciate his son. The Shastra says that if a father appreciates the son, the longevity of the son is reduced. What does this mean? If father appreciates the son he will be easily captured by pride and ego. Then the fall comes quickly. If the father appreciates the son, the son will think that the appreciation must be true because it comes from the mouth of the father. Therefore, a real well wisher points out only the defects but the psychology of the other side does not permit this. Therefore, the preaching must be from both the angles, which are the eagerness for transformation of the student and also from the angle of the psychology of the ignorant student. Therefore, criticism must always be mixed with appreciation.

In the Gita you find Lord Krishna appreciating Arjuna here and there while also preaching to him. Parents should also follow such a path with their children. You have tasted the Prasadam of Ugadi just a few days back [Ugadi is a festival. Prasadam is the consecrated food that is distributed on this occasion.]. The Prasadam was a mixture of both sour and sweet. Therefore, I am adopting the same mixture-technology in advising you. In fact the Lord always adopts this mixture-technology. But why did Shankara and Jesus adopt the path of severe criticism? They were also incarnations of the Lord but the situations at that time were serious. When the defects reach the climax and the priests are fully blind, such a path is essential. Suppose your son is blindly following the wrong path. Will you not be serious and criticize severely? But now the situation is not so serious because at least some of you have open minds and are prepared for transformation. Some of you have come to Me with appreciation and wanted to listen to Me further. Some of you have expressed apology and stated that whatever happened was due to the ignorance of the truth. But in the time of Jesus, all attacked Him vehemently because they were all completely blind, rigid and full of ignorance.

## **The Great Declaration**

I am the incarnation of Shri Dattatreya, who was the son of the sage Atri. I know your minds and some of you have an immediate doubt about this statement. Some of you have even developed repulsion to this statement in your minds. If I do not clear this point now itself, even others will be attacked by the same repulsion. Jealousy and ego are a very powerful and contagious virus, which cause the repulsion-fever. Let Me kill this virus now itself without allowing it to progress. When I say that I am the human incarnation of Lord Datta, it means that the God embedded in the causal and subtle bodies of Datta, has entered into My human body. I am just a composite of the gross, subtle and causal bodies. In the energetic gross body of Lord Datta present in Brahma Loka, even now the God with the causal and subtle bodies exists. But by His inexplicable supernatural power (Maya), God along with the causal and subtle bodies from that energetic body of Lord Datta has come down and entered into Me. As I said, due to His Maya, God with the causal and subtle bodies still exists in the gross energetic body of Lord Datta. Therefore, when I say Datta entered into Me, Saguna Brahman (God with causal and subtle bodies) has entered into Me.

God by Himself is called as Nirguna Brahman, which means God without attributes (Gunas). Therefore, Lord Datta is speaking through Me. This is the clarification of the concept of the human incarnation. Therefore, do not misunderstand that Lord Datta is Myself. Lord Datta needs a medium composed of five elements in this world. His energetic gross body is not suitable for this world. I am just the wire and Lord Datta is the electric current. By this angle you can destroy the virus of ego and jealousy towards the human incarnation of God. When I said that I am Lord Datta, it means that the electric wire can be assumed as current. People say 'current' by showing the electric wire. From this angle you can treat Me as Lord Datta just like treating the electric wire as current.

## **Caste Connection**

Lord Datta was also a Brahmin and I am also a Brahmin. Dattatreya is the ultimate God but even in that human incarnation the influence of the Upadhi is always there. Therefore, He has some soft corner towards His caste for the same reason, I too have soft corner towards you. The Upadhi is like the external shirt and is not at all the person. The Upadhi is not even a part of the person. The shirt is not your limb like a leg or hand. It is only an externally associated item. Yet, it has some influence on the mind. When

the police officer puts on his uniform, his mood becomes serious. When he is in a civil dress and is associated with his family members, his mood is jovial. Therefore, the external dress has some influence on the mind. Similarly, the caste, which is an external factor, certainly has some influence on the mind. My original source as well as Me, have the same shirt and have the same influence. Please understand Me, and realise that I love you all and My advice is totally aimed at your welfare and upliftment and not to harm you in any way.

Therefore, treat Me as your friend due to the common dress that is the caste and take My advise positively. Please do not misunderstand that God has a feeling of caste distinction. God and the soul (pure awareness or causal body) are both attributeless. The feeling of caste distinction is an attribute (guna) present in the subtle body. Therefore, neither God nor the causal body of God has feelings of caste. Even the causal body of any human being cannot have the feeling of caste because the causal body of any living being is attributeless. The difference between a human being and Lord Datta is that in the human being, the soul is controlled by the attributes. Therefore, the human being is overpowered by the caste feeling. In the case of Lord Datta, God and His causal body are not controlled by the attributes. Therefore, the caste feeling is under the control of Lord Datta. Even in a realised scholar, the causal body is not under the control of the attributes and therefore, scholars are not controlled by the caste feeling. Association with an attribute does not mean that you should be controlled by that attribute. Even a controller is associated with the attributes just like a king is associated with his servants. Therefore, remember that the human incarnation of God is associated with all the Gunas, but He is not controlled by the Gunas.

Every human incarnation is Datta alone, and is associated with the three fundamental qualities (Sattvam, Rajas and Tamas). All the good and bad qualities are condensed into these three main qualities. The three faces of Datta indicate these three fundamental qualities. Thus, Datta does not mean the form with three faces. The Gunas are under His control and will be used by Him whenever the necessity arises. On this occasion, the Lord wants to encourage the priests by removing the misunderstanding that the Lord is their enemy just because He criticizes them. Therefore, the Lord used this attribute to apply as an ointment on the wound created in their hearts due to this sour and strong acidic criticism. There are some clever human beings who say that they do not have a caste feeling. In their case the caste feeling is not present only in their words. But it is present in their mind and action. In the case of Lord Datta here, the caste feeling is neither

in His mind nor in His action. It is present only in His words. Great people maintain homogeneity in minds, word and action. Clever people who are bound to hell, maintain heterogeneity in mind, word and action (Trikaranas). The attribute directed towards a good purpose is not sinful.

### **Veda and Brahman**

The Veda means knowledge. The root word of Veda is Vidul, which means knowledge (*Vidul Jnane*). If you are reciting the Veda and if you do not understand any word of it, how funny is the situation! If somebody is called as Harishchandra Prasad by name and tells lies everyday, how funny it looks! [Harishchandra was a great king who is famous for speaking the truth]. Similarly, you are called as Vedic Scholars (Veda Pandita). Again the word Pandita means knowledge. The root word is 'Panda', which means spiritual knowledge (*Panda Parmartha Jnane*). In the Gita while writing the commentary on the word Pandita in the second chapter on the first verse itself, Shankara stated this meaning (*Nanu Sochanti Panditah*). Now the Veda means knowledge and Pandita means also knowledge. Therefore, the word Veda Pandita is stressing on knowledge. Even the word 'Adhyayana' means knowledge according to Sanskrit grammar. Therefore, how shameful it is, if you simply recite the Veda without knowing its meaning? When the meaning is not known, how can you practice it? You have recited the Vedic sentences like "*Annam Na Parichakshita, Aham Annadah, Ahamannam, Annat Purushah, Aham Brahma, Annam Brahma*" etc. Yet you don't know the meaning of any of these statements. Therefore, you have wasted food by leaving it uneaten on the leaves. All these Vedic statements say that food is Brahman and the food is yourself.

Brahman means the greatest item among a category. Food is the greatest item because it is the basic need of the life. The basic aim of every activity of every living being is only getting food. Therefore food is Brahman. You are a form of food. Your gross body is the form of the matter-aspect of food. When the food is digested, inert energy is released. This inert energy is responsible for the functioning of your lungs, heart, kidneys etc., in the body. When this inert energy flows through nervous system, it becomes awareness-energy [life energy]. The various works of this awareness energy (mind, intelligence, chittam and ego) constitute your subtle body. The pure awareness is your causal body or soul. You are just a composite of these three bodies. Thus, the food in the aspect of matter becomes the gross body and food in the aspect of awareness-energy becomes the subtle and causal bodies. The food as inert energy is a part of the gross body itself. Thus, you are totally food. How have you become

Brahman? Since food is Brahman and food is yourself, therefore, you have become Brahman. Therefore, food made you Brahman. Now by rejecting and wasting food you have insulted yourself and you have insulted Brahman. The Veda is also called as Brahman because it is the greatest scripture (*Brahmakshara Samudbhavam—Gita*). Therefore, you have insulted even the Veda. How much sin have you committed by insulting this food! Can there be a greater sin than this? Food is the source of all your activities. Even your spiritual effort is an activity by which you can attain salvation and please God. Therefore, food is the root cause of even your spiritual effort.

Yaska, the sage who prescribed the grammar for Vedas explained the stage of a priest who recites the Veda without knowing its meaning. He compares such a priest to a person who carries a bag of gold and delivers it to the house and takes just one rupee as the porter's charge. The priest is delivering crores of rupees to another human being through the Veda just for one rupee (Dakshina). This happens because the porter does not know the contents of the bag. The priest who does not know the meaning of the Vedic sentences recited by him is just similar to that foolish unfortunate porter. Without knowing the meaning, how can devotion be developed? In the absence of devotion there will be no fruit from God. Suppose, you go to your father and deliver a dialogue of love in some foreign language, which you don't know, without knowing the meaning of any word of your dialogue, do you have any trace of love in your heart? Suppose your father asks whether you know the language in which you have delivered your love dialogue and you say that you don't know the language. Then your father will hate you. Therefore, the meaning alone can generate feeling and not mere words. Love is a feeling. Devotion is love. The Lord will be moved to answer your prayer only by your love.

Yaska says that the ceremony performed merely as a mixture of Dravya Yajna and Swadhyaya Yajna is just like cooking the food without fire (*Anagnawiviva...*). When the meaning is not known, even the interest for God does not arise then where is the question of love for God. In such a ceremony Tapo Yajna and Jnana Yajna are absent. Yaska says that such ceremony is useless because it does not yield any fruit. The process of such cooking cannot yield cooked food because everything was present except the fire. The process of cooking itself is absent without fire and therefore, the fruit of cooking does not arise at all. Similarly, when the process of devotion is absent, how can the grace of God, which is fruit of devotion, come?

The person who is doing the ceremony is also not getting any fruit from this ceremony. It is a waste of time, energy and money. The public is fooled by you due to ignorance and you are also fooling yourself. Sometimes when the ceremony is over the fruit appears and you think that the fruit is due to your ceremony. If that were true, the fruit should have appeared in every case and for every ceremony. But the fruit appears only sometimes. What does this mean? Due to the rotating cycle of good and bad fruits (Karma Chakra) the good fruit appeared accidentally at that time. You attribute the fruit to your ceremony. A palm fruit was just about to fall and exactly at that time, a crow landed on that branch. You think the fruit has fallen due to the landing of the crow. This is called as 'Kakataleeyaka'. If the fruit had fallen due to the landing of the crow, the every time a crow lands on the branch, a fruit should fall. The Gita says the same (*Naadatte kasya chit...*). The Lord says that He is not giving good or bad fruits by Himself. Only the good or bad actions of a soul are giving the corresponding fruits. Of course in the path of the highest proved devotion, the Lord may consider a special case and may yield some good fruit. The technique in such a case is also very complicated.

Generally in such a case the Lord brings the good fruit from the future cycle to this present birth like the premature withdrawal of a deposit. People think that the Lord gave the good fruit by His grace even though they have not done a good deed. Actually what they are getting is the fruit of some good deed done by them in the previous birth, which is not known to them. Only in a very very rare case, does God undergo your punishment and yield good fruit, pleased with your exceptional devotion. In such a case your exceptional devotion itself is considered as a good deed. Therefore, even in that case the theory of Karma is not violated. For this case also devotion is needed, which is a feeling that depends on the meaning of the word and not on the sound of the word. In what way are you different from a tape recorder uttering the same sounds? The sound may generate a little feeling but such feeling is very much negligible compared to the feeling generated by knowing the meaning of the words. Unless you know the meaning and discuss with sharp analysis and unless you draw the right conclusions and practice the final conclusions of the discussions, how can you prove your real love towards God?

Without the proof of love, God will not respond to you because God is not a human being who can be fooled by false love. Some human beings may be satisfied by the expression of love itself and may be trapped without the proof of the love. Such human beings are ignorant fools. In olden days, kings were fooled by poets in this way and the poets were rewarded with

wealth. But God is not such a foolish king, who can be trapped by mere poetry without the proof of love. Hanuman never praised Rama by any prayer as you can see in the Ramayana. Every action of Hanuman was a proof of the love towards Rama. Therefore, Rama made Him the Brahma (Creator) in the next cycle of creation. All this can be known only by knowledge. Therefore, you must become a Vedic scholar and you must turn every ceremony into a Jnana Yajna. If you simply recite the Veda you cannot be called as a Veda Pandita and you shall be called as Veda Pathaka, which means a person who sounds [recites] the Veda.

### **Divine Infrastructure**

The infrastructure for conducting a professional college is already present. Buildings and laboratories are present and only attendants and non-teaching staff exist. What is the use of such infrastructure without the technical and teaching staff? Can the students be benefited? Similarly, huge temples with statues and priests along with the management members exist. The temple is the building. The statues are the laboratories. The priests who just wash and decorate the statues are the attendants. The management members are the non-teaching staff. The public attending such temples are the ignorant students. If a college without technical and teaching staff exists, and if they say that the student will get a degree in that college, can you believe it? Similarly, if the priests or the management committee of a temple advertises that by visiting the temple one can get upliftment in this world and can get salvation, you should not believe it. If a student goes and observes the clean and decorated equipment with full meditation and prays to it, can the student become an engineer or doctor? Similarly, if you go to the temple and concentrate and pray to the decorated statue, you will neither get your desires fulfilled in this world nor get the salvation in the upper world.

There should be the technical and teaching staff to teach the theory and practicals in the college. The present temples without such scholars are just like the colleges without teachers. It is just like a beautiful human body without life. Therefore, you must appoint a scholar also along with a priest in the temple or let the priest be a scholar too. You have the faculty improvement program in a college. Similarly, let all the present priests be taught Sanskrit and let them learn the concepts of all the scriptures. Even the knowledge of Sanskrit is not necessary. Language is just a vehicle of communication. Let the priest be trained in the concepts of the scriptures so that when the public attends the temple, the priest need not recite some unknown hymns in Sanskrit. Let the public sit before the statue. The statue

represents the concept of a human incarnation. Let the priest or the scholar explain the concepts of spiritual knowledge in different angles. Then, only a temple becomes meaningful and serves the purpose for which it stands.

In olden days the temple was under the control of a learned scholar called as Mathadhipati. Matham means a temple and it is a centre for knowledge. Every temple was a Matham. The king never interfered with the administration of the temple and never touched the funds of the temple. The king spent only the revenue collected from the public for the public works. Similarly, all these temples today must be handed over to a committee of great saints and let the administration of the funds be handed over to them. You doubt about the corruption and misuse of the funds. Do you think that corruption and misuse is not present today. It is present in every place. When the spiritual knowledge is propagated, not only will the present corruption in temples disappear but so will the corruption in the entire country.



