

DIVINE DISCOURSES

Volume 4



HIS HOLINESS SHRI. DATTA SWAMI



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REFUTING MISCONCEIVED ADVAITA - I

Apparent Lack of Agreement on the Ultimate Goal

[April 15, 2006 The following is a discourse given in response to questions asked by Nikhil as to why there is no uniformity in the preachings of different human incarnations as regards the ultimate goal. Even if they preach at different levels, can they not all agree on what the ultimate goal is? All science teachers, teaching at different levels, universally accept the highest concept in their science even though they may be teaching a lower concept to their students.]

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

If the self-damage is involved, anxiety will result in tension, confusion and revolt. Suppose the higher concept is in that standard and the teacher did not teach it. Then anxiety will rise in all the students leading to revolution against the teacher and they will demand for a new teacher. In the case of spiritual knowledge, if only partial knowledge is revealed and if the preacher says that something more exists in order to reach the goal, all the students will be discouraged. Anxiety will start because the concept is related to the self-upliftment. They will be discouraged since everyone wants to know the final concept in this human birth itself. Since, life is uncertain, they want to know everything then and there itself and reach the goal immediately. The span of the teaching class is one year. But the span of life is uncertain. Moreover, the concept belongs to the self and not to the objective world like matter and energy. Therefore, the teacher should not reveal the whole truth which is related to the self. If it is fully revealed, tension comes due to the realization of the length of the journey and due to the absence of the grasping power of the whole concept.

Suppose you are walking with Me to reach Varanasi. If I say that the goal is a hundred miles away, you will drop out from the journey. But suppose you are not a traveler to Varanasi and you are sitting in the house leisurely. Now if I say that Varanasi is a hundred miles away, you are not discouraged because the knowledge about the distance is only objective and is not related to yourself in any way since you are not intending to travel. But when you are a traveler, the distance will discourage you. Spiritual knowledge is meant for travelers and is subjective. It is not objective information, which will never create tension. Therefore, the Lord in human form behaves like teacher in a class and not as a scholar in a conference.

Even if you do not know the higher concept of objective knowledge, there is no significant loss to you. You may stop at the lower class itself get some lower job and still be able to live with happiness by earning some limited salary. But in the case of spiritual knowledge, the goal should be reached before the end of this human life. Human life is not assured again. Human life is uncertain and death may come at any time. Even tomorrow is not certain. You want to know all the spiritual knowledge today itself and reach the goal today itself. Such pressure exists in the subjective spiritual knowledge. Keeping this point in view, suppose the whole spiritual knowledge is revealed now itself, you may not be able to grasp the total concept at your level. Even if you grasp it you will develop tension due to the length of the journey. Sometimes this leads to dropping out from the spiritual effort totally. Therefore, the Lord always behaves like a teacher and not like a scholar.

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

In every human incarnation, in fact, the total spiritual knowledge exists in a fully revealed state. But it appears as a partial knowledge because the knowledge related to one particular level is vehemently emphasized again and again. Compared to the part of the knowledge that the human incarnation stresses, which is relevant to that level of followers and at that time, the remaining part of the knowledge becomes almost invisible; but it does not mean it is absent. Some rare student, who is fit for the remaining knowledge can also grasp it and get the benefit.

For example let us take the Gita. Arjuna was at the level of Karma (action) and not at the level of samnyasa (sacrifice). Even after hearing the Gita, when Abhimanyu died he wept so much that he wanted to withdraw from the war, even though he was taught that the war is the work of the Lord. Therefore, he cannot be fit for the standard of Sanyasa in which the action is done for the sake of the Lord only, and not for the sake of himself or his family. When the mother of Shankara died Shankara did not withdraw from the work of the Lord, which was the propagation of Knowledge. Therefore, from the point of Arjuna's level, karma was emphasized throughout the Gita by which Arjuna had to fight and get back his justified kingdom. Thus, the war was only for Pravritti. To destroy injustice and establish justice was only with reference to the loss and benefit of Arjuna. The war was not with reference to the welfare of the world, which alone can be the work of the Lord.

Krishna stressed that the war was to get back his kingdom. Thus, Arjuna was eligible for Pravritti and not for Nivritti. But still you will find jnana yoga and bhakti yoga also in the Gita. Finally you also find karma yoga, which is doing service to the Lord. Karma is doing service to yourself and your family. Krishna stressed on karma and mentioned about karma yoga, which is the highest and which comes only after jnana yoga and bhakti yoga. Therefore, the whole spiritual knowledge is revealed in the Gita. But karma was stressed even though Krishna showed the final goal i.e., karma yoga passing through jnana yoga and bhakti yoga. Arjuna had withdrawn himself even from karma. He was prepared to do injustice to his family based on his unjust love towards Bhishma and Drona. But Bhishma and Drona were prepared to fight against Arjuna. Therefore, the love of Arjuna for Bhishma and Dhrona was blind even within the boundaries of karma. Hence Arjuna fell down even from the first standard, which is karma.

In such case the stress should be on the first standard. Arjuna did not mention Krishna while giving the list of relatives who can be harmed in the war. He was only worried about the death of Bhishma and Drona. He never bothered about the possibility of the death of the driver of his own chariot (Krishna) in the war. He did not treat Krishna to be equal even to Bhishma and Drona. Therefore, the Lord subsequently introduced the knowledge of God, human incarnation, devotion to Lord and finally service to Lord. These steps are jnana yoga, bhakti yoga and karma yoga respectively. Thus, with reference to Arjuna, though the first standard was stressed in the Gita, Krishna showed all the standards up to the postgraduate level. Due to the stress on the first standard, it appears as if Krishna taught only about the first standard throughout the Gita. Similarly, Shankara stressed on the attainment of the self, with reference to Buddhists and Purva Mimamsakas, who were atheists. But He mentioned about the Lord, human incarnation etc., also in His knowledge, which shall be revealed in detail in the answers of your following questions because they are completely concentrated on the preachings of Shankara.

There is some difference in the situation of Krishna and the situation of Shankara. Krishna preached only to one student, Arjuna, who was like a brilliant student. Arjuna was sage Nara associated with the Lord in several previous births. Arjuna fell even below first standard only for the sake of the world. Keeping Arjuna as an example, Krishna taught the syllabus from 1st standard to the postgraduate level. The Gita is universal because it covers all the levels from lower kindergarten to postgraduate. The fall of Arjuna below the level of kindergarten is only for the sake of others, so that

the syllabus can be covered starting from the lowest level. The fall of Arjuna was not real and therefore he rose to the highest level as the Gita proceeded. Even the withdrawing from the service of God, due to the death of Abhimanyu, was apparent. This was only to show that even a scholar will slip, when it comes to practice. Arjuna did not believe in Krishna fully and was reborn as a hunter, which is a lower birth. This is again to show that your next birth will be based on your present samskaras only. Arjuna worshipped inert objects (Shiva Lingam) and therefore even in his next birth as the hunter, he again worshipped the same inert object. Thus, Arjuna showed the various types and states of a human being by taking those different roles. Otherwise Arjuna was a fully liberated soul. Thus, in the Gita you find the total concept built up in a sequence. Of course, stress was given on karma because Arjuna fell even below the level of karma. The first level is karma in which there is no introduction of God. You have to work for yourself and your family. Your family should be greater than the public. If one is trapped by a prostitute to steal his money by false love, he is below the level of karma. He should be taught that his wife is far better than the prostitute. This is the lowest level and the knowledge of Pravritti starts at this level.

Similar is the case of Arjuna. Bhishma and Drona stated that Duryodhana was unjust. But they still supported him and even came to war to kill Arjuna. Arjuna loved such people! This is like loving a prostitute. He wanted to leave the kingdom which should be enjoyed by his family. This is foolish and blind love. What he first needs is pure Pravritti without God. Krishna started preaching from this level onwards. He told Arjuna to kill such worst people and get the kingdom for the enjoyment of his brothers and sons which is justified. In this field there is no element of God or Nivritti. In this level Arjuna has to kill such worst enemies who are in the disguise of relationships. In order to remove tension and bonds with relationships pertaining to the body, Krishna taught Atma Yoga, which also does not have any touch with God. By attaining the self one loses tension and fights for justice. Thus, Pravritti is just the standard of LKG [lower kindergarten]. Passing LKG with first class does not mean getting a postgraduate degree. Attaining the self to stand in Pravritti is not the attainment of God at all. From this view the Lord introduced the Atman and also doing actions without attachment so that tension is avoided.

Today also when a spiritual preacher conducts a workshop for job-holders, he preaches the same to relieve stress. There is no element of divinity in this level. It is only about perfect health of body and mind. It is just medical science. Of course, this is the essential basis for the future

steps. Without perfect physical and mental health one can not even understand God and there is no chance of loving and serving God. After this first level, comes the second level which is jnana yoga, which deals with the understanding of God theoretically as well as practically recognizing the human form of the Lord. jnana yoga thus includes both theory and practical. Then the development of love for God in the mind and also for the human incarnation, is the theoretical and practical stage respectively in the third level called bhakti yoga. The final fourth level is karma yoga, which is doing practical service to the human form of the Lord. In this fourth level, if the repulsion for the human incarnation is not removed, at least serving a statue in human form of the Lord is recommended as a training. In this fourth level the training is meaningless unless it is transformed into the service of the human form of Lord. What is the use of serving a statue in the temple, which is inert and does not feel for your service?

At this point Swami Dayananda [Arya Samaj] objected to idol worship and you should take Him positively in this point and He is also a human incarnation of the Lord. His concepts should be taken with reference to that time since He tried to avoid the exploitation that was common in Hinduism. He would not have objected the aspects of tradition if they were in the right direction. When someone opposes the wrong direction of an item, you misunderstand it as the opposition of that item itself. Even Christianity and Islam object to idol worship from this angle only. But you should leave the service of the statue, only to serve the human form of Lord and not to keep idle without the very concept of service.

You simply say that God is formless and does not require any service and so you concentrate your service only to yourself and your family. At this point some say that serving the public is the highest stage. But in what way is the public different from your family? Shankara condemned this (Loka sevaka mata nirasah). In fact your family is also a part of the public. Serving the family is also public service. In fact, family is greater than the public. You should not leave your family for the sake of the public. Bhishma and Drona were worse than the public. Arjuna wanted to leave the welfare of his family for the sake of such Bhishma and Drona. At least the public is neutral. But Bhishma and Drona were supporting injustice and wanted to kill Arjuna. Of course, serving devotees in the public is better than serving your family, who are not devotees. Devotees are just next to the Lord. But if the family members are also devotees, then serving your family-devotees is better than serving an outside devotee. After all, devotees are only human beings (jeevas).

Thus, karma yoga is serving the Lord or serving His devotees. Their position is greater than the position of your family members. If the family members are also devotees, and if they compete with the outer devotees, your selection must be based on the degree of devotion. It means the Lord is higher than the devotee and the devotee is higher than the family member. The family member is higher than the general neutral public. Thus, the position of the worship of statues and the position of the so called 'Yoga' used so commonly by the moderns, which is improvement of physical and mental health, have their own places of importance in the complete syllabus of spiritual knowledge. Since the spiritual knowledge is subjective, it is better to close the doors of the class room of each level till that standard is completed. If it is objective knowledge, there is no danger even if all the standards are conducted in a single hall. If you teach about a heart-attack, nobody is worried, although every one hears the subject with attention. But if you say that a particular person is having some symptoms of heart problem, the tension may be so much that he may get the heart attack immediately. Therefore, hiding the truth and stressing on the relevant partial knowledge is essential in the subjective knowledge.

In the case of Shankara the students are many unlike the one Arjuna. Moreover those students were below average and were ordinary human beings without any previous association with Lord. Therefore, stressing on the relevant knowledge and hiding the complete truth is essential. The aim of the Lord is to uplift humanity in each generation from their level to the next immediate stage. The aim is not to expose the depth of knowledge by disclosing the whole truth and get fame. The Lord has come down for the welfare of humanity and not for winning the noble prize by disclosing the entire knowledge.

The students of Shankara were complete atheists, who were Buddhists and Purva Mimamsakas. The former believe in the absence of everything and do not believe even in the existence of the soul. The latter believe in the existence of the soul and not in the existence of the super soul or the Lord. Both were atheists. The target before Shankara was to bring the Buddhists to the level of the Purva Mimamsakas and make the latter believe in the Lord. First He attacked the Buddhists and argued that there should be a soul to even know that everything is absent. The existence of the soul (Pramata) was thus established. The leader of Buddhists (Dignaga) accepted Shankara and started the school of Prajnavada which means the acceptance of the knower. Buddhism disappeared and ran away crossing the boundaries of the country.

Now the second task was to establish the existence of God at least theoretically. At this stage if Shankara speaks about the human incarnation, even God will not be accepted. Now since Buddhism disappeared and Purva Mimamsakas only remained, all the students accepted the existence of soul. The next step is only introduction of the Lord at least theoretically. Shankara thought about a way. He said that since you (soul) exist, God exists because you are God. Now the Purva Mimamsakas are trapped and had to agree to the existence of God. Mandana Mishra was captured in this way. Today nobody knows how many problems I faced while I was in the body of Shankara at that time and today you say that I have hidden the complete truth. If you place yourself in that time and in that circle of Purva Mimamsakas, you will understand all those practical difficulties.

Shankara played a trick to avoid any damage to the total concept. He said that any soul is Brahman. There are two methods of expressing the meaning of any word:

- 1) Yoga: the word is used in its root sense
- 2) Yoga Rudha: the word is used in the root sense and simultaneously fixed to a particular item only [specific usage].

The word Brahman in Yoga [just the root meaning] means that which is greatest in a category. This word is not Yoga Rudha. If you fix the word Brahman to God only, you should not use this word for any other item. But the word Brahman is also used to mean the Veda as we see in the Gita. Therefore, this word can be used for any item if the root meaning is satisfied.

The soul which is made of pure awareness is most delicate and is the greatest item in the creation. Therefore, the soul can be Brahman. Since it can be used for any item which satisfies the root meaning, it can be also used to mean God. Therefore, the students thought that soul is God and by realizing the soul, they can become God. Since they believe in the existence of the soul, they have to believe that God exists. They cannot cross more than this level at that time due to their ignorant egoism and jealousy to an item greater than themselves; namely God. If you reveal the trick played by Shankara, they will reject even the theoretical existence of God and go back to the original stage.

Something is better than nothing. The mother makes the child eat the food by telling that the moon will come down if the child eats the food. By this you cannot say that the mother is trickish and has cheated the child. The aim of the mother was the welfare of the child and the trick can be used due to the unavoidable ignorance of the child. The commentary of Shankara is thus a lesson for a class room containing below average students.

Shankara cannot reveal the entire syllabus because they were below average unlike Arjuna who was above average. But a few students who became personal disciples of Shankara had become eligible to know the higher truth. Therefore, Shankara revealed the higher truth to such limited circle only. He swallowed molten lead only for the sake of such limited circle and established the concept of God other than the soul and the concept of the human form of God.

One objection to the above statement is that the students were not able to perform the same miracle since they were not yet self-realized and that they too would be able to do the same after they had realized the self fully. However this objection is not valid. The disciples of Shankara were trying for self-achievement throughout their lives, staying very close to Shankara. If they cannot attain the self, then nobody can attain self. They had attained the self very well and had left their families and were detached even from their bodies. [Yet they were unable to perform the miracle].

Such a miracle is possible even for a demon because the demon believes in existence of God other than himself and does a lot of penance. Such miracle performed even by demon indicates only the power of Lord in an indirect way. Such power could not come to the Advaita scholars because basically they were wrong in not accepting God other than themselves. If you follow the correct path, you can become God and can even become the master of God. Hanuman and Radha never said that they were God and they have become God and master of God respectively. Thus, I am not obstructing your chance to reach the goal. I am saying that you can go even beyond the goal if you travel in the correct path. Hanuman never expressed Advaita in the entire Ramayana. No Advaita scholar can be greater than Hanuman. Hanuman knew all the Upanishads in a better way than any Advaita scholar. This single point is sufficient to say that the path of Advaita is wrong, where as Advaita and more than Advaita is also correct.

For the minority, who were meritorious personal disciples, Shankara revealed the entire truth through the prayers that He composed, while His commentary was for the masses. The word Parabrahman was introduced by Shankara Himself. He stated that this is not a word because it means ‘God beyond Brahman’ [a word or term is that which defines the object that it stands for]. It does not say what God is. It says that God is beyond Brahman (soul). Since this word cannot reveal any positive nature of the object, it cannot be a word at all. You must know the object by hearing a word. Therefore, God is beyond words and can be indicated by silence alone (*Maunamvyakhya Prakatita Parabrahma tattvam*—Shankara).

Keeping Himself in the place of a fully realized soul He stated that He is in the Lord but the Lord is not in Him like a wave in the ocean and the ocean is not in wave (*Satyapi Bhedapagame*—Shankara). In fact God was in Him but He stated this keeping Himself in the place of a fully realized Advaita scholar.

You cannot blame Shankara for not making His commentary like the Gita; open to all levels. The Gita was only for Arjuna who was a merit student and could grasp the knowledge from LKG [kindergarten] to PG level [postgraduate]. The situation of Shankara was quite different. All the students were below LKG standard. He has to teach the LKG class alone all through His commentary, which explains only about self-achievement. All His commentary is only an elaboration of the second chapter of the Gita and is only the knowledge of the self and not the knowledge of the Super Self. Only one or two exceptional students were there and He preached the graduate level and PG level to that minority only, on a personal basis through small prayers and small miracles, like swallowing molten lead etc. As time passed, the students gradually progressed to the undergraduate and postgraduate levels.

Thus, after Shankara gradually Ramanuja and Madhva came. In fact the same Shankara, who preached jnana yoga of the self at the school level came as a college lecturer in the form of Ramanuja and preached the jnana yoga of the Super Self [God] and the bhakti yoga of Super Self and again the same Shankara came as the postgraduate professor in the form of Madhva and preached karma yoga which is the service to the Lord. Thus, if you sum up all the three commentaries of the three preachers, the total syllabus of the Gita results. Thus, the three commentaries are not simultaneous angles of the same subject. They are three stages in sequence which are gradually built up. Each commentary stresses on the corresponding step throughout the Gita while nominally recognizing the other two steps. Shankara stressed on the achievement of self throughout His commentary of the Gita while mentioning the other steps nominally. Ramanuja emphasized on the recognition of the Lord and the love for the Lord through out His commentary of the Gita while acknowledging the other steps. Madhva emphasized on karma yoga of the soul as a servant while accepting the other steps.

A school teacher gives stress on the school syllabus but refers to the college and the university. Similarly, the college lecturer refers to the knowledge of the school and the university but gives more stress only on the undergraduate level. Similarly the university professor. If you understand the Gita as an above average student like Arjuna, read the Gita

without any commentary. But if you are a below average student, read the Gita with the commentary of Shankara. With that, become an average student and read the Gita with the commentary of Ramunaja. Finally you can read the Gita with the commentary of Madhva as an above average student. Since the knowledge of self is inferior to the knowledge of the Lord, the former is called as Sankhya Yoga and the latter alone was called as the real jnana yoga. Kapila the founder of Sankhya Yoga also stressed on the self and did not speak about God. Therefore people misunderstood Him as an atheist. Similar is the case Buddha. Similarly Jiddu Krishna Murthy emphasized on this basic step, keeping silent about God and that does not mean that he was an atheist. Some blind followers of Ramanuja even criticized Shankara as an atheist. People called Shankara as a Buddhist in disguise. When you want to lift a person who has fallen in a pond of mud, he will also be covered by mud since you have to jump to his level into the pond.

On the topic of the self and Super Self, Shankara was a basic school teacher and Ramanuja and Madhva were lecturer and professor respectively. But when the topic of the creation comes, Shankara acted as the Lord from His own angle by stating that the creation is very negligible and almost nil [mithya; unreal]. In this topic Ramanuja and Madhva spoke like souls. The creation is negligible to God but the human being is negligible before the creation. A soul can explain well about the view of the soul. In fact Ramanuja and Madhva were liberated souls and were devotees of the Lord (Sesha and Vayu). The same Lord spoke through those liberated souls also, but exposed their names only, because the angle of a soul should be explained by the mouth of a soul alone. In that way the same God gave the knowledge through the bodies of all the three Acharayas. The body of Shankara was created by the Lord Himself for His entry. The bodies of Ramanuja and Madhva were the bodies of liberated souls used by the same God. It makes no difference as regards the contents of your speech, whether you speak sitting in your house or sitting in your friend's house. When God entered the bodies of Ramanuja and Madhva, they were also treated as human incarnations. Similarly, the place of Balarama (human incarnation Adishesha, the closest devotee of God) in the ten incarnations of Lord is to be realized. This shows that a devotee can also become the human incarnation.

Who is Sat-Chit-Ananda: God or Soul?

The soul in the essential form as energy also exists as 'Sat' [existent; reality]. Even from the angle of God the creation is only negligible and not

completely unreal or nonexistent. The existence becomes negligible only in the sense of its power. If something is very weak, you can neglect its existence but it does not mean that it is completely absent. God is Sat and He is not negligible because He is most powerful. Therefore, you cannot differentiate between God and the soul from the point of existence [Sat]. The prominence of the power gives the degree of existence as explained in the seven-fold theory of Jainism. If the soul (creation) did not exist, there is no entertainment to God.

The soul is Chit [of the nature of awareness; sentient], which means pure awareness. No objection. The power of God is also Chit but again there is a difference in this aspect also. The Chit of God is independent of the existence of a nervous system. The Chit of the soul depends on the functioning of the nervous system and the existence of energy. Awareness is defined as that specific form of energy pertaining to a special part of brain that functions only in the waking state and dream state. In the state of deep sleep, another part of the brain may send electrical pulses so that the heart, lungs etc., may work but such form of energy is only the inert electrical power which is the same inert electricity by which the machines in a factory work continuously. Such electrical energy is in no way different than the heat energy that is present in the body even during deep sleep.

Ananda is continuous and intensive happiness and therefore it has a limited boundary, because when the misery appears Ananda runs away as we see in practical experience. Therefore, Ananda is only a limited item (Kosha). Ananda is actually the characteristic of Chit and is not independent. Even Chit does not exist independently without a nervous system and therefore Ananda has the same fate of Chit. The Ananda referred to in Vedic hymn “*Shrotriyasya....*” refers only to the soul. The power of the Lord (Cosmic energy) also has infinite bliss and is not a limited item. Similarly the awareness of that power is also infinite (Sarvajna) and does not require a nervous system. But the Ananda of a soul requires a nervous system because this Ananda is the property of Chit. Therefore, there is no objection to call the soul as Sat-Chit-Ananda.

But if you come to God, you cannot realize His nature positively in any way. You can only realize the existence of the unimaginable God through His unimaginable power exhibited through a human incarnation. You should not say that the power of God (Cosmic power) is independent and itself is God. Any power must have a source or substratum. Such source is God (*Brahma Puchcham Pratishtha—Veda*). The scientist feels that this power itself is independent and ultimate. The devotees of Shakti also believe this concept. The Advaita scholar is in no way better than these

people because he believes that the awareness form of energy is the ultimate God. Sages have eliminated every item of creation as not God (*Neti Neti*) and this does not mean that God does not exist. A proof for the existence of God is given by the human incarnation exhibiting unimaginable power, knowledge and miracles. Such power is based on the human incarnation, which is practically seen. Therefore, the existence of the source of the power is thus proved. You cannot see the existence of such powers without the individual, who may be the human form of the Lord or may even be a demon.

You should not try to separate Atman and Chit. If Chit is awareness, what is Atman? Awareness and inertness are the only two types of items seen in creation. If Atman is not inert and is also not awareness (Chit), then Atman is unimaginable and that is what we call as God or Parabrahman. When the same object is realized, what is there in prescribing any name for it?

Which is the Causal Body: Ignorance or the Soul?

If you say that avidya (ignorance) is the causal body, it is to be carefully analyzed. Causal body means that which is the cause. Ignorance has two factors with which it is related:

- 1) Whose ignorance?
- 2) The ignorance of which knowledge?

Suppose I say that I am ignorant of physics. This ignorance belongs to Me and this ignorance is regarding the subject, physics only. Therefore, if you take Avidya as the ignorance of the soul and the ignorance is regarding the point that you are the pure awareness (soul). In that case such ignorance cannot be the cause of this universe. When you forget yourself, such ignorance creates a dream but not the universe or even an atom in the universe. Therefore, such ignorance relates only to the soul and is regarding the subject of the soul only. In such case Avidya is certainly the causal body of the dream. In such a case, the soul is certainly beyond the causal body or avidya because the soul is able to destroy the ignorance and attain itself in the case of a scholar.

I have no objection even if you say that the soul is the possessor (Sharirin) and not the possessed body (Shariram). The gross body disintegrates when the soul leaves it. The soul is able to make all the qualities subside and therefore the subtle body also cannot exist without the soul as waves cannot exist without water. If the soul does not exist, there is no point in the existence of its avidya. Therefore, soul is the ultimate possessor of all these three bodies. This angle was stressed by

Shankara because His students could believe only upto the existence of the soul and not in the existence of the Super Soul or the Lord.

But when you go to the higher concept, you can understand that the soul can also be a body possessed by the Lord when He enters it. Even otherwise, a soul is maintained and controlled by the Lord alone. The Veda says that God is the controller of all souls (*Atmeshwaram*). If you analyze carefully, the gross body is diseased against the will of the soul. If a vital organ of the gross body is damaged, the soul cannot control it. The Veda says that the Super Soul controls even the sun. In the severe sun, the soul runs away from the gross body, when death occurs due to sunstroke. The Brahma Sutra says that it is against experience and logic to say that the soul is the Lord (*Anupapattestu Na Shaarirah*). The table appears to be the support of an object placed on it but the table is supported by the floor. Therefore the floor supports both the table and the object. Thus, the Lord is the only Possessor or Controller of all the bodies including the soul. Now from this angle, the soul is also a body and you can call it as the fourth body. The soul can be called as the causal body because originally the Mula Maya (Pure awareness), out of which the soul is made up, is the cause for this universe. If you neglect the dream, the avidya cannot be a causal body. But the universe cannot be neglected. Since the Mula Maya (Ocean of pure awareness) is the cause of this creation, a drop of it, which is the soul, can be considered as the cause of the universe qualitatively, though not quantitatively.

When this Mula Maya charged by God forgets itself, this universe, a dream at that macro-level, is created. The ignorance is only for the awareness (Mula Maya or Soul) and not for God. Thus avidya at that level is the cause for the creation. But avidya itself cannot create the universe. The universe is only a form of energy. Therefore, the soul integrated with avidya or the Mula Maya integrated with avidya can alone create the dream or the universe respectively. Thus, avidya is an integrated quality of Mula Maya in causing the creation or a dream. But Avidya alone cannot exist without Mula Maya or the soul. Mula Maya or the soul can exist without the avidya in the state of realization. Therefore, avidya can be treated as a quality that exists or that can be removed by realization and thus avidya comes under the item of subtle body only. Moha [delusion], one of the six qualities of a Jeeva, is nothing but ignorance (Avidya). Thus, you need not give a special place for avidya in the higher concept where a soul is not the final item. But when the soul is assumed as the final item while teaching a particular level of students, in order to count the three bodies, the place of a soul can be given to avidya because avidya is a secondary cause for the

dream or universe. In that way it can be treated as causal body. By this way, Shankara showed the places of three bodies and kept the soul at the top position for the case of purva mimamsakas and declared the soul as God so that the believers of the soul may logically believe in the existence of God. Although such belief is not perfect, at least the concept of God is introduced for the further journey. You will understand the greatness of Shankara because He has to keep the most ignorant child in the school. It is very difficult to bring a child to the line of knowledge. It is easy to develop a college student and it is easier to develop a postgraduate student. Shankara laid the foundation for spiritual knowledge, which is the most important basis for the castle of spiritual knowledge.

Unreal Creation

Shankara spoke about the creation [as unreal; mithya] from the angle of God and the Buddhists were happy by misunderstanding that as their angle. Shankara said that the world is mithya, which means almost unreal from the angle of God. Buddhists were very happy because they say that everything is unreal from their own angle because there is no question of the angle of God to them. For such extreme people if you say that the world is real from the angle of the soul, it becomes very difficult to transform them. With great difficulty, they accepted the existence of the soul. In such a situation, something is better than nothing. Instead of everything being unreal, let at least the soul be real. This is the reason why Shankara kept silent about a clear analysis of the angle at that time. When the soul alone exists and there is no other item, naturally it must be the greatest and can be called as Brahman. But for Purva Mimamsakas the world exists and Shankara did not want to tell them that the world is actually unreal as the Buddhists believe because they will not accept it. They were fond of heaven in which luxuries can be enjoyed. If the world is unreal, the luxuries will also become unreal. Therefore, to satisfy both these extremists, Shankara said that the world is neither real nor unreal. It is actually real but being very weak before God, it is negligible and almost unreal from the angle of God. Thus, again He spoke from the angle of God and the students took it as the concept from their angle because none of the student accepted God. For the Purva Mimamsaka the world, which is an object of enjoyment and the soul, which is the enjoyer, are real. Therefore, their next step is only to accept God. But they will not accept God beyond the soul or the world under any circumstances. Therefore, Shankara said that the soul is Brahman and the statement was correct from the angle of the Yoga meaning of Brahman. But people have taken Brahman as a word of Yoga Rudha and

fixed it to mean God already. Therefore, they misunderstood that the soul is God.

Do not say that Shankara cheated the students. No. Never. He made those atheists at least utter the word 'God' by their mouths; at least by saying that a soul is God. For such people, who are attracted by pleasures of senses, this concept pacified their egoism. In course of time some of them having accepted the existence of God, started thinking about the real nature of God. They started studying the scriptures and slowly realized that God exists beyond the souls. At this level, the Lord came as Ramanuja and helped them in transforming into believers and devotees of God. Slowly they started thinking about the path to please the God. The Lord came as Madhva and showed Hanuman as an example. If you look at Hanuman the final concept is realized. If you walk on the foot prints of Hanuman, you will reach Brahma Loka and become God Himself. The final essence is exhibited by Hanuman. He recognized the human incarnation of His time. He did the service of Lord in His work blindly without analyzing it as a personal work of Shri Rama or social work. According to the Ramayana He never chanted the name of Rama. He never sat in meditating on Rama. He never said that He is God, even after studying all the Vedas and shastras directly from the Sun-god. He attained super powers but never attached any importance to such powers. He did not believe in Ravana as God simply by his super powers. In fact He himself had more super powers than Ravana. He maintained good physical health by practicing Yama, Niyama, Asana and Pranayama. He maintained good mental health by Pratyahara by detaching Himself from all the bonds of the world. He developed a bond with the Lord in human form (Dharana) and maintained it (Dhayana) and was immersed in it (Samadhi). This bond was expressed in terms of service and not in terms of mere words and feelings as in the case of a poet or prostitute. Without service, the love expressed in words, mind and intelligence, is like offering water without meals. If water is associated with a plate of meals then the service is complete through Trikaranas (Mind, words and action).

Acceptance of Intermediate Steps

I never rejected the Yoga preached by Patanjali. I only rejected the funny concept of Kundalini and the Chakras in its apparent sense since they are not mentioned in any scripture. If you realize what they represent, it is good. The yoga gives perfect health of body and mind and is the basis for the whole spiritual path. Prayers and meditation with service, without aspiring for anything in return is accepted. I only criticized prayer and

meditation without service and aspiring for the fruits of such theoretical approach. I always emphasized the knowledge of the scriptures and continuous logical analysis because the decisions become correct and firm by such buddhi yoga. It is the torch light that should be present in your hand in the 'switched on' condition till you reach the goal. But without service there is no need of switching on the torch always and simply wasting the energy of the battery. We should not waste energy without using it practically.

I have appreciated idol worship as a training of service to the human form of the Lord when egoism and jealousy are not completely conquered. I only criticized the life long training without ever joining the real job, in which the knowledge gained by the training is to be practically used. I have accepted all the concepts of tradition but plucked them out from the wrong places and reinstalled them in the correct path. Then only do they grow with vigor like paddy plants after transplantation and yield the final crop. This is only restructuring or revitalizing of the entire spiritual system. All these aspects were introduced by Me alone through the previous incarnations. I will not condemn My own introductions. I am only placing them in proper positions, which were disturbed by ignorant and mischievous people.

I even support the concept of calling the partial knowledge itself as the final word at every level, because that was essential in spiritual knowledge, which is subjective. In fact, I Myself said that previously and if I criticize that, I would only be criticizing Myself. One must again and again realize that whatever the knowledge is spoken now, it is directly from the Lord Dattatreya existing in Me. The word 'I' refers to Him and not to Me, the soul, who is the owner of these external gross and internal subtle bodies. If a speaker speaks something sitting in his friend's house, you cannot say that the speech is given by his friend, who is the owner of the house. Unless this misunderstanding is clarified at every stage, all the spiritual knowledge becomes a waste like perfume poured in ash.

God told the Gita similarly through Krishna. Therefore, throughout the Gita you will find the words "God spoke '...'" (*Sri Bhagavan Uvacha*) and not "Krishna spoke '...'" (*Krishna Uvacha*). When Arjuna asked Krishna to repeat the Gita, Krishna said that it was not possible. When Arjuna forced Krishna, Krishna told him the Anu Gita, which is not at all famous because it was not from God.

Difference between Krishna and Arjuna

The concept of human incarnation and the concept of a human being can be compared. When God enters a human being, it is the human incarnation. The word Parabrahman is Yoga Rudha and is fixed in God alone. The subtle body in a human being is called Jeeva in which the qualities are integrated with the pure awareness. In deep sleep, since the pure awareness is in its original form of inert energy, Jeeva exists in his eternal form. Therefore, you need not make any essential difference regarding Jeeva in deep sleep and other states. Similarly the soul which is pure awareness exists in its essential eternal form of inert energy in deep sleep. Similarly in the case of Jeeva too you need not make any difference in the soul between deep sleep and other states. In fact, the soul is in the Jeeva as water exists in waves.

Krishna is the human incarnation and Arjuna is the human being. The common item in both is the human body which consists of the gross, subtle (Jeeva) and causal (Atman or soul) bodies. God is the extra item in Krishna. If God exits from Krishna, Krishna is just equal to Arjuna. If the electric current leaves the electric wire, the wire is just an ordinary wire. In Krishna, the soul can be called as Brahman and the Jeeva can be called as Ishwara. The gross bodies of Arjuna and Krishna have the same name except that the gross body of Krishna can be treated as a divine body since God pervaded all the three bodies of Krishna. You can experience God from the gross body of Krishna. There is homogeneity in all the three bodies. The gross body is made of matter and inert energy (fire and space). Matter is the solid earth, liquid water and gas-air. Thus, the gross body is made of five elements. The subtle body consists of qualities which are work forms of energy. The soul is made of pure energy. The pure energy is also active and work form. Thus awareness, which itself is a special work form of energy can be treated as energy or even a special work form of energy. Thus there is no basic difference between energy (Shakti) and quality (Guna).

Similarly there is no essential difference between matter and energy. These three bodies are made of the same single essential item which can be called as energy, which is indicated by the word *tejas* in the Veda (*Tat Tejo'srujata*) and the entire creation is only this one homogeneous item. The subdivisions of this Tejas are the five elements, qualities, inert energy, awareness etc. The subdivisions are made only for the sake of convenience and therefore we use separate terms like Atman, Jeeva etc. The soul in Krishna is charged by God and is Brahman. The soul in Arjuna, which is

without God, is Atman. Similarly the subtle body charged by God in Krishna is Ishwara. The subtle body in Arjuna, which is without God, is Jeeva. You can compare Brahman and Atman. The energy beyond the qualities is the common item, in both Krishna and Arjuna. Thus, the common item is not internal but only external. Similarly when you compare Ishwara and Jeeva the external item (qualities) is common and not the internal item. When you say that the awareness (chaitanyam or chit) is the common item between Brahman, Ishwara, Atman and Jeeva, we have not gone to the deepest internal level. You are taking the common item i.e., present in the external cover of these four entities.

Finding the Common Factor

Suppose there are four metallic wires which are made of gold, silver, aluminum and iron. Suppose electric current is flowing only in the gold and silver wires. The common item in all the four metallic wires is not the current. Here let us take the gold as Brahman, silver as Ishwara, aluminum as Atman and iron as Jeeva. Electric current is the Parabrahman or God. God is only present in the soul and Jeeva of Krishna. God is not there in the soul and Jeeva of Arjuna. Now you say that if all the four wires are taken away [removing the external differences or limiting constraints], the current remains as the common item. But that is not correct.

Forget the current for sometime and assume that the current is taken away from golden and silver wires. For this, you can take Parashurama as an example instead of Krishna. God left Parashurama after the massacre of kings. Now there is no difference between Arjuna and Parashurama. Once God left Parashurama, you cannot call his soul and Jeeva as Brahman and Ishwara respectively although it was true earlier. But still you can use these two words for the soul and Jeeva in any human being if you take these two words in Yoga but not in Yoga Rudha. In this way you can call any soul as Brahman (because the soul is the greatest item) and you can call any Jeeva as Ishwara (because any Jeeva can control mater in limited situations and the controller is called as Ishwara in that particular situation).

Now in this context the difference between the four items disappears and the four items are reduced to only two items i.e., Brahman or soul and Ishwara or Jeeva. Now Brahman is Atman and Ishwara is Jeeva. But remember that the current is taken away and the current is not the common item between these two entities. Now if you go back to compare Krishna with Arjuna, Brahman of Krishna is the electric golden wire which is different from Atman which is the non-electric aluminum wire of Arjuna. Similarly Ishwara of Krishna is the electric silver wire and the Jeeva of

Arjuna is the non-electric iron wire. Now current cannot be the common item between Brahman and Atman or Ishwara and Jeeva. Current can be the common item only between Brahman and Ishwara. Therefore, you cannot find the common item in the deepest level of analysis between Brahman and Atman or between Ishwara and Jeeva. If Shankara were to reveal this, His students would not be satisfied because that day Arjuna [the soul; students of Shankara] wanted to claim himself as Krishna [God] by finding some common item. If the common item is identified, he can reject the differentiating item and limit himself to the common item and also limit Krishna to that common item and finally say that he is Krishna. Unless his ego is satisfied he will not sit before Shankara to hear anything more. Retaining him is the important point in that situation. Therefore, Shankara keeps silent about the current.

Instead Shankara goes only to a relatively deeper level and finds out a common item. The common item is the energy in all the four wires. The four wires are different metals and the difference is only in the state of matter. Since energy is condensed to become matter, we can say that energy is the common item between the four wires. We may go one step further and say since electric current is a form of energy, the current is the common item. Therefore, energy or current (chaitanyam or God) is the common item. Therefore, Shankara said that in Arjuna, Atman is God (Brahman) and the Jeeva is God (Ishwara). The difference between Brahman and Ishwara is again just ephemeral because water without waves is Brahman and the same water present in the waves as the same component is Ishwara. Thus, if the common chaitanyam or energy is called as God, the ego of the student is pacified and he sits for some more time to hear the preaching. Tricks are necessary and are not wrong if the final aim is good.

The common item which is extracted by such analysis is only an item of creation and not the creator. If we analyze this in the deepest level we should assume that current is not a form of energy. God, who is equated to current in this example, is actually unimaginable and all the other items are imaginable. Therefore, the simile is limited only to the aspect of comparison and should not be extended to all the aspects. When someone's face is compared to the moon in the aspect of pleasantness, there is no comparison in other aspects like eclipse etc. Similarly God is compared to electric current in only one aspect, that it is an item that is completely separate from the wires. The concept that current is a form of energy should not be taken here. In that case, there will be no example in the entire creation to describe the Creator because God (Creator) is unimaginable and all the items of creation are imaginable.

This defect of creation brings a serious complication in the spiritual knowledge. Another serious complication is that whether the word is used in Yoga or Yoga Rudha. For example, a business firm can have any name, but some firms have registered their names and such names cannot be used by other firms. When the name gives the sense of businesses of the firm, it is Yoga. When the name giving the sense of the businesses is registered, it is Yoga Rudha. Suppose the name does not give the sense of the businesses but still it is registered for that firm only, it is simply Rudha [not Yoga]. The fourth type of word is Yougika Rudha, which is a special registration of the word in the Veda only. In this spiritual knowledge we are concerned only with Yoga and Yoga Rudha. The word Parabrahman is Yoga Rudha and cannot be used for any other item because except for God, no other item is unimaginable. But the word Brahman is disputable. Sometimes it is in Yoga and sometimes it is in Yoga Rudha. This means that sometimes the registration is valid and some times the registration is not valid. When the registration is valid, Brahman stands for the Mula Maya (ocean of energy) charged by God or the soul (drop of ocean of energy) charged by God. If the registration is not valid the word Brahman can be used for any item which is the greatest in its category like the soul, the Veda etc. The soul is the greatest among all the items of the creation in a particular angle i.e., the aspect of knowledge. The Veda is greatest among all the scriptures because pollution is absent, since it was protected by recitation.

Avidya is Immaterial

Avidya (ignorance) cannot be the material of anything. Ignorance is the absence of everything or absence of something. In the case of a layman all the knowledge is absent and thus it is full ignorance. A person who knows Sanskrit may not have the knowledge of English and in this case only the ignorance of English exists, which is partial ignorance. A person who is ignorant of all languages has full ignorance. Both these people cannot speak English. In the case of the Sanskrit scholar, he can speak Sanskrit but not English. In the second case he cannot speak anything. Therefore, the speech is made of the knowledge of some language and not is made of the ignorance of any language. When you are imagining your imaginary world is made of your mental power. If you also forget yourself and sit alone, your imaginary world is absent. The cinema is made of power. If you sit with total ignorance, neither the imagination nor the cinema is created. This world is made of matter and energy. Thus, matter and energy are the material cause of this universe. The electricity associated with the film is the material cause of the cinema and thus energy and matter

are involved here also. The mind is also energy and thus energy is the material cause of your imagination. Since matter is energy, you can say that energy is the material cause of the creation of this universe or your imagination. Ignorance is the absence of everything and cannot be the material cause of anything. Matter, energy or mind are positive entities and can be the cause of the creation. Ignorance is a negative entity and cannot be the cause of anything. In such a case how can you say that the causal body is made of avidya (ignorance)? When avidya is a negative item, the causal body is a negative item, which means the causal body is absent.

Ignorance can be the cause of entertainment. When you forget yourself, you can fully enjoy the cinema or your imaginary world. Thus, ignorance exists and can be the cause of entertainment. From this point of view, Shankara gave a third place to ignorance as a causal body. But remember that ignorance cannot be the material cause. The soul (Atman) is awareness or work or energy and thus the soul alone is the material cause of the imagination. Thus the soul is the main or primary causal body (Maha Karana Shariram). The Mula Maya is the same awareness and is the main cause of this universe. At the level of this human body the soul is the main cause and at the level of the universe the Mula Maya is the main cause. God or Parabrahman is beyond the soul or Mula Maya at both these levels. We can simply say that God is beyond awareness. Awareness is different from ignorance because awareness is a positive item and ignorance is a negative item. Therefore the soul is beyond avidya (ignorance) as per Shankara. There is a difference between Maya and avidya. Maya is a positive item, which is awareness or energy and is the material cause of this universe. The letter 'a' in avidya means the negative aspect and this letter is not there in the word Maya. Maya means a wonderful positive entity. The soul is a drop of the infinite Maya.

When the drop is positive, the ocean must be positive. When God or Parabrahman enters the Mula Maya, God is called as Brahman. But Mula Maya itself is Brahman, which is the greatest item in the universe. Thus, the word Brahman denotes the Mula Maya with or without God. Here comes the confusion. In the Brahma Sutras, the first Brahma Sutra refers to the word Brahman, which means the Mula Maya pervaded by God. In the Gita the same word Brahman denotes the Mula Maya without God (*Mama Yonih Mahat Brahma...*). The word Parabrahman is separately used in the Gita (*Anadimat Param Brahma...*). In the Brahma Sutras there is no reference to this word Parabrahman. Sage Vyasa is the author of both these scriptures. In the Brahma Sutras the ultimate is indicated is the Saguna Brahman, which means God pervading the awareness. Therefore, the last Sutra also

ends with reference to this Saguna Brahman. The imagination of a human being cannot cross the Saguna Brahman. Brahma Sutras are meant for human beings.

Entertainment and Involvement

In Gita, the Lord preached the knowledge not only with reference to Arjuna but also with reference to Himself [from the point of view of God]. When He spoke with reference to Himself, He introduced the word God or Parabrahman (Nirguna Brahman) also. All the Acharyas have also preached only with reference to the limits of human intelligence. Therefore they stopped at the final point of the creation which is awareness (energy). They have shown awareness in which God exists, as Brahman. Such Brahman is the cause of this universe and is called as Ishwara. There is no difference between Brahman and Ishwara except one small negligible point. In the state of Brahman, the awareness contains the creation in condensed state (Avyaktam). The cinema is in the film. The producer is simply associated with the film and is not seeing the cinema because the film is not expressed or exhibited. The same producer seeing the cinema projected on the screen is Ishwara. Brahman or Ishwara do not have any trace of ignorance in the real sense. The ignorance is only imposed or apparent. God only gets apparent entertainment through Brahman or Ishwara. In the state of Brahman the entertainment is only that He has the whole cinema in His store. In the state of Ishwara He sees the cinema and gets some entertainment.

Such entertainment is not full because the knowledge of Himself continues and it is not removed completely. The ignorance is like the dim light of the evening in which light and darkness are mixed. But the soul is in complete ignorance and is fully entertained. The ignorance is very intense so that the soul forgets even the concept of entertainment. A producer with the film is Brahman. A producer seeing the cinema is Ishwara. An actor who is seeing the cinema is a realized soul. But this actor is neither the producer nor the director nor has any right to stop the cinema. The producer-cum-director can stop the cinema at anytime. Both the producer and the actor are spectators and have apparent ignorance and both have apparent entertainment. These common points cannot make the actor become the producer. Thus there is fundamental difference between Ishwara and even the realized soul. This fundamental difference is referred to by several Sutras in the first chapter itself (*Anupatteh...etc.,*). This scripture clears this fundamental difference later on too, as the difference based on creation, direction and dissolution of the universe. The

fundamental difference between the two spectators is that one is the producer and the other is simply an actor.

The Veda mentions about this difference very clearly that the producer is the employer or the master of this actor (*Atmeshwaram*). Suppose the producer also becomes an actor in his own cinema. This state is the human incarnation. This state contains all the aspects in a mixed state. Krishna is the human incarnation. Krishna is Brahman because after the dissolution of the world, He possesses the film. Krishna is Ishwara because He is the spectator of the film being exhibited as a cinema with apparent ignorance. Krishna is the realized soul because He is the actor who is the spectator with apparent ignorance. Thus Krishna is Brahman, Ishwara and also a realized soul.

Sometimes an actor may see the cinema with full ignorance. He forgets himself completely and gets full entertainment. Such a state of the actor is Jeeva. Only in the state of Jeeva, is full entertainment possible. In fact in this state even the word 'entertainment' disappears. He is so much involved that He forgets even the concept of 'entertainment'. Unless this state comes, there is no full involvement, which is the basis of full entertainment. But if the concept of entertainment is totally lost, what is the use of such full involvement? Thus the Jeeva is unfortunate because he has lost the very concept of entertainment. Even if a trace of the concept of entertainment exists, a trace of corresponding self-realization must exist. This is the difference between the human incarnation and the human being. In the case of the human incarnation the full involvement exists but the concept of entertainment is not completely lost because the concept of self-realization exists as a trace at least. In the case of a human being even this trace is lost. This happens because in the case of a human incarnation, God exists and in a human being, God does not exist. The awareness associated with God is eternal and therefore self-realization is also eternal. In the case of the human being the awareness is not eternal because of the disassociation with God. Even in the case of a realized soul the awareness disappears in the state of deep sleep and thus is not eternal. In the human incarnation, the 'self' is God and therefore the awareness of God is eternal. In the human being, the 'self' is awareness itself and therefore awareness is not eternal.

Awareness—Greatest and Most Fragile

Awareness in the state of meditation is like a lump of gold [without any particular form of ornaments]. Awareness in deep sleep is ignorance, which is a negative item. This means awareness is absent in deep sleep. In

deep sleep, since the awareness is converted into its cause (inert energy), the deep sleep cannot be treated as the complete absence of everything. The pot disappears and becomes a lump of mud, when the pot is destroyed. This is the absence of the pot but not the absence of mud. Therefore, it is not the absence of everything. Hence, the pot can be created again from the mud. It is only a point of the inter-conversion of awareness (pot) into inert energy (mud) in deep sleep. In the waking state, the inert energy is again converted into awareness. A major portion of the inert energy remains in its constant inert form and maintains the other systems like respiration etc. Thus, if you consider the awareness essentially as inert energy, it is eternal. This eternality of inert energy is also relative only with respect to matter because when the world is dissolved matter disappears and the inert energy remains. Now you may plead that the inert energy is still eternal because it remains in the form of a film [as the unmanifest, even though the cinema is not projected any more]. But before the creation of the film the inert energy did not exist since the film was not created at all. God alone existed before the creation of the universe. If God wishes, even the film can be destroyed. Therefore, only with respect to matter, is the inert energy said to be eternal and not with respect to God. Such relative constancy is praised in the second chapter of the Gita while stating that the soul is eternal (*Ajo Nityah...*). This constancy of the soul is not absolute but only relative with respect to the body i.e., matter. Here the Gita states clearly that the soul is eternal while the body is non-eternal as it is destroyed (*Na hanyate Hanyamane Shareere*). In order to prove this, Krishna created exact duplicate souls.

This is the main knot of the ignorance of the Advaita philosopher. The main problem lies with the word 'self'. The prime minister and the peon use the word 'I' commonly. The word 'self' can indicate both the prime minister and the peon. Up to the item of awareness, both the soul and the human incarnation are one and the same. But there is a difference beyond this item. You are only traveling up to this common item. Beyond this, the field of unimaginability starts. Therefore, you are dropping your journey at this point and saying that both are one and the same. Advaita ends with this common point, which is the ultimate limit of creation. Beyond this point, God exists and the realization of God is only possible by experience. Logic ends at the limits of the creation. Beyond this creation only experience is valid. But you need not do away with logic. You must travel up to the ultimate limit of creation (awareness) with logic, but the aim of this logic-weapon should be to prove that no item of the creation is God. Thus logic is

meant for this positive purpose. The use of logic is lost when the final item of creation is attained.

The Advaita scholar uses the logic positively with respect to every item of the creation, but when the final item of creation is attained, he is misleading himself. He is able to remove all the obstacles with this logic-sword throughout the path by the process of elimination. But when the final item is reached, he is cutting his own throat. Thus, his is the most pitiable case. Of course there is reason why he gets misled. The reason is that the awareness is the final obstruction and he does not find any obstruction beyond that. [This analysis proceeds by finding something that is higher or superior to what we think as the ultimate. Each item that we think as the ultimate is an obstruction in finding what is actually ultimate. When a higher item is found, the lower one can be eliminated as not being the ultimate.] As long as he finds the next [higher] obstruction, he cuts the present obstruction, but when he reached the final obstruction (awareness) he does not want to cut that also because beyond that he does not find anything. He should realize that though he does not find anything further by logic, he can find the item beyond that awareness also by experience. Therefore, at this point, he should throw that weapon of logic and take up the weapon of experience to realize that God beyond this final item.

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

In deep sleep these four works are absent. Therefore, it is a very simple conclusion to say that awareness (work form of energy) is totally absent in the deep sleep. The four types of ornaments, like a chain, ring,

bracelet and bangle, in a house and they get stolen. Now is there gold in the house? No, the gold was also lost along with the ornaments; this is the state of the deep sleep. The awareness is lost along with these four works. But in the state of meditation the ornaments disappear but the lump of gold is present. Awareness of itself exists here without any type of work. In deep sleep, the awareness is lost but it is converted in to its essential form, which is the inert energy. Suppose you have converted the lump of gold into a lump of iron by artificial radioactive transmutation. Now, you can say that the gold is not lost even in deep sleep because it exists in the form of inert energy. When the machines stop work, the electricity that is being converted into various types work through these machines exists in its original form of electrical energy coming from the thermal power station. Thus, if you view the work in its essential form of energy, it is eternal and remains even in deep sleep. But there is a difference between the electrical energy and work of cutting. Unless the electrical energy is associated with the machine, the work of cutting cannot appear. Therefore, unless the inert energy is associated with the nervous system, awareness is not produced. Neither the nervous system nor the inert energy can alone produce the awareness.

This inert energy is produced by the combined action of food (Annamaya Kosha) and oxygen (Pranamaya Kosha). The electricity is produced by the combined action of coal and air in the thermal power station. When the coal is burnt in air, energy is produced, which is converted to electrical energy. When this energy flows through the machine, work is generated. Similarly the Annamaya Kosha and Pranamaya Kosha produce energy (shakti) by their combined action and when this energy flows through the nervous system, (consisting of the various machines) the various types of work or awareness (Antahkaranams) are generated. In the absence of any of these items, awareness cannot be produced. Thus, the awareness is not an independent item even as food, oxygen, inert energy, nervous system etc. Of course, all of them are ultimately controlled by God alone and the other items have at least temporary independence. But the awareness does not even have that temporary independence and it exists only as long as the above four items co-exist. Awareness is the greatest item because of its special characteristic of knowledge, which is not present in any other item. But in all other aspects, awareness is most delicate and the most relative item. Hence, awareness is the weakest form of the energy called as Lalita—the most tender form that flows through the most tender brain and nerves. It is the strongest item only in its essential form as inert energy. Thus, the inert

energy is the strongest in all aspects but it has one defect i.e., it has no knowledge. Awareness is the greatest due to the specialty of knowledge but it is the most relative and the weakest.

Attain God With Logic

Thus, you should search for the defect in every item of creation so that it can be rejected as not being God. For the discovery of such defects a very powerful logical analysis by your intelligence is always needed. Hence, Krishna gave this buddhi yoga in the beginning of the Gita itself and He stated that one can attain God only by this analysis. What does this mean? When God is beyond logic, how can you attain God by logical analysis? Here you have to understand it like this: You can eliminate everything which is not God by logic and thus you can stop logic and realize God by experience. Unless you have eliminated every item in creation by logic, how can you come to final realization of God, who is beyond the creation? Thus, logic is the main indirect cause for the realization of God. Unless you travel all along the path of logic you can not come to the end of logic. Unless logic ends, the experience of God cannot start.

Sage Charvaka was a scientist and an atheist. His scientific approach was appreciated and his theory was given place among the six theories (Shat Darshanas) by Vidyaranya. He said that a soul or awareness is just a conversion of food in to energy. In fact this is the exact elaboration of the Vedic statement "*Annat Purusha*". But he denied the experience of God beyond this logic. What is the difference between the Advaita scholar and an atheist? The Advaita scholar too denied God beyond awareness like an atheist. But the Advaita scholar said that awareness itself is God. The atheist said that awareness is also not God because God does not exist. Thus, science is appreciated but not atheism. All scientists are not atheists and all atheists are not scientists. I put a simple question to the scientist who is an atheist. How are you denying the experience when it is also based on physical observation? How are you denying the miracles shown by the human incarnations? In such a case you also have to deny the fan, its movement and the experience of the air coming from it.

For a sensitive person, even physical miracles are not necessary. He analyzes every simple incident in his life and experiences the existence of God. Even in such analysis leading to the experience and realization of God, a sharp analytical process called as buddhi yoga or jnana yoga is essential. According to Shankara, this torch light should never be put off. Even after recognizing the human incarnation, this torch light should be

switched on continuously because the doubts created by some ignorant people will certainly mislead you. The identification of God in Krishna is called as jnana yoga or Samkhya Yoga. Samkhya means complete knowledge. When you have decided the existence of God in Krishna without any doubt, it is the complete knowledge. The medium or the human body or Krishna is the cup that contains the God-nectar. If you neglect the cup and break it, you cannot drink the nectar. Only through the human body can you have complete and direct experience of God. Through the incidents in your life or through the possibility of the existence of the cause of this world (Anumana pramanam; inference) or through the scriptures explaining about the God (Sabda Pramanaam) you can only experience the existence of God but not directly experience God Himself.

Even when you see a miracle, you accept the existence of the concept of unimaginability and thereby the existence of the unimaginable God. Therefore, nowhere is the direct experience of God possible except in the human incarnation. When this jnana yoga is complete, karma yoga (service) to the medium starts. Yoga means the attainment. The attainment of only the medium in which God exists, is possible. You can take the nectar only through a cup and not directly. Therefore, unless jnana yoga is complete karma yoga will not arise. When the karma yoga appears, jnana yoga must have been completed. You find only karma yoga in Hanuman and this means that jnana yoga was completed in His case, which was attained by Him from the Sun-god. Therefore the Gita says that both these, jnana yoga and karma yoga, are inseparable like God and flesh or like nectar and the cup (*Ekam Samkhyam cha Yogamcha...*)

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

REFUTING MISCONCEIVED ADVAITA - II

Awareness or Bliss Are Not God

[April 16, 2006] In the case of the human incarnation, the self is God or Parabrahman or Paramatman, which is like the sun and which is always in the complete state (Purnam). In the case of a human being, the self is Jeevatman. If the human being is a realized soul, the self is Atman. The difference between Atman and Jeevatman is that Atman is pure awareness without qualities and is like standstill water without waves. The jeevatman in any ordinary human being is disturbed pure awareness with qualities and is like vibrated water. Both Atman and Jeevatman differ from Paramatman because Atman and jeevatman are imaginable items, which are made of awareness. Awareness is nothing but a special form of work of the inert energy flowing through nervous system. Paramatman is unimaginable and is beyond all the items of the creation. Any item of the creation is under the purview of the four dimensional space–time model. Therefore, any item of the creation has spatial limits or boundaries and its existence is bound by time. Matter is an item of creation because it has spatial limits.

In this world you find matter and energy. Thus, matter is limited and energy is also another limited item. When the dissolution of the world takes place, matter disappears and is converted into energy. Therefore, matter has spatial limits and also has the limits of time. Similarly, energy did not exist before creation and therefore energy also has limits of time. Energy has spatial limits because of the co-existence of matter. Space also has limits of space and time. When everything is absent we say that space or vacuum exists there. When something is present, vacuum or space does not exist there. Therefore, space has spatial limits. Before the creation, space did not exist. God created the space (*Atmana Akasah*—Veda). Therefore, space has limits of time. When energy has limits of space and time, naturally awareness, which is a special work form of energy, must also have limits of space and time. Thus, every item of creation like matter, energy, space, awareness etc., has limits of space and time and is under the realm of the four dimensional space-time. This is proved in science by the topmost scientist (Einstein).

Any item of creation, which has the limits of space and time along the co-ordinates of the four dimensional space-time model, is called as a kosha in the Veda. Thus, the human body is made of food or matter and is called as the Annamaya Kosha. The inert energy is included in this matter itself because matter is a condensed form of energy. When you eat hot food you are taking in both energy and matter together. Next comes the Pranamaya Kosha, which is the item, air (mainly oxygen). Food and oxygen react and a combustion reaction takes place in which inert energy is released. When this energy passes through the nervous system, a special work form of energy is produced and this is called as awareness. This awareness is divided into four types of special work forms, which are called as the four Antahkaranams (Manas, Buddhi, Ahankara, and chittam).

The Veda mentions only two items of awareness i.e., Manomaya Kosha and Vijnanamaya Kosha (Buddhi). In these two items, the other two items are always included. The mind (Manomaya Kosha) does sankalpa (desire) and Vikalpa (alternative possibilities of desire). The intelligence (Buddhi or Vijnanamaya Kosha) does Nischaya (determination, decision). While these works are done, the concept of I is maintained continuously and therefore the awareness of ego (Ahankara) is always maintained simultaneously. Since all these forms of works are maintained in the awareness-energy, the Chittam (storing capacity) is also simultaneously included. Thus, the first two items Annam and Prana mention the five elements. The next two items Manas and Buddhi include the four Antahkaranams.

These nine items are called as Navaranams [nine coverings], which are referred to in the concept of Shri Chakra. These nine items are the nine walls, which have to be crossed to reach the Atman or self. These nine items constitute the gross and subtle bodies. The gross body is made of five elements and subtle body is made of four Antahkaranams. If you cross these nine items, you will reach the undisturbed pure awareness (Suddha Chit) or Atman or the soul. This is called as self-attainment. The last item is Ananda, which is only a quality of awareness. Ananda is defined as the infinitely intense and continuous happiness. Ananda means the concentration of happiness is infinite and the continuity is also unlimited. But Ananda is a quality, which is also an item of creation. A quality (Guna) must have both the limits of space and time. If happiness were really unlimited and had no limits of space and time, there would not have been misery at any place and at any time. If one says that he has unlimited happiness, it is not correct. Thus happiness is only a quality of awareness. In deep sleep, the awareness is absent and therefore happiness is also

absent. When the happiness itself is absent where is the question of bliss? You experience happiness or bliss only after the deep sleep but not during deep sleep. Therefore, bliss is time-bound. Bliss exists only in the human being and does not exist in a stone. Therefore, bliss has spatial limits. Bliss is only an item of creation and not the Creator. After all, bliss is also a special work form of energy, flowing in the nervous system. Bliss is only a type of awareness. Therefore, Ananda is also mentioned as a Kosha in the Veda. The infinity of intensity and limits of happiness in the word bliss are only figurative and not actual. The word infinity means only excess and not really infinite. Thus, Ananda is only a Kosha.

Chit (Awareness) and Ananda (Bliss) are the characteristics of only the soul present in the human being. In the case of God, the characteristics are unknown and therefore, Chit and Ananda cannot be the characteristics of God. Of course, you can say that Chit and Ananda are items that are constantly associated with God. They are not the real characteristics (Swarupa Lakshanam) of God. They are only associated characteristics (Tatastha Lakshanam). But you can treat these two as real characteristics because they are constantly associated as the marks of identification of God. The two also exist in the soul. Chit exists in every living being. Chit is not knowledge but is mere awareness. Jnanam is again not the characteristic of Chit but the reverse is true. Wherever Chit is present, knowledge (Jnanam) is not seen. But wherever knowledge is present, Chit is always seen. Similarly, Ananda is also like knowledge. Wherever Chit is present, Ananda is not necessarily present but wherever Ananda exists Chit always exists. In a human being, Chit exists but Ananda may not exist, because misery is also seen. Therefore, misery and happiness are only qualities.

Thus the Veda introduced this fifth Anandamaya Kosha only to discuss about the concept of qualities (Gunas). Qualities are treated separately from the Antahkaranas. Qualities like happiness, misery, fear, generosity etc., come under a separate headline called as Gunas. But remember that qualities are also special work forms of awareness, which is the energy flowing in the nervous system. When you attain the self, all the misery is lost because all the worldly bonds and the feelings are destroyed. Such state of liberation (moksha) gives happiness. But such happiness is intense and is more permanent than happiness and therefore, can be called as bliss. The intensity and continuity are again not absolute as in the case of the bliss of God. Therefore, such bliss of the soul can only be happiness with limits (Kosha). Actually it is only peace, which arises due to absence of misery. The absence of loss can be assumed as profit. But it is not a real profit when it is compared with the real attainment of profit. It is a profit

only with respect to loss. Thus, peace with respect to misery can be treated as bliss. But this bliss (Anandamaya Kosha) is not the real bliss compared to the bliss of God. Of course, the difference is only quantitative and not qualitative. Thus, the bliss of God is also an item of creation and is only an associated characteristic but not the real characteristic. Ananda of God may be infinite but such Ananda is still only an item of creation.

The word infinity cannot be real unimagability. An infinite item can be imaginable and can be perceived. For example, the universe is infinite but is perceived. Infinity cannot bring unimagability. Therefore, there is no use in calling infinite bliss as the characteristic of God. Infinity cannot make the bliss unimaginable and therefore infinite bliss cannot be the unimaginable God. Infinite bliss can only be a characteristic that is associated with God constantly and thus can be assumed as His real characteristic although really it is not His actual characteristic. Similarly, Jnanam [knowledge] is a special development of Chit. The material of Jnanam is only Chit. The Jnanam may be exceptionally special and can be infinite, but it is still only an item of creation since Jnanam is Chit and Chit is only a special work form of energy. However wonderful may be the ornament, it is made of gold alone after all.

Thus, Chit and Ananda cannot give any information about God. Of course, Sat [existence, reality] is the common point between the Creator and the creation. Both the Creator and Creation exist and therefore, both are Sat. Of course, the existence of creation is very negligible compared to the existence of the power (Maya) of the Creator. Again the existence is qualitatively one and the same. If the creation were totally absent (Asat), the entertainment of God would be absent. Then God becomes incapable and inefficient of creation.

Grace of God

The existence of God is attained only by His grace and not by your effort. You can grasp the existence of any item of the creation by your effort and logical analysis. This is possible because you are a part and parcel of creation. But since God is beyond creation, His existence is realized only through indirect experience, that too, only when sanctioned by His grace. The Advaita philosopher does not depend on His grace and tries to find God by his self-effort of self analysis. Therefore, he imagines God by his intelligence and he fails. Awareness is the weakest item of creation, which is like a tiny rat as it has several defects such as generation and dissolution every day. The only special merit that it has is knowledge. It has one merit and all other defects. Inert energy is the strongest and constant

item and has several merits. It has only one defect i.e. inertness or non-awareness. Inert energy is like a lion, which has all merits but one defect that it cannot create a hole in the mountain. The rat is a tiny creature having all the defects but has one merit that it can create a hole in a mountain. The Advaita scholar did not even capture the lion after digging the big mountain of creation. He captured only this tiny rat. The awareness is the greatest item in creation only from the single point of knowledge.

Shankara's Necessity

The analysis of the five koshas was introduced by the Veda and the aim of this is to find out whether God is a human being, which is the composite of all these five Koshas. It is the search for God in the creation. All the five Koshas are rejected by the process of elimination. The gross body, which consists of the five elements (matter and energy) represents the first two Koshas (Anna and Prana). The four Antahkaranams are mentioned by the next two Koshas (Manas and Vijnana). The fifth Kosha (Ananda) stands for all the qualities (gunas) like knowledge, bliss etc. All the four Antahkaranams and all the qualities together are the work forms of the awareness-energy only and thus these three Koshas (Manas, Vijnana and Ananda) stand only for the subtle body. All these are just the waves of the pure awareness. The third body is the Atman (soul or pure awareness), which is beyond all its vibrations or waves. Avidya (ignorance) cannot be a positive entity and therefore cannot stand as the absolute causal body. It is the cause of the entertainment and therefore, it is included in the main causal body itself as a secondary causal body. Here, the main causal body (Atman) is a positive entity, made of the awareness-energy and the secondary causal body (Avidya) is only associated with the Atman. Therefore, Avidya need not have a special place. We have no objection even if you give the third place to Avidya and make Atman as the fourth item. In such case, Avidya is the secondary causal body (Karana) and Atman is the primary causal body (Maha Karana). This sub-division is not at all a point to be considered.

According to the concept of Shankara, giving the third place to Avidya had a different purpose, for the sake of the the Buddhists of that time. Shankara wanted to keep Atman beyond the three bodies and say that Atman is Brahman. The word Brahman again was meant in the sense of the greatest item in creation. Buddhists misunderstood Brahman as Parabrahman and came to the path with an attraction that the Atman present in them is God. The Purva Mimamsakas also came to the correct path by this attraction. Shankara wanted Atman to be beyond the three bodies and

make Atman as God because it was a familiar point that God was beyond the three bodies. In reality Atman is also a body and God is beyond the three bodies. If this is stated, the atheists cannot be attracted. Therefore, Shankara created Avidya as the third body (causal) because Avidya is also a cause for entertainment in the creation. Shankara kept silent about the real God, who is beyond the three bodies. When Avidya became the third body, naturally Atman can be assumed as God. In this trick, the possibility of Atman being called as Brahman also helped Shankara. Thus, the atheists thought that Atman is Brahman and that means that Atman is God. The fourth place of Atman created by Shankara also helped attract the atheists. Thus, this entire plan had a specific purpose for Shankara. Today that situation does not exist because atheists are in minority and therefore such tricks are not necessary. Therefore, I give the third place to Atman and make it as the third item called as the causal body. Thus, the human being is just a composite of these three bodies.

Ramanuja's Improvement

Ramanuja introduced this concept after Shankara. The human being forms a part and parcel of the body of the Lord. Ramanuja says that the inert matter and energy together with the awareness constituting the four Antahkaranams and all the qualities, qualities form the body of the Lord. All the inert matter and energy are indicated by the word 'Achit' by Him. All the antahkaranams and all the qualities are indicated by the word Chit by Him. He says that the Lord is "*Chidachit Vishishtah*", which means that God is beyond both awareness and non-awareness. The awareness indicates the subtle and causal bodies, which constitute all the Antahkaranams, qualities and pure awareness. The non-awareness constitutes the inert matter and energy, which is the gross body. This is the analysis of the three bodies and Ramanuja said that these three bodies become the body of the Lord. Actually this is the analysis of the human incarnation because in the case of Lord Krishna, God exists beyond these three bodies. In Krishna, you find the gross body consisting of the five elements, the inner subtle body consisting of the four Antahkaranams and all the qualities and finally the innermost causal body consisting of the pure awareness. If you end with these three bodies, Krishna is just an ordinary human being. But the fourth item, God, exists pervading all over these three bodies. Ramanuja has extended this concept to Ishwara also. In His language Ishwara is indicated by the word Narayana. People get confused with this word and think that the word Narayana stands only for Vishnu. The actual meaning of Narayana is the God, who is the source of the special spiritual knowledge.

Vishnu is God involved in the maintenance or ruling of the universe. Brahma is God involved in creating the universe. Shiva is God involved in the dissolution of the universe. Thus, God present in the three divine energetic bodies as Brahma, Vishnu and Shiva is called as Narayana and He is preaching the spiritual knowledge to all the angels and divine sages. Such special spiritual knowledge is the Veda. Thus, the word Narayana has a broad significance and should not be limited to Vishnu only. God proved this concept through a special energetic body called as Datta, in which all the three faces of Brahma, Vishnu and Shiva are visible together.

When the same Narayana comes down to the earth in the human body (Nara), He is also called as Datta (given) to the human beings for preaching this special knowledge. When God preached the Veda to angels and sages, He was in the energetic body and such energetic body was also Datta because He was 'given' to angels and sages through that energetic body for the purpose of preaching. Thus, Datta means 'God given to the world' through a medium for the sake of preaching. The medium may be a divine energetic body for angels or may be a human body for human beings. Therefore, we human beings are concerned only with the human body given (Datta) to us as the preacher (Narayana). We are not concerned with the energetic body given to angels and sages because we are not in the celestial bodies like angels and sages.

But we always neglect the human body due to the principle of common item [since the human body seems too ordinary to us]. We always respect energetic bodies. Therefore, Ramanuja explained this concept with the help of the energetic body and not the human body. Ofcourse, He introduced the concept of human body also as Vaasudeva [Krishna]. But to draw our attention more and more, He always indicated the energetic body through the word Narayana.

Jeeva is Brahman But Not Ishwara

Shankara limited the same concept to the human body only and since He Himself was a human incarnation, He did not extend this concept to energetic bodies. Of course, He praised the energetic body through several prayers. But the stress of Shankara was on the human body because the context was with reference to the human beings on this earth. The exact meaning of the statement of Shankara "*Jivo Brahmaiva Naparah*" means that when God comes as a Jeeva, such a Jeeva is really God because whatever is spoken by Him is actually the speech of God. Shankara was very direct. He stressed on the human incarnation and He declared Himself directly as that human incarnation. As Lord Krishna declared Himself as

God to Arjuna, Shankara also declared Himself as God to His disciples. But Arjuna was only one disciple and he could digest this concept because he conquered the egoism and jealousy due to his long association with Narayana in several past births. Therefore, Krishna had no problem with Arjuna. But the disciples of Shankara did not have such divine background. The problem of egoism and jealousy entered. When Shankara declared that He was Brahman (*Aham Brahmasmi*) and that He is Ishwara (*Shivo'ham*), the disciples repeated the same.

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

The analysis of the five Koshas helps in detecting God because such analysis eliminates the human being to be misunderstood as God. Ramanuja only clarified the concept of Shankara by stating that the soul is also a part and parcel of the body of God. The word 'self' can be used for the gross body also. Everybody means the gross body alone whenever the word self is used under the superimposition. In this way also there is no objection to use the word self for the gross body, subtle body, causal body (pure awareness) or for the composite of these three bodies.

God's Existence Alone Can Be Experienced

The word 'Sat' can be used for the identification of the unimaginable God, because we say that God exists. Sat means existence. But in the case of God, the word Sat also is inferred existence and not perceived existence. You are saying that God exists not because you have perceived God directly. Your statement of the existence of God is based only on the inference (Anumanam) and is not based on perception (Pratyaksham). Even in the human incarnation, the human body (all the three bodies) gives the inference of the existence of God but not the perception of existence of

God. By touching the electric wire you are inferring the existence of electricity but you have not perceived the existence of electricity directly because you have not perceived electricity directly. It is as if only the yellow thread of the married lady is visible and the married lady is invisible. By catching the yellow thread, you have perceived the existence of the yellow thread but you have not perceived the existence of married lady directly. Based on the existence of the yellow thread, you say that the married lady exists. Therefore, the existence of the married lady is only indirect.

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

But My friend, limit yourself to Sat only as far as God is concerned. Don't extend this to Chit and Ananda. If you extend this analysis to Chit and Ananda, the danger comes. If you say that God exists, by this, the unimaginability of God is not contradicted. When you infer that something exists it does not mean that something is imagined. There is no problem as far as the existence is concerned. If you have realized the existence of something, it does not mean that you have realized the real nature of that something. But if you say that God is Chit, immediately it means that you have realized the real nature of God and God becomes imaginable. The visible yellow thread is associated with the invisible married lady. By catching the yellow thread, you have inferred the existence of the married lady. Up to this, there is no problem because by this existence, the real nature of the married lady is not revealed at all. But if you say that the married lady is yellow, based on the yellow thread, the problem comes. The married lady becomes visible because the yellow color cannot be inferred since the color can only be perceived. Even if the color of the lady is only inferred, since color is the characteristic of the lady, the real nature of the lady is imagined. Therefore, the Chit is like the yellow color of the thread.

The Advaitin Blunders

The Advaita scholar has erred at this point. This first error leads to an infinite chain of errors. By this starting error, he concludes that every living being, which has Chit is God. By such generalization, since he is also a living being, he wants to become God. This first error is to be eliminated by stating that knowledge is God. Every living being cannot be God because every living being has a mind but not intelligence. Therefore, the error is now limited only to human beings because every human being has intelligence. The error is minimized at least. The Advaita scholar is happy because he finds his place even in this minimized error. Since he is also a human being, he does not object this. Now the error has to be still minimized by the elimination process. We have to proceed from the statement "*Jnanam Brahma*" (Knowledge is God) to "*Prajnanam Brahma*" (Special Knowledge is God). This means that every human being is not God. Only a scholastic human being is God. This means that mere intelligence is not God but special intelligence is God. The Advaita scholar is still happy because he is an especially intelligent scholar. He does not object because he finds his place still in this process of minimization of error by the elimination process. But the poor fellow does not know that he is finally going to be eliminated in course of time! The final interpretation of Prajnanam comes. No scholar can be Krishna, Shankara, Ramanuja,

Madhva, Jesus, Buddha etc. The poor Advaita scholar slips from this point, because his preaching cannot be the Gita or Bible. He lost his place in this final filtration and the final selection. The competitive process of selection ends here because the human incarnation alone stands in this final selection for the interview! This elimination process is mentioned in the Veda as *Neti Neti....* Thus, Vaasudeva alone stands in the final selection and gets elected.

Now the egoism and jealousy in the Advaita scholar bursts like a bomb! From this point he slips and deviates from the theory. He becomes mad and deviates his theory. In his madness of becoming God he does not mind to extend and generalize the error to say that the Chit is God, which means that every living being is God. This is only the explosive reaction of egoism and jealousy. The kindest Lord tries again and again to bring the Advaita scholar to the path. If you analyze the background of the Advaita scholar; who was this fellow originally? He was either a Buddhist or a Purva Mimamsaka, who was an atheist. He became the Advaita scholar by the attraction that he is God. Therefore, you cannot expect anything more than that from him. When that single attraction shown by Shankara disappeared, he goes back to his original atheism. Shankara kept him in the path of theism without further analysis, because Shankara was sure of his revolutionary attitude.

As a Jeeva you have to try again and again to convince him because the kindest Lord wants to uplift every human being. You have to help the Lord in His mission with patience and you have to pity your fellow human being. But My friend, don't lose your path in such trials. Keep your identity in such efforts and do not lose yourself in such a mission and become an Advaita scholar. You must know that association is very powerful and instead of you converting him, you may get converted. Shankara and Ramanuja end with the identification of human incarnation. Here again due to egoism and jealousy the concept of human incarnation is limited to Vaasudeva only and people do not recognize the human incarnation existing in their time and generation. This is again like a virus attacking the computer. Even after finishing the program, this point lies as My total effort in this time. Thus, the program of human incarnation gets completed.

Pleasing God—Madhva

Now the point comes as to how one can please the human incarnation. Here comes Madhva, the final teacher. He showed Hanuman and Bhima as his elder brothers. Hanuman stands for the identification of the human incarnation present in His time. Hanuman exhibited the error of confining to the old human incarnation and not recognizing the present human

incarnation. By taking a special role He acted as if he did not recognize Krishna as God. He was present in both the generations and finally corrected Himself by recognizing Krishna. Hanuman gave the message that God comes again and again for every human generation. This is the exact meaning of a statement “Jesus will come again”. The essence of the total spiritual effort is only to conquer egoism and jealousy. That is the end of the sadhana, which enables you to identify the present human incarnation. If you are still attacked by that virus, at least analyze the concept of the human incarnation and realize that God is in flesh and is not the flesh. After all, the prime minister needs a house to stay. This does not mean that the house is the prime minister. It also does not mean that the owner of every house is the prime minister. Thus, such analysis will avoid the virus that attacks every time.

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

When God comes as a human incarnation His Self is like the sun, which is always full. His ignorance of the self and the corresponding worldly involvement can be ninety nine percent. Correspondingly His entertainment is also ninety nine percent. At least one percent self-realization exists however much He may be involved. The trace of light

exists however much the sun may be covered by the clouds. But in the case of the human being, his self is like the moon, which becomes totally nil on the day of new moon (Amavasya). The human being's self-ignorance and worldly involvement becomes hundred percent. Here we expect the entertainment to be hundred percent proportionally, according to the rules of mathematics. But alas, the entertainment becomes zero. In the case of a realized soul, the moon appears and grows day by day. As the self-realization grows the self-ignorance and worldly involvement are proportionally reduced and therefore the entertainment is also correspondingly reduced. A fully realized soul is never entertained in this world. All his entertainment lies only in God. But when the fully liberated soul comes down in association with God, He gets ninety nine percent entertainment like God. But sir, don't claim that the moon is the sun due to this common point. The moon is the moon and the sun is the sun. The liberated soul is not the Lord.

Knowledge—Clearer and Sharper Than Ever

Ramanath (Mumbai) asked that why such wonderful knowledge was not revealed by previous human incarnations. Lakshman (Mumbai) asked that why My knowledge is becoming sharper and sharper day by day. Both these questions have the same answer. The first question was in a macro-scale and second question was in a micro-scale. As generations passed, human beings have become more and more sharp by the development of scientific logical analysis. Therefore, a better knowledge is revealed at present. Similarly, as My devotees become sharper and sharper, My knowledge is also becoming sharper and sharper. The same God existed in the previous human incarnations also, and possessed the complete knowledge. In this human body the same God exists everyday and God is not sharpened day by day! The Veda says that the body is the chariot (car). The senses are horses (wheels). The mind is the controlling reins of horses (steering rod). The soul is the owner of chariot sitting in the chariot (car). If the driver is an ignorant person, the car will meet with an accident and owner will die. Similarly, if you are proceeding in the spiritual path using your own intelligence or a wrong preacher as your driver, you are bound to go to the hell and fall in the liquid fire in the wrong path. If the driver is a human incarnation like Krishna, you are sure to travel in the right path and reach the final goal successfully like Arjuna. In the darkness, your eyes cannot lead you in the right path and you will certainly deviate. But the human incarnation is like the torch light and will lead you on the right path.

I am giving this divine knowledge step by step with certain gaps in between. The reason is that if the total divine knowledge is revealed, a real devotee will burst with surprise on understanding the total concept at single instance. A farmer won one lakh [hundred thousand] in a lottery. He was informed that he won the one lakh rupee lottery. He was so shocked and surprised that he died immediately. Therefore, this wonderful knowledge revealed in a single instance will shock the real devotee. The devotee may become mad or may even leave the body. The Gita says that the devotee hears the knowledge from God with infinite wonder (*Ascharyavat...*). I am giving the gaps so that you are deviated by such intervals. The interval will immerse you in Maya and thus dilute your seriousness and wonder. The Lord not only knows the divine spiritual knowledge but also knows the method of injecting the knowledge based on the withstanding capacity of the receiver.

DEFENDING DEVOTEES

Why Don't Saints and Scholars Appreciate Swami?

[April 18, 2006 Discourse given by Swami in response to question asked by Nikhil, Devi and Gayathry] Jesus preached wonderful knowledge. The ordinary fishermen were convinced and followed Him as the Lord. The priests of the church were great saints, who were unmarried and left everything for the sake of God. Those priests were certainly higher than ordinary people. The ordinary people followed Jesus because they were convinced in their minds, intelligence and consciousness. They clarified their doubts with Jesus directly and were convinced. This is called as Atma Pramanam [confirming or verifying with one's Atma]. These ordinary people did not care whether the priests approved of Jesus. In fact, the priests opposed Jesus and crucified Him. In spite of that the ordinary people followed Jesus since they were convinced. A priest has left everything for the sake of God. No doubt, they are greater people since they have a greater urge. But the greater urge itself cannot be the qualification of a person. A student may have a greater urge for the answer but he might not have understood the answer given by the teacher. Another student might have not so much urge but he might have understood the answer. Between these two students who is greater? Janaka was a king and did not leave his kingdom. Shuka was a saint [renunciator, sanyasi] and left everything with an extreme urge for God. Yet Janaka was appointed as examiner of Shuka by Sage Vyasa. Who is greater between these two? Although Janaka was a householder and did not leave anything, he is like the student with the answer. Shuka was a saint, who had left everything and got the answer only from Janaka.

The quest is appreciable but cannot be the qualification. The capacity to understand the answer lies with the internal mental development (Samskara). The external orange robe, the quest for God, leaving everything and roaming everywhere, attaining a post of a Pithadhipati, studying scriptures by tradition etc., are certainly appreciable but are not the qualifications of greatness. A student may be in the proper school uniform. He may have a lot of urge to get the knowledge. He might have left his house and roamed from school to school. He might have become a teacher

of a school. He might have studied the course with discipline. He might have memorized and got through the examination and he might have thus got the degree and became a teacher. But still his doubts in the subject were not answered. Einstein and Ramanujam did not pass in school and could not get a degree. But they had perfectly understood the subject. Therefore, attainment lies in their internal samskaras and attaining the real preacher. Both the samskaras and Guru (preacher) are important for attainment and not the other points. Both the pearl shell and the rain drop are essential for the formation of a pearl [the common belief is that when a raindrop falls into the oyster shell, it becomes a pearl]. Except these two, all the other factors are ephemeral.

You should judge anything by yourself and in association with others through discussions and debates. In coming to the conclusion you can take the help of the discussions with others. But you should use your own intelligence and consciousness in final conclusion. In this way the participation of others is helpful. But to see whether or not somebody else has lifted his hand to vote is foolishness. You can discuss with him about the point. But you should lift your hand based on your final conclusion. Even a clever person may go wrong in that particular point. Your vote should not depend on his vote.

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

Someone may be convinced but only appreciates in his mind because of higher egoism. Someone may express his appreciation only to a few people. Someone may express his appreciation to several people. Someone may desire to appreciate before the entire world, and may become a follower to propagate the knowledge. All this depends upon the degree of samskaras and the degree of egoism, whether he is a saint or a householder.

A saint-Pithadhipati may only appreciate in his mind due to higher egoism. The external samnyasa [renunciation] cannot be the indication of the internal Samskara. Just because a student left his house and stays in a hostel for attaining the knowledge, you cannot say that he has become a scholar. A day-scholar coming from his house to the college everyday without leaving his house, may become a real scholar. Some householder might have appreciated in his mind and also expressed it to his circle and also given it in writing as a certificate. That is a lesser degree of egoism. Someone like Nikhil might have come forward to propagate his appreciation to the entire world, which shows the least degree of egoism.

Now in all these three cases, Swami is the common preacher. The rain-drop is the same. When it fell in the sea it has become salt water, in the river it has become drinking water and in the pearl-shell it has become a pearl. The saint was the sea, the scholar who gave the certificate is the river and Nikhil is the pearl shell. Before becoming the pearl, the pearl shell did not enquire about the fate of the rain drop in the sea and in the river. Since the rain drop did not become a pearl when it fell in the sea and river, was the pearl formation affected [discouraged] by this?

The pearl shell can refer to the other pearl shells who are the other present devotees working for the similar propagation. Ajay, Phani, Gayathry, Lakshman, Ramanath, CBK Murthy, Surya, Prasad, Sarma etc. are the pearl shells. All these pearl shells are householders because they are similar. They are not saints or Sanskrit scholars because they are not oceans or rivers, who are dissimilar. Which is greater; the pearl shell, the ocean or the river? The ocean is very large like a saint. A Sanskrit scholar is smaller like a river. The pearl shell is very small. The size is the quest, orange robe etc. The quality is the internal samskara.

The orange robe cannot indicate the internal ripening. It is only an illusion of dress. Similarly the Sanskrit language cannot indicate that he is an angel just because Sanskrit is the mother tongue of angels. Shankara also criticized the external dress and the linguistic grammar of a scholar. Logic (Tarka Shastra) only means the analysis of the creation in Sanskrit. The same subject is called science in English. Thus, the scientist is a scholar of Tarka Shastra. In fact, analysis is improving day-by-day. Science has

analyzed the creation with both theory and corresponding experiments. Tarka Shastra is only theoretical mathematics. Science is more valid than Tarka Shastra.

The present facts of Swami while Swami is alive, will be exaggerated in the future after Swami. The reason is that the repulsion towards the human incarnation decreases to a great extent in the physical absence of the human incarnation. I may only have a few devotees now, but after some generations, poets will write that I was leading large crowds. The today of Swami should be compared with the yesterday of Jesus or the day-before-yesterday of Krishna to have a true similarity. You can not compare the today of Swami with the today of Jesus because today, the facts of Jesus are already exaggerated due to increased appreciation since He is absent today. You were not present yesterday, to find the real state of Jesus. Moreover, the majority is always discarded in the spiritual field. Krishna has told in the Gita that only one rare person knows Him. Jesus said that the large crowd always goes to hell. The Gita says that a devotee should dislike the majority (*Aratir janasamsadi*) because the majority is gravel stones and the minority is a few rare diamonds. The majority is school children and research scholars are in minority.

The reason for this is that jealousy and egoism are the two layers covering the two eyes of the majority. The human incarnation is the best eye-surgeon and His preaching is the successful eye-operation. Today many saints leave their houses not in the quest of God but due to various other reasons as criticized by Shankara. Several situations force them to come to this line. Today a saint may appreciate your knowledge, only if he is alone with you. If a third person is present he keeps the appreciation only in his mind, because he fears that his importance in the eyes of a third person may be reduced. This is the standard of many saints of today.

I consider Nikhil or Phani to be better than a saint because their hearts are so pure, they become frank in expressing the appreciation of Swami to everybody. Again I say that the internal ripening is important and not the external factors like red robes, caste, sex, religion, nationality, age etc. According to Madhva, each soul is typical like a finger print. This is because of the various combinations of the various quantities of qualities and no combination is repeated. Therefore, nobody can behave like Mandana Mishra. Since God is one and the same in all the human incarnations, there may be a possibility of similar behavior. For example, let us compare Nikhil with Mandana Mishra. Both are scholars in science irrespective of the language. Both had long debates with the human incarnation. Both were convinced and became followers of the Lord. Both

are householders. Both are in the same external dress of a householder suiting their times. Both were ready to leave their family to participate in the mission of Lord. Devi also resembles Ubhaya Bharathi in having so much value for spiritual knowledge. But there is one difference. Mandana Mishra, after becoming saint scolded Lord Jagnatha in Puri, when the doors were closed upon his arrival (*Eisvarya madamattosi...*). But Nikhil will never do this. If the human rebirth for a soul is not there (according to Christianity and Islam) Mandana Mishra will never appear again in this world to show the exact same behavior.

Even if the saint and the Sanskrit scholar expressed their appreciation for Me, the samskaras of other people should also be the same to carry on the propagation [Propagation of Swami's mission would require that other people too accept His teaching. This is dependent on their samskaras.] Another point can be raised that those people might not have been in My contact and might not have discussed with Me to have a similar appreciation. Thus, there are several parameters and the last parameter is that the standards are falling from generation to generation. You cannot compare the standard of this generation with the standard of even the just previous generation. Apart from all this, the program of the Lord is different every time according to His will and pleasure.

Why Does God Suffer For His Devotees' Sins?

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

Does The Lord Not Possess Knowledge At All Times?

Gayathry asked why Krishna, the Lord, could not repeat the Gita when Arjuna asked Him to repeat it again. She said that a chemistry lecturer can teach chemistry at any time. This point can be correct provided God is in the inert human body as the lecturer (Jeevatma) is present in his inert human body. In the case of Krishna, God is present in the human body, which is a composite of the three bodies (causal, subtle and gross). The subtle and causal bodies together are called as Jeevatma and the gross body is the inert house. In the case of the chemistry lecturer, he is just a composite of these three bodies i.e., Jeevatma present in the inert gross body. The knowledge of chemistry is in the Jeevatma of the chemistry lecturer. In the case of Krishna, God spoke the Bagavad Gita and Krishna spoke the Anu Gita [the repeated Gita, which is considered to be inferior to the Bhagavad Gita].

All the knowledge taught by Sandeepani [Krishna's teacher] was present in the Krishna, who told the Anu Gita. But the Bhagavad Gita came directly from God and God never requires any knowledge from any teacher. Thus, a double personality exists and therefore it is said "God in flesh". God speaks as a speaker and He does not require any aid. But if God speaks directly [without the medium of a human body], people will get tension due to excitement by seeing His super power. Then knowledge will not be grasped. To keep them in the ground state [unexcited], God speaks through a human body and people are able to approach Him without tension, thinking that the human body is speaking. If God enters only the inert body, it is as good as entering an inert statue. Speaking through a statue will again raise tension. When God enters the human body He needs the Jeevatman also, which possesses all the qualities for His play. God need not use His special power for a work, when it can be done by the medium itself.

Arjuna had a little egoism remaining and therefore the concept of the exhibition of such a double personality was needed. Such analysis will pacify the egoism because it becomes obvious that God and Krishna are different. For higher level devotees like the Gopikas there is no difference between Krishna and God. For them God pervades all over the three bodies and is also seen and touched through the gross body. For them God alone speaks at all times. At the same time for others, it appears as if Krishna is speaking. For such high devotees, the Jeevatma is reduced to the state of inert energy with all the qualities stored as pulses. Now for them, only God speaks and God alone exhibits His qualities. For Duryodhana there is no God and only Krishna [the human being] exists. Duryodhana will accept

Krishna as God provided he [Duryodhana] is also treated as God! This is maximum state of egoism and jealousy. The atheists at the time of Shankara were in that state and there was no alternative for Shankara but to keep them in that state. Any deviation would be rejected by them. The present Advaita scholars are the heirs of such atheists who converted into Advaita. They have the climax of ambition and they speak of removing Kama, Lobha etc! [desire, greed, etc.]

Arjuna was in a higher state than the Duryodhana but was lower than the Gopikas. Therefore, Krishna showed the intermediate state, exhibiting both God and Jeevatma in close association (*Dvasuparna...—Veda*). For the highest devotees, in the human incarnation, the Jeevatma becomes an inert part of the inert gross body because the awareness of the soul is converted into the inert energy as in deep sleep. There is no difference between the waking state and the state of deep sleep in the case of human incarnation from the point of the highest devotee. God does the work of the antakaranams and thus Jeevatma becomes inert as in deep sleep. Of course, the other part of functioning of the brain controlling the gross body takes place as usual because the preaching requires only the work of antahkaranams. In this sense the desires [manas], decisions [buddhi] and the memory [smriti] works, which are the part of jnana yoga, are done by God alone. This is the state in which the Bhagavad Gita came out. But simultaneously others will think that Krishna is doing all the activities as a Jeevatma, similar to any human being. The concept of the human incarnation is the most complicated system, changing according the level of the devotees.

When Arjuna surrendered to Krishna, he was in the highest state of devotion. Therefore, God alone existed and spoke directly. After the war, the state of Arjuna was slightly reduced and therefore, this split concept had to be exhibited. The Gita says “*Ye yathamam ...*”, which means that the concept shifts according to the level of the devotee so that the repulsion is minimized in order to ensure good receiving by the devotee. God may pervade only the soul of the human incarnation and in such case, we can say that Atman is Brahman in the case of the human incarnation only. Ofcourse, the soul of every human being can be also called as Brahman because the soul is the greatest item of the creation, due to its specialty of knowledge. Thus, the soul with or without God can be called as Brahman. In the first sense, it is God and in the second sense it is best item of creation.

Both these senses were exploited by Shankara exploited both these senses for the sake of converting atheists. His soul is Brahman because it is

God. Every soul is Brahman because it is the best item in creation. Therefore, He called all the souls including His own soul as Brahman. The common meaning of Brahman is God. So the atheists thought that every soul is God (Brahman). Shankara did not clarify this point because on clarification the converted atheists would go back. Such a trick is not wrong because it is for the welfare of the human beings. Without knowing this point the followers of Ramanuja criticize Shankara as an atheist. They say that Shankara said that there is no Brahman beyond the soul. When God pervades the non-vibrated soul, [soul that is free from vibrations or qualities; soul beyond the subtle body] it is Brahman and therefore, the qualities (vibrations) have to be filtered. If the qualities are not filtered, the soul is the vibrated awareness and is called as Jeeva. Atman is included in Jeeva and can be called as Jeevatman. When God pervades such Jeevatman, this Jeevatman is called as Ishwara. God can also pervade the gross body if required. In such case a God can be seen and touched. This is the case of a human incarnation in which God pervades these three bodies on a micro-scale.

God and Awareness

God also pervades the infinite ocean of awareness (infinite soul), which is separate from the creation and is called as Brahman. Such ocean is Samashti Chit, which is not the total sum of the souls present in the creation. The aggregate of souls is discontinuous but this infinite soul is continuous. The soul (awareness) is not present in hair, teeth and nails of the body and cannot be pervading even all over the body. The soul in the human incarnation can be compared with this infinite soul. God is common in both. The awareness is a drop in the human incarnation (Vyashti Chit). The difference is only in the quantity of chit. This quantitative difference is also not real because the chit in both cases is actually beyond space since God who is beyond space is present in both. The medium (Upadhi) or chit attains the properties of God in both cases. Similarly, the vibrated ocean of chit pervaded by God can be also called as Ishwara and can be compared with the Ishwara of human incarnation as above.

For clarification, consider the following terms:

- 1) **Samashti Brahman** [infinite ocean of awareness charged with Parabrahman],
- 2) **Vyashti Brahman** [individual awareness charged with Parabrahman; individual awareness of human incarnation]
- 3) **Samashti Ishwara** [vibrated ocean of awareness charged with Parabrahman; Samashti Brahman in the mode of spectator of creation]

4) **Vyashti Ishwara** [vibrated individual awareness charged with Parabrahman; vibrated individual awareness of human incarnation]

Really there is no difference in these four items. The first one is God pervading the infinite ocean of chit without any vibration before creation of the world. The third item (Samashti Ishwara) starts when the desire of the creation started. When the creation is done the third item becomes Brahma, when creation is ruled, the third item becomes Vishnu and when the creation is dissolved, the third item becomes Shiva. In these three states the third item is a spectator of the creation for entertainment. The third item is separate from creation because the third item is the subject and creation is the object. The first item without God, is Mula Maya [infinite ocean of awareness not charged by Parabrahman]. The third item without God is Maya [vibrated infinite ocean of awareness not charged by Parabrahman].

The God in this context is Parabrahman, who is beyond creation. The infinite ocean of chit [awareness] is the first creation of the God. Parabrahman is the Nirguna Brahman [attributeless Brahman] and Chit is a Guna or quality. Parabrahman beyond chit is the chief source or the chief substratum of it. Parabrahman is completely unimaginable for anybody at any time and logic along with intelligence, mind and words cannot touch Him. Parabrahman is the real greatest item and can also be called as Brahman. Brahman simply means the greatest. The first creation, Chit, is the energy, which is the material cause of the universe like mud is to a pot. This Chit is the greatest among the created items and can also be called as Brahman. Now to distinguish this Brahman (Chit) from God, God is called Parabrahman. The word Parabrahman means God beyond Brahman (Chit).

Now the desire for creation enters the Chit [which is initially still] and the Chit is vibrated. The first vibration or apparent modification of chit is the desire. What is the source of the desire (Guna)? Parabrahman or God is the source of Chit as well as the desire because God is the source of any imaginable item. Both Chit and desire are imaginable. The association of Chit and desire is also due to God. Chit is the material (dravya) and desire is the quality (Guna). Both the material and its quality are like water and its wave. When God does not enter this ocean of Chit, we say that God is beyond creation in complete sense. When God enters this ocean of Chit (Mula Maya), such Chit is called as Brahman. When the Chit is vibrated by desire, such Chit is called as Maya. God exists in such vibrated ocean of Chit (Maya) and such vibrated ocean of Chit with God, is called as Ishwara.

Never depend on the word Brahman. This word Brahman can be used to indicate any item and it is like a garland that can be put on every person to praise him as the greatest. This is the meaning of the Vedic statement

“Everything is Brahman” (*Sarvam Khalu Idam Brahman*). Whenever you use this word Brahman, you must completely specify the item with full description. This is also the meaning of all the four great Vedic sentences (Maha Vakayas). Even a book like the Veda is called as Brahman. This freedom was used by Shankara for uplifting the atheists in that time. A poet, for getting some benefit, can call even a demon as Brahman. If I am looking for a person you should not say that he is the person who is wearing the garland. Everybody is wearing a garland. Brahman is a multi-dimensional word showing different meaning in different angles like a diamond showing different colors from different angles. The first Brahma Sutra says “*Athato Brahma Jijnasa*”, which means that first, the word Brahman should be clarified before starting the spiritual knowledge (Vedanta). The Gita also says that one should clarify the word Brahman with logic and decide the meaning in any context (*Brahma sutrapadaih...*). The search of the meaning of the word Brahman is like the worship of Ganapathi [a deity who is worshipped before beginning any new work] before beginning any work.

A very little part of infinite ocean of Chit is modified into creation. The modification is very negligible and can be assumed to be almost nil. Such modification is apparent and is called as mithya by Shankara. It is neither real (because negligible) nor unreal (strictly speaking it exists). This is called as Vivarta [apparent modification]. The followers of Shankara misunderstood this as unreal. Shankara again came as Ramanuja and corrected them by saying that the modification is real (Parinama). The modification is thus mithya and therefore the result of modification (universe) is also mithya. But, friends, please remember always that this modification or the universe is mithya only from the point of God and not from your point. Therefore, no human being has right to say that the world is mithya. In fact, you are mithya before the world, because you are just a tiny particle of this world. You should not call your mother by the same word used by your father. Even in the view of God, the world exists (even though it may be negligible) because if the world is completely unreal, the entertainment is also unreal. The main aim of the creation is the entertainment of God (*Ekaki...—Veda*). When the world exists even in the view of Parabrahman, how dare you say that the world is unreal! This is the first clarification given by Shankara in the form of Ramanuja in the first revision class.

Ignorance and Maya

The world is just an imagination for God and the entertainment is not complete because the self-ignorance (self means God here) is very little. The soul as a Jeeva (vibrated droplet of chit) has full ignorance. But full ignorance will not give any entertainment either. Therefore, God enters the world as a Jeeva with only 99% ignorance. Here the entertainment is also 99% and this is its maximum limit. If any one crosses this limit of ignorance and enters into 100% ignorance, the entertainment becomes zero [because there is total involvement with the world and its pleasures and pains]. This is the difference between the human incarnation of God and the human being. The human incarnation gets maximum entertainment but in His case the ignorance is not hundred percent.

The universe itself is a drop of the original ocean of Chit. Assuming this drop as an infinite ocean, the soul is a drop in this universe and should be called as a droplet. This vibrated drop of Chit (universe) can be called as Maya. Then you can call the original vibrated ocean of Chit as Maha Maya, just for a quantitative distinction. Thus the universe (Prakriti) can be called as Maya (*Mayamtu Prakritim*—Gita). Again this word Maya is universal. Maya means wonderful. Any wonderful item can be called as Maya. The word Maya should not be used in a negative sense as ignorance [lack of knowledge]. Ignorance is Avidya, which is a completely negative item. Maya is a power of energy, which is a positive item. Again if the ignorance is wonderful, you can also use the word Maya for ignorance. Therefore, in spiritual knowledge fixing the usage of a word is very very important. If we use the word in its root sense (Yoga), any item can be called by that word when that sense is applicable. In such case the meaning of the word that you have fixed in that context (Rudha) can be understood only within the limits of that context. That fixed meaning of the word should not extend to every context. This is the very essence of Sanskrit grammar (Vyakarana Shastra). This is the main line of Maha Bhashyam written by Patanjali on this grammar.

Similarly the word Atman means ‘that which pervades’. This word can be used for anything starting from God to the soul because God can pervade any item of creation and the soul pervades all over the body through the pervading nervous system. Thus, the word Atman stands for God in the Vedic statement “*Atmana Akasah*”. The same word Atman stands for the soul in Vedic statement “*Atma Guhayam....*” In the first statement, space is created by Atman (God) and in the second statement, Atman (soul) is embedded in the intelligence of a human being. According

to the context, you have to take the meaning of the word. Therefore, the word Atman is Yoga Rudha, which reminds us both of the application of the root sense as well as a fixed meaning of the word within the prescribed limits of that context.

God and Medium

Both Chit and desire are created by God and their association was also due to God alone. Thus, no association between the two is on its own. The sun shines. The sun is the material and shining is the quality. Any material is associated with a quality only by the order of God. If God wishes otherwise, a material will lose its inherent property. If God wishes, fire will become cold and water will become hot. God in the form of Yaksha proved this to the angels. It is clearly told in the Veda. When the Chit was created by God, it was originally in its causal form (inert energy). In the deep sleep the awareness goes into its causal form which is the inert energy. The awareness (desire) is a modification of this causal form. This awareness helps the causal form to be the spectator of this universe. God watches the creation by Himself. But to make us know that He is watching it, His surrounding awareness–energy (which is the causal inert energy that developed the property of awareness) watches the creation so that we can know through that awareness-energy that God is watching. God is capable of doing anything and in fact He is the source and the root cause of everything in the universe. In order to let us know of what He does, His surrounding Upadhi (medium) does the same work by His wish so that we can identify what He does. When God speaks, the external human body called as Krishna [in whom God is present] also speaks so that we shall know that God speaks. This indirect method is adopted so that we lose unnecessary tension. In such a case we say that God speaks through Krishna.

God does everything to fulfill the desire of the devotee. Thus, the most fortunate devotee sees, speaks, touches and lives along with God. For such devotees, God pervades all over the three bodies of His incarnation. For the Gopikas even the external physical body of Krishna was God. Thus, God gives the direct experience to the most blessed devotee. The Veda says that one fortunate devotee sees God (*Kaschit Dhirah...*). If the devotee is in such a state, God can preach the same Bhagavad Gita any number of times. But Arjuna was not in this highest state. Only the Gopikas and Hanuman were in the highest state and they embraced God and experienced Him directly even through the touch (Sparshanam) of His physical body. This is the climax state of devotion, which is almost unimaginable. In this state

jealousy and egoism do not appear even as traces. The Ahankara comes to a zero state. The devotee becomes a slave (Dasa) like Hanuman and mad like Gopikas. In the absence of Krishna, one mad Gopika stated that she was Krishna. This state is called as Bhaavaadvaita, which is very much appreciable. This state comes in the madness of devotion and beyond this state only death occurs. Radha died like this (*Unmado maranam tatah*).

But the Advaita, which we see today, is a completely different demonic form and is due to egoism and jealousy. There is no a trace of devotion here. They claim this Advaita as their inherited property (Prapta prapti). They call this as Kanthachamikara Nyaya. It means that they are already Brahman. They feel that it is attainment of already attained gold chain. They say that a lady got an illusion that she had lost her gold chain. But by the instruction of somebody she found the gold chain on her own neck. She had only forgotten that the gold chain was already on her neck. Such fellows [followers of misinterpreted Advaita] never accept the human incarnation. They say that this is the exploitation of other human beings by one clever human being. Then according to them, Hanuman was exploited by Lord Rama! They are wiser than Hanuman! They are better scholars than Hanuman! Such Advaita is the most powerful ghost and the worst demon. Even the ghosts and demons worship Lord Shiva. Hanuman, the incarnation of Lord Shiva does not actually kill these ghosts and demons. But if you constantly remember Hanuman this Advaita, the most dangerous ghostly demon, is destroyed. These Advaita followers do not accept the existence of a separate Brahman, which may be treated at least as formless. There is some meaning in jealousy towards the human form of God, which is just before the eyes. But what a climax of jealousy and egoism is this! They do not even accept the existence of the invisible [totally unimaginable] Brahman!

Arjuna believed the human incarnation but a little jealousy and egoism existed within him. Krishna knew the mind of Arjuna even though Arjuna praised Him as the Lord every time. Krishna always presented the concept of the double personality of the human incarnation to Arjuna to satisfy that little jealousy. If the house owner says that the prime minister is present in his house, certainly some jealousy will be created. But if he says that he is the prime minister himself, the jealousy will go to the climax. You will understand all this if you constantly watch your thoughts and you will realize the truth in My words. Hanuman killed this ghost of jealousy and the demon of egoism completely. We do not accept even the real greatness present in a fellow human being. But see the case of Hanuman. He was several times greater than Rama. But still He became a slave to

Rama. Hanuman had all the super powers and Rama had no super power. Can you become a slave to a fellow human being if you are much greater than him? You can not think of this even in your dreams! Then think how much sadhana [spiritual effort] you have to do to reach the state of Hanuman and recognize the human incarnation, which often appears in a lower state! Hanuman served Rama in His personal work and not in uplifting the world. If you are in the position of Hanuman, you will immediately criticize Rama. This is a test for you; whether you give higher place to the Lord or to society. Imagine how difficult it is to recognize Krishna, who often exhibited even Rajas and Tamas (bad qualities). This state is very dangerous in recognizing God in the human form and some times devotees may even run away. Therefore, Krishna neutralized such severe test by exhibiting some miracles. Since Rama always exhibited Sattvam, there was no necessity of exhibiting any miracle.

Entry Into the Medium

The original infinite ocean of Chit without God is Mula Maya. The same ocean with God (Parabrahman) is called as Brahman and this is also called as Karana Brahman, which means Brahman, which is in the causal state through the Upadhi or medium (Chit). This Chit is the cause of the creation. This state is also called as Hiranyagarbha [literally, womb with gold] which means ocean of Chit impregnated with God. The word Hiranya (gold) indicates God because gold is the greatest metal. This is a figure of speech. When the vibration of desire is created in this ocean of Chit, the desire is the effect (Karyam). Such ocean of Chit with God, in vibrated condition, is called as Karya Brahman (Ishwara). The Parabrahman is beyond cause and effect. God is always the indirect cause of everything. He is like the present politician, who is not involved in any case [scandal] directly but has other people do it for him. Therefore, the Gita says that God does everything but God does not do anything (*Kartaramapi Sarvasya...*). This God in order to get maximum entertainment, enters the creation, which is a modification of a drop of the ocean of Chit. If God enters into the entire world, there would be no difference between the spectator and the object. In such a case, the entertainment is totally lost because the process of seeing anything which is other than Himself cannot happen. Therefore, God enters into a droplet of chit and becomes the human incarnation.

If God in the human form is an Avadhuta, the Jeeva does not exist because in an Avadhuta the awareness is converted into inert energy as in deep sleep. [God can enter the soul of a person who has completely lost

connection with his body and mind. The Avadhuta appears totally mad, but is actually totally absorbed in God]. In such a state God does not perform any work of awareness. In such a state, even the soul has become a lump of inert energy and does not perform any activity of awareness. You could say that God is living in a totally inert house. All the three bodies are made of just inert energy or inert matter. It will be like God staying in an inert statue. In such state there is no entertainment for God because God has no work of awareness in that state. But God may express such a state to devotees in order to show how to attain a firm static state. This extreme state of Avadhuta is to show that God is beyond awareness.

Alternatively the human incarnation may be in the state of a Yogi. In this state the Jeeva disappears and Atman alone remains. This is the perfect state of meditation. Awareness exists without the activity of any antahkaranam. This is the state of self-realization or self-attainment. The awareness exists without any vibration. The state of an Avadhuta is called as Nirvikalpa Samadhi in which the waveless water is converted into solid ice. This means that the awareness is converted into perfectly inert energy. In the state of Avadhuta there is no possibility of further vibration. In the second state of Yogi, the water is at a standstill, without waves, and is called Savikalpa Samadhi. But there is a possibility of vibration if a stone falls in it. The state of Avadhuta is permanently free of tensions. The state of a Yogi avoids tensions temporarily. The state of Avadhuta is just the state of deep sleep. The state of a Yogi is the state of meditation. If you can maintain the pure awareness without the activities of antakaranams, there will be no vibrations of the soul. In the state of Yogi you have to be very careful in avoiding a stone falling in the water and disturbing it [external situations can disturb your peace]. But in the state of an Avadhuta, no stone can vibrate your soul. In the case of a Yogi external prevention is necessary and in the state of Advaita, internal protection is already done. This is called as Manolaya Yoga or Chittavritti Nirodha of Patanjali Yoga.

The word Manas stands for all the antahkaranams and it means the dissolution of the activities of awareness. The use of all this is to have perfect mental health and thereby physical health also, because physical health is linked to mental health. Such a peaceful state is essential for jnana yoga, which is the identification of the human form of the Lord and also for karma yoga, which is the service to be done to please the God in that human form. Yoga is a very general word. Yoga means attainment. Therefore, attainment of good physical and mental health is yoga, which is the foundation of the spiritual path. A person without health cannot understand God and also cannot serve God. Health is the essential wealth

for sadhana [spiritual effort]. [There are seven steps in the yoga given by Patanjali. They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi]. The yogic physical exercises (Asana), breathing exercises (Pranayama), and control of the senses (Yama and Niyama) lead to the attainment of good physical health. Pratyahara is the detachment from worldly bonds through stopping the vibrations of the soul. This is the state of qualification for the spiritual journey and is the Atma Yoga explained by Shankara, which is the foundation of the spiritual effort. Certainly this is Prapta prapti [achievement of that which is already achieved] because the soul is already in you. Shankara explained this because this is the first step for an atheist or theist to start the spiritual journey. Hanuman is the best example for the excellent physical and mental health.

From this point the actual spiritual course starts, which is the worship of God. For this you have to select the form of God which is convenient to you. The attainment of the suitable form of the God is also called as Yoga, which is most important yoga. The human form of God is the most convenient and also most real since it is a direct worship of God. The direct worship reaches God and pleases Him directly. At the same time this is the most difficult line because we have to eradicate egoism and jealousy completely. The alternative way is indirect worship like imagining the form of past human incarnations like Rama, Krishna etc. But these are only imaginary forms. If your jealousy is high you may not even like an imaginary human form. Then you can imagine an energetic form of God like Datta, Brahma, Vishnu and Shiva. But remember that it is also a human form. Of course, only if your jealousy is limited to the human forms of this world, can the imaginations of human forms of God in the upper world (energetic forms) be helpful. But if your jealousy is still greater and you do not like any human form, you can simply imagine the awareness charged by God. You call this as formless, but actually it is imaginable and therefore it is not absolute God. When it is not God actually and when it is only an imaginable item [God entered into a medium], how does it matter whether the Upadhi [medium] is with form or without form? The Nirguna Brahman or Parabrahman is completely unimaginable.

There is one merit in all the lines. i.e., you are always considering media which have awareness. This means that there is no use of worshipping inert forms, which do not receive your worship. If you understand this point through imaginary forms, the mental worship is meaningful to some extent. If you understand this point, you have to finally go to the human form alone. If this point is not realized and practiced, your imaginary forms are

as good as inert objects. There is no difference between worshipping a photograph or an imaginary form of the king unless you worship the king directly. The word Chit plays the key role in the selection of the appropriate form of God for worship. The word Chit stands for the selection of human form with Chit. Any inert form is only a representative of God. If you take the word Chit to mean just awareness, you can worship all living beings. This is the lowest state of worship. If you take the word Chit to mean knowledge, you can worship all human beings in the higher stage. If you take the word Chit to mean spiritual knowledge you can select the scholar as a Guru and worship him. The Guru also being a devotee, God is very much pleased as His devotees are served in this excellent line of worship. This is the process of gradual filtration. If your fortune is ripened, you may catch the real human incarnation for worship. His preaching is always the perfect truth and is called as Prajnanam. In doing service you should not aspire for bliss because bliss is the final fruit of the fulfillment of any desire [all wordly actions that people do, good or bad, are only done in order to get happiness. If you serve God with an aspiration to be happy, you are no better than other people]. Some devotees say that they have no desire for any fruit except bliss. It is just like saying that one has no desire for money except for the lottery.

In any line of worship, dharana is the formation of a new bond with God. Dhyana is maintaining that bond and Samadhi is the eternal fixation of the bond in God. Hanuman and Gopikas followed the path of worship of human incarnation as per the Ramayanam and Bhagavatam. In the Mahabharatam, Arjuna also followed the same path but with little jealousy and egoism. He worshiped Lord Shiva also, who is an energetic form of God, which shows that he did not have full faith in Lord Krishna.

In any human being the droplet of chit is present as Atman. In a realized scholar, this Atman is present without vibrations and can be called as the soul or Atman in its real sense. In all the ordinary human beings the soul is in a vibrated condition and these vibrations are the activities of Antakaranams and as well as several qualities. Such a soul is called as Jeeva. The vibrated awareness (Jeeva) contains awareness (Atman) just like the water-waves contain water. Therefore it will be right to call this soul as Jeevatman. This Atman or Jeevatman is Vyashti Chit [individual awareness] or Pratyagatman. The original ocean of Chit is the basic inert energy. It is inert because it is under the perfect control of Parabrahman. Due to the created awareness (desire) it is Sattvam. Due to dynamism it is Rajas. Due to force it is Tamas. This original energy thus has the aspects of the three qualities (*Jnanabalakriyacha*—Veda). This original energy was

dynamic in the beginning (Rajas). Then it became aware due to desire (Sattvam), and finally it assumes immense force (Tamas). Thus, it has the creation, maintenance and dissolution aspects of Brahma, Vishnu and Shiva in the seed state itself. These are expressed as action (karma), awareness (Jnanam) and Balam (matter). As per the Gita or the Sankhya Karika of Kapila, the attainment of the inert state of awareness or the state of the original inert energy itself by filtering all the qualities [self-realization], is very much praised. (Kapila says that the Purusha is inactive and since Kapila stressed only on the foundation of the spiritual journey and did not speak about further spiritual journey, He too, like Shankara, was misunderstood to be an atheist).

Awareness, work and matter are only the modifications of this original energy. In the state of deep sleep, when the awareness is temporarily converted into inert energy, the human being becomes just a mixture of inert energy and inert matter. Since matter is treated only in terms of inert energy, this whole universe is just a continuous and homogenous ocean of inert energy and thus the human being is in the single phase of eternal energy and eternal matter. In this state, all the bonds disappear. The inert matter of the gross body has no problem. The inert energy i.e., operating various systems in the gross body also does not create any problem. This awareness, which is a special form of the inert energy, is what creates all the tensions and does not allow us to bind with God. When all the trials to control the activities of awareness fail, the process of meditation is to be followed. Such practice of meditation gives the result but the result can be disturbed at any time. For a permanent solution, understanding the state of deep sleep is important, in which the awareness is dissolved and is converted into inert energy. In meditation, the awareness stops all the activities (thoughts) except one activity, that it is aware of itself. This single activity (Ekavritti) is only about itself (Atmavritti). This is called as the attainment of its own form (Svarupa). But in deep sleep, even this single activity disappears and the awareness is completely converted into the basic form of even its original form (svasvarupa). The deep sleep can be treated as a training, in which many activities of awareness, which are thoughts or vaasanas, disappear. Next morning, only the important vaasanas remain.

Now if you go into the state of an Avadhuta, even all the important vaasanas like the bonds with family and body disappear. This is something like death, while alive. By the disappearance of awareness, actual death does not come, because all the vital systems are working. Thus, life is only an activity of the inert energy. Life is not awareness (Manomaya Kosa).

Life is only a combination of Annamaya Kosa and Pranamaya Kosa. Plants have life but no awareness (awareness is almost nil). In real death the life energy also disappears. All this process is only to cut the strong vaasanas, which obstruct the bond with God. In real death, all the strong vaasanas are really cut. The sadhana [spiritual effort] is to cut these bonds without real death. After attaining the state of an Avadhuta, which is the permanent attainment of the basic inert form of the self and which is praised as the attainment of Brahman (Brahmi Sthiti), the bond with God is formed. This is the re-birth because now the awareness is born again. The single phase of inert energy in the form of the cosmos is called as Brahman from which the universe appears, by which the universe is maintained and into which the universe gets dissolved. This is the entire essence of science or the final conclusion of the analysis of creation. Space, matter, various forms of energy like heat, light, work etc., and awareness are just the manifestations of energy alone, which is charged by the hidden God. If you add just this one single point to science, all the subject will become philosophy. That single point is that God exists as the source of this energy. In the morning the sun is not seen but sunlight appears. We should not mistake that the sunlight exists independently without the source. Science should realize this point and should not think that the electromagnetic radiations exist independently without a source. God is the hidden source (*Brahma Puccham Pratishtha—Veda*).

In this rebirth attained by sadhana, all the vaasanas (activities of awareness) are related only to God. This is called as re-birth and such a reborn person (Dvija) is the real Brahmana [commonly understood to be any person born in the priest caste]. The word Brahmana has no significance of caste. Such a reborn person can be a Brahmana or Kshatriya [warrior caste] or Vaishya [business caste]. When all the vaasanas are related to God, the Brahma Jnana becomes real and he becomes a Brahmana. A Kshatriya is known for his dynamism and force. When all the external activities are also surrendered to God, he becomes a Kshatriya by karma samnyasa. When all the wealth fruit of his works is also surrendered to God, it is called as karma phala tyaga and he becomes Vaishya.

If a person is not reborn in this way and is immersed in the vaasanas of the world and goes to hell finally for a permanent misery, he is called as a Shudra (Shudra means the misery-affected). Thus these four castes are based on the vaasanas (Gunas) and karma (karma samnyasa and karma phala tyaga are one and the same because the work is converted into its fruit). Therefore the Gita says “*Guna karma vibhagasah*”. Swami Dayananda, [founder of Arya Samaj] who is also a human incarnation of

God, has brought out the significance of this shloka in its real sense and saved Hinduism. But traditional people full of jealousy and egoism killed Him by poisoning Him just as the priests of Jerusalem killed Jesus. Shankara was also killed by the black magic of an ignorant traditional scholar. Krishna was cursed to death by Gandhari, since Krishna established Dharma [righteousness]. Thus, human incarnations are always affected by jealousy and egoism, which is a tradition by itself.

TEACHING FOR THE VARANASI SAINT

[April 23, 2006 The following is the discourse given by Swami in reply to the criticism of a saint (monk), from Varanasi. The saint is a well known scholar, well versed in the Advaita school of Vedanta, other darshanas and six Vedangas. He was told about Shri Datta Swami and His teachings by Swami's devotees. He severely criticized Swami on several points and was concerned that the devotees of Swami are not on the right path. Swami gave the following brilliant discourse in which He has refuted all the criticisms of the saint and has given a teaching for the upliftment of the saint.]

Shankara's Commentary

There are two items. One is the memorization of knowledge called as vyutpatti. The second is Pratibha, which means the assimilation of the real interpretation by sharp analysis. A debate will be meaningful if the opponent has Pratibha. There is no meaning in arguing with a person who only has Vyutpatti. He will repeat the same text again and again for any of your arguments. He may have memorized the commentary of Shankara very well. But insight is needed for any development. Vyutpatti only leads to rigid recitation of same text again and again. A school boy is the best example. In fact Shankara was an excellent professor. Unfortunately He was posted in a small school as an Acharaya. Naturally, He will think of uplifting the school students only by preaching the school syllabus. If He is a mere scholar, he will expose the depth of his knowledge and the children will weep and run away. Shankara came on earth when India was full of Buddhists and Purva Mimamsakas, who were atheists. Bringing them to the spiritual path was His great task. An atheist is always in the climax of jealousy and egoism. He abuses God for His greatness and abuses the exploitations of society in the name of God. He never takes the positive aspect of the concept of God. His view is only social and political but not spiritual. Such an atheist was brought to the spiritual path by Shankara and the degree awarded to him is an Advaita scholar. Well, if you are in that state, we have no objection to your entire course of Advaita.

We have got the commentary of Shankara only in condensed form due to absence of recording and printing technology. We have not heard

Shankara directly. We are only hearing His commentary with others' interpretations. Moreover, there is always the fear of additions and deletions of the original text. Therefore, we have to analyze it with logic and commonsense. The Veda does not have such pollutions, since it was preserved by recitation. Still even the Veda should be discussed to draw out the correct conclusion as said by Shankara (*Shrutimatah Tarkonu Sandhiyatam*). If you simply quote the commentary of Shankara, it is not sufficient. You must also analyze the situation at the time of Shankara. You have to understand His concepts with reference to His situation. If you are in a similar situation, of course, you can apply His theory directly to your case.

Tradition Is Not Beyond Criticism

If you say that tradition should not be criticized, then why did the human incarnations like Jesus, Shankara, Swami Dayananda [Arya Samaj] etc. criticize tradition? Why did Prahlada reject the tradition of his family? It is said that one drinks even the salt water from the well saying that his father dug that well (*Tatasya kupoyamiti...*). It is also said "A scholar neither accepts the entire past nor rejects the entire present. He examines both and arrives at the truth by analysis. A fool blindly follows either past or present" (*Puranamityeva...*). If tradition were to be blindly followed, then there would not have been any necessity of the appearance of human incarnations for preaching again and again. The original text is always misinterpreted by the followers to suit their limitations and therefore there is a necessity of human incarnations to come again and again to remove the wrong interpretations and establish the correct interpretation. The correct interpretation causes inconvenience to some selfish and egoistic people, who go to the extent of rejecting the human incarnation. Krishna had several enemies and only a very few devotees in His lifetime. Shankara had several opponents. Buddha faced a similar situation. Kapila was criticized as an atheist. Jesus and Dayananda were even killed directly.

When the human incarnation passes away, His original preaching will again be misinterpreted or even polluted by selfish people. Then, they praise the past human incarnation because they use Him to support their interpretations and activities. Why did Prahalada not follow his tradition? Sometimes pseudo human incarnations misinterpret the truth and for this reason, Mohammad and Dayananda rejected even the concept of human incarnation. But again the context of their situation at that time should be understood and it should not be extended to every time. When the children are suffering with cold, the mother does not allow the children to eat ice

cream in that situation. The mother will give ice cream again when the children get rid of the cold.

Declaration of Being the Human Incarnation

[The saint raised severe objection to Swami's declaring Himself as a human incarnation of God.] From My side, I never declared that I am the human incarnation. I gave the spiritual knowledge. The devotees started saying that this knowledge is very special and has never been heard or written in any book. They started calling Me as Datta. Some of the devotees were pressing Me to show the miracles which were spontaneously expressed. Therefore, I stated that Datta possessed Me and gave this knowledge and also showed miracles. What is wrong in My statement? In fact, this is the concept of any human incarnation. The Gita says that God possesses a human body for His divine mission. I did not believe or declare simply based on the words of devotees unless I had My own proof since I am basically a scientist. Science never denies practical proof and it gives a logical explanation of any truth. Such logical explanation coincides with scriptures and therefore the truth is constitutionally valid. When the devotees raised some points believing Me as human incarnation, I answered those points assuming that I am a human incarnation, because such points relate to any human incarnation in general. The answers are valid whether I am the human incarnation or not. Devotees have repeatedly stated that My knowledge is special and wonderful. This statement of devotees is the basis on which I developed the subsequent analysis. The special and wonderful knowledge can be given only by God as per the Veda and the Gita. This means that God entered Me and is speaking. When God enters a human body, it is called a human incarnation as stated by the Gita and Bible (*Manusheem Tanum...*, God in flesh). This does not mean that God has become the human body. God is in the human body. The concept of a human incarnation is only this much. Such God given through a human body to the devotees is called as Datta. This concept of double personality pacifies the jealousy of even higher devotees. They accept this and their jealousy is pacified. Even such higher devotees cannot tolerate if I say that I am God. Even though Krishna told Arjuna that He is God, He also told in the Gita that the God entered human body (*Manusheem Tanumaasritam*) and also clearly stated that God has not become the human body (*Avyaktam Vyakti...*). This means that the God present in the body of Krishna spoke "I am God" and this statement is not uttered by Krishna. Arjuna was a very high devotee but not highest devotee. The Gopikas were the highest devotees, who believed that Krishna was God Himself, who had come

down directly to the earth. Krishna made their belief become true because for them God pervaded all over the three bodies including the external gross body. God super-imposed (Adhyasa of Shankara) Himself on the gross body as a human being super imposes his self on the gross body. In the case of God, the super-imposition is done with knowledge due to the necessity. In the case of a human being, the super-imposition is due to ignorance. For the Gopikas, there is no need of any clarification and hence no need of the Gita. But if that concept is revealed to Arjuna, Arjuna will totally reject it because he was a higher devotee but not the highest devotee. The highest devotee is only one in millions. Other high devotees are many like Arjuna. Therefore, the Gita is universal and is not necessary for the Gopikas. When Uddhava tried to preach the concept of this dual personality (God as the Possessor and the human being as possessed), Gopikas rejected him totally.

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

Even though I also felt that this knowledge is wonderful, I never said it because it will be misunderstood by ignorant people as self-praise. Therefore, if the devotees stated this and if their statement is correct, there is no doubt that I am the human incarnation at least based on the analysis of the concept of this dual personality related to high level devotees. The same analysis can be extended even to the highest devotees, which prevents them from falling down to a lower level from their highest level. This concept of dual personality will at least fix the devotee to the high level preventing them from further fall. People, who fall down from this high level, believe in God but not in the human incarnation. They either say that no human being is God or that every human being is God. Either the concept is totally rejected or it is extended to everybody. Let nobody be rich or let everybody be rich. There should not be one richest person. They hate the richest person and gradually they hate any person richer than them. They want

equality of every human being. This is good in economics or sociology (Pravritti). But the subject of spirituality (Nivritti) is completely opposite to the subjects of the world (*Durmeti Viparite Vishuchi—Veda*).

Shankara had to act like a communist even in spirituality because in that time the country was filled with atheists of the communist-psychology in Pravritti and for them Nivritti was totally absent. Hanuman is also an incarnation of Shiva like Shankara, but he followed the extreme capitalism in spirituality, which is quite the opposite as said in the Veda. The spiritual knowledge was given by Krishna to Arjuna, when Arjuna fell at the feet of Krishna in complete surrender as a servant. Krishna said that one should become a servant of the Guru before receiving spiritual knowledge (*Tat Viddhi Pranipadena...*). Hanuman represents the path of spirituality for every devotee. The task of Shankara was different, which was to convert the atheist at least into a believer in the existence of God. In that time, devotion was very far off. Such people will be very much excited if I say that the prime minister visited My house (body) and is staying with Me. This does not mean that My self or My house is the prime minister. If the possibility of their becoming prime minister is ruled out, they at least want that the prime minister should be in their houses too.

If you devotees withdraw the statement that My knowledge is wonderful, I will certainly withdraw this analysis and say that I am only an ordinary human being or just a scholar-Guru, if you permit. If you give value to this knowledge, it is immaterial whether I am a Guru or the human incarnation. If I am not the human incarnation, you must search for the human incarnation present in our generation, since the concept of a present human incarnation is the main essence this knowledge. You should also allow Me to join you in this search.

My analysis is never wrong. Only your statement is either right or wrong. This point is totally left to your statement. Before uttering the statement, you should analyze completely. If you come to the conclusion about the level of this knowledge, further analysis will depend on it. If this knowledge is ordinary, I am an ordinary human being. If this knowledge is good and special, I am a scholar and can be called as Guru. If this knowledge is exceptionally and extremely special and the best, then I am the goal. If your faith is that I am God, then yes, I am God. If your faith is a little weaker, then God is in Me and speaks this knowledge and I do not speak (*Ye Yathamam –Gita*).

Arjuna was in highest state of devotion when the Gita was preached. Therefore, Krishna told Him “I am God”. But Krishna knew that Arjuna would slip from that state. In the highest state there is every chance to slip

easily. Therefore, the Lord always kept in the safe side by two slokas in the Gita, which say that God entered the human body (*Manusheem tanu asritam*) and that God did not become the human body (*Avyaktam Vyaktimapannam*). This is like keeping some petrol in reserve. Tomorrow Arjuna may come down and announce to the public that Krishna declared Himself as God. The ignorant public will not tolerate that. When that situation comes Krishna will say that God entered Him and spoke the Gita and therefore it was the statement of God and not of Krishna. Krishna will quote the above two verses tomorrow as proof already given. This is a safety measure. Moreover, it also serves as an advanced prevention of jealousy coming in future when Arjuna falls down. People say to the human incarnation that He is really God. But the human incarnation knows the strength of the faith and its tenure. Therefore, the human incarnation may respond by accepting the statement of the devotee on that day. But the Lord in human form will immediately speak about the concept of dual personality in the human incarnation and does not cross that safety limit, because the devotees may censor their statement and only present the statement of Krishna saying that Krishna declared Himself as the Lord. Devotees like Gopikas are very rare. They were sages for several births and for them the Lord need not preach anything because they have started with that decision and not arrived at decision.

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

The human incarnation comes in every generation but you do not come in every generation. The rebirth as a human being is almost impossible and completely impossible as per Christianity. In such a case you have only one chance to come in contact the human incarnation present in your generation. If you miss this chance, you will never have this luck again. The next meeting with God is direct where He acts as the judge [after

death]. Therefore, there is no second coming of Jesus for you and you will meet God only in the end. In this way the second coming of Jesus at the end [like Kalki Avatara] can be understood. But if you say that you cannot meet the human incarnation in your present generation, then you do not have the opportunity even once. In such a case, why is only a particular generation, in which God came in human form such as Jesus, blessed? They had this extra fortune and it means that God is partial to that generation. [This is absurd since God is impartial. Therefore we must accept that.] Every person in every generation will have the equal chance of coming in contact with the human incarnation once in his or her life on earth and the final contact with God in an energetic form as the Judge [after death]. Therefore, the impartial God comes again and again for every generation (*Yada Yada hi—Gita*) but you do not have the chance to meet the human incarnation again since you have no human rebirth. One may get human rebirth in the extreme exceptional situation and you should not depend on that because it involves high risk.

The human birth, the urge for salvation and coming in contact with the human incarnation are the three real fortunes and the importance increases from left to right in the order. Therefore, simply having human birth and having the urge for salvation by taking orange robe, are not sufficient. Unless you contact the Lord in human form, and get the right knowledge for correct implementation, everything is waste (*Durlabham...Manushyatvam Mumukshatvam, Mahapurasha Samsrayah—Shankara*). There is no quarrel if you say that the second coming of Jesus is only at the end because everyone has an equal chance. But if you say that I only have to worship the past human incarnation even in the present generation, then the equal opportunity is not given to Me when I am compared to the human being present in the generation in which Jesus came directly and clarified all the doubts face to face. I must have such equal privilege and here the quarrel comes with you since you deny the equal opportunity. The second coming is final with respect to every human being but not with respect to God because in such a case several human generations miss the chance of direct contact with God in human form except that one particular human generation.

Even if you say that Jesus told that His second coming is only in the end, it is true with respect to every human being and not with respect to Him. You have misinterpreted this statement by extending it with reference to Jesus also because you want to exploit the people in the name of Jesus [who lived in the past] and get personal fame and other facilities from the devotees. You are in no way different from the Jewish priests who were

present in that time of Jesus. Both of you do not admit the human form of Lord. Both of you keep the past, which is invisible (invisible Jehova or invisible Jesus) before the devotees and earn money and fame. The only difference between you both is that the priests got Jesus killed and you cannot do that in the present time. The repulsion towards the human form of God who is present before your eyes is common to both the priests and the devotees. But in the case of the priests there is an extra factor that they may lose fame and offerings from the devotees because they usually get benefited by standing at the background of the invisible form of God or the inert form of God [The priests collect money or offerings from devotees in the name of God who is invisible or in the name of God in the form of a statue. If they accept the present human incarnation incarnation, then no one will follow them and they will lose money and fame that they get from devotees]. In the case of devotees, this extra factor does not exist because they are prepared to sacrifice for God and they are not losing since they do not receive. Any Guru or priest immediately resists human form of God based on these two factors since he fears that the human form of God may get the fame and devotees' offerings. Thus, there is political, economical and social issue of psychology in the spiritual line. Attraction to fame and money associated with jealousy and egoism is the main background and Lord Datta brings out the truth that is buried up to any depth. The Omniscient God knows all the details of the truth. The Veda says that the knowledge of God is always based on truth (*Satyam Jnamam...*).

God Is Above Society

The Lord should be greater than any soul in the society. Jesus says that one should leave even the closest souls like family members for the sake of the Lord. Leaving the close worldly bonds is salvation but it should be for the sake of the God. Jesus said that you should hate the family bonds for the sake of Jesus. Krishna went one step above and asked Arjuna to kill his family members for the sake of His work (Establishment of justice on the earth). The family is greater than the society and the Lord is greater than the family. How can you give more importance to society than the Lord? When a lady was washing Jesus' feet with a perfume, a disciple, out of jealousy said that beggars could have been served with the cost of the perfume. Jesus told him that beggars will always be there but serving Him is very rare. Beggars are under the punishment of God for their sins. If you simply help them, it is interference with the judicial administration of God. Of course, you can serve them by converting them into devotees of God. In

such a case God will excuse and bless them. Then alone can they get the permanent solution.

Shankara discarded the social service in comparison to the service of the Lord (Loka sevaka mata nirasah). Hanuman never did any social service but only served the human incarnation. The service that He did was also personal. It is real test for you to see how much value you give to the Lord. Hanuman never did japa, dhyana, bhajan, tapas, yoga, social service, service to beggars etc. as per the Valmaki Ramayanam. The Gopikas also never did these things as per the Bhagavatam. Their full concentration was only on the human incarnation. Without the instruction from Rama, Hanuman did not even protect Sugriva from Vali. Sri Ramakrishna Paramahansa said that one should take the responsibility of uplifting humanity only on the command and under the direction of the Lord. Hanuman did everything that He could do only under the guidance of Rama.

Miracles Are Not Proof for the Human Incarnation

[The saint said that Swami couldn't be a human incarnation of God because He has not performed fantastic miracles like lifting a mountain, as Lord Kriahna had done]. Miracles are done even by demons and black magicians and therefore cannot be the identifying marks of God. Miracles alone are not sufficient to identify the Lord. Krishna is identified not by miracles but by the excellent knowledge of the Gita. Krishna lifted a mountain but Ravana also lifted the Kailasa Mountain.

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

You should not test God by demanding miracles and this was told by Jesus to Satan, when Satan asked Him to convert the stone into bread. The saint asks Me to kill him and give him life again as a proof. In the history of human incarnations nobody asked such a thing and no human incarnation did anything like this. If such challenge is thrown, a demon will certainly come forward with a miracle. Lord Krishna killed several evil people but never gave life back to them. Even Abhimanyu was killed only due to His plan. When Subhadra asked Him to give life back to him, He refused. But He gave life to Parikshit and brought back the dead son of His Guru Sandeepani. He did miracles in the case of exceptionally deserving devotees only, but not to win a challenge. Whenever the devotee really deserves and the Lord by Himself wishes, any miracle can take place

spontaneously. Shukracharaya knew how to give life to a dead person but he was not God. Vatapi and Ilala were demons. Ilala used to kill Vatapi and serve him as food to the guest. Then Ilala would call Vatapi. Vatapi would then become alive and come out by tearing the stomach of the guest. Does this means that they are God?

The saint said that Krishna only created, maintained and dissolved the universe, which is an exceptional miracle. But Krishna did not dissolve this entire universe and create it again keeping you separately as a spectator. He only showed the cosmic form [Vishwarupa] as a vision to Arjuna. In the vision He created the universe, maintained it and finally dissolved it. During this vision the universe was not affected. Even Durroyadhana saw it and discarded it as a hypnotic illusion. Arjuna believed the vision for sometime. Sage Udanka appreciated the vision forever. Of course, this vision proves that Krishna is God. Since the Veda and the Brahma Sutra also gives this as the superior-most miracle, which can be used for identification of human incarnation, since this miracle is not possible for anybody except God.

On one Guru Purnima day I was giving a divine discourse and suddenly I stood for five minutes silently in a highly excited state. Then I sat again in the chair. I asked two devotees in the crowd to tell others what they had seen simultaneously. Both of them told everyone that they had the vision of the cosmic form (Vishwarupam). Of course, the God in Me gave that vision and I have nothing to do with it. If God is not in Me, how was that vision given? How did I identify only those two devotees, out of the crowd who were having that vision? How did I know that both of them were having the same vision simultaneously? If one person gets a vision it may be an illusion. How was the same illusion created for both the devotees simultaneously? This analysis made even Me believe that God (Parabrahman) is present in Me. When God is given to the devotees through a human body, He is called as Datta. The Veda also says that the special divine knowledge comes only from God (*Satyam Jananam..., Prajnanam...*). The Gita also says the same (*Jnanitvatmaiva...*). I gave importance to these aspects in analyzing that God is in Me to give this special knowledge and that special vision. Of course, Duroyodhana discarded even that as hypnotism. The Brahma Sutras also declare these two aspects as the identifying marks of God (*Janmadyasya..., Shastrayonitvat*).

Doing Rituals and Avoiding Garlic

The saint criticized My devotee for not doing the rituals prescribed by tradition and also for eating garlic. Neither in the Veda nor in the Gita is garlic forbidden. The Gita says that food which has been kept for a long time and which is contaminated with impurity should not be eaten since it is tamasa (*Yata yamam...*). Garlic is not mentioned in this verse. The food, which is stored for a long time is spoilt by bacteria according to science and is not good for health. But today a refrigerator removes this defect. According to medical science, garlic is good for controlling cholesterol. Food should be taken according to individual health problems of a person, and cannot be generalized.

I never opposed the rituals. I have revised and re-oriented them to bring out the real sense. For example Gayatri does not mean the hymn, which is recited without singing. Gayatri means singing bhajans. Bhajan gives a temporary solution for forgetting one's tensions. It does not give a permanent solution. I have given the detailed method of performing a Yajna and also performing the Sraddha. Let all the rituals be done but in the right spirit and in the right direction of jnana yoga (*jnatva kurvita—Gita*). Then the right results will come. The sage Yaska, who wrote the grammar of the Vedas says that Veda means knowledge and Vedic rituals mean the action based on knowledge. He says that if one does these rituals blindly without jnana yoga they go waste and no fruit can be obtained. For this he gives a simlie that a blind fellow doing Vedic rituals is like a fool cooking food without a fire (*Anagnauviva...*). He also says that such a blind fellow is like a porter carrying the bag of gold for a small wage without knowing what is present in the bag. Shankara was also criticized and called an atheist by traditional people since He rejected rituals.

Greatness of Phani

[The saint criticized Swami when he came to know that Swami is married. He was under the impression that only a saint (monk) can be a human incarnation of God. He also said that even God prostrates before a saint.] Is not Phani greater than Mandana Mishra? He is a young charming person, well qualified and he is employed well. He has had long debates with Swami. He became the disciple of Swami by rejecting married life and a very good job for the sake of the work for the propagation of divine knowledge. Mandana Mishra gave up his family after leading family life for sometime. Certainly I consider Phani to be greater than Mandana Mishra. In discussions Phani uses very sharp logic and he is perfectly

scientific. He is a scholar of science in English. Mandana Mishra was a scholar of science (Shastra) in Sanskrit. Mandana Mishra was in the dress suitable to that time and Phani is in the dress suitable to this time. People appreciate a lesser personality of the past but discard even a greater personality of the present. This disease is present even in angels as said in the Veda (*Paroksha priyah...*). You must appreciate the point of any person irrespective of the external orange robe or the dress of a house holder. If a gravel stone is wrapped by an orange cloth and is kept in a traditional math [monastery], will it become a diamond? Shankara fell at the feet of even a cobbler for his excellent knowledge. Only a real scholar can appreciate real knowledge. If some other traditional saint were present in the place of Shankara, he would say that the cobbler should be kicked out!

Why Can't Saints Go Abroad?

[The saint criticized other saints and holy people who go abroad and have a large following of devotees. He was upset that many such holy people are regarded as incarnations of God.] Why is he criticizing the saints who go to the foreign countries for spreading the divine knowledge? If he also gets the same chance he will not criticize them. I guess this because he says that Swami is an Avatara provided he is also accepted as Avatara! [According to the Advaita philosophy, each person is Brahman or Awareness.] Those saints are doing good service because by correlating other religions, they are helping the concept of Universal Spirituality grow. Are they compelling the foreigners to pay money? The foreigners give money with real appreciation as Guru Dakshina. Indians should learn this detachment from wealth (karmaphala tyaga) from foreigners. Indian saints should also appreciate those saints, who are trying for some sort of universality in the path of spiritual knowledge. They are not earning money by doing any business, which is only a way of cheating others. The Manu Smriti says that business is a mixture of truth and light (*Sayanrutamtuvanijyam...*). They are also not collecting money like terrorists.

Prajnanam Brahma

[The saint refused to accept Prajnanam as an identifying mark of God saying that there is nothing such as a special knowledge of a human incarnation of God. He said that Jnanam or knowledge is the inherent property of Brahman or Awareness, which is common to all humans and even animals.] The saint says that Prajnanam is not the mark of God but he is totally contradicting the Veda (*Prajnanam Brahma*). The word

Prajnanam means the special knowledge and not mere awareness. The word jnanam stands for knowledge (Yoga Rudha). The word chit stands for mere awareness. He says [based on his above assertions] that Krishna is not Brahman but He is only a Guru because the Gita is not Prajnanam. Is he not full mad for saying that Krishna is not Brahman? You have taken the word jnanam to stand for awareness just by Yoga. Yoga Rudha is powerful than Yoga as per the rules of vyakarana shastra. The saint says that the word Prajnanam is only awareness and every living being is Brahman. How funny is this contradiction! When everybody is Brahman, Krishna also becomes Brahman through the general rule itself. Even basic commonsense is absent in this argument. This shows that vyutpatti is not necessarily associated with pratibha. A student on memorizing for a long time does not use his commonsense even to think about a simple point.

Every Being is Brahman

The saint says that every living being is Brahman due to the presence of awareness. He says that everybody cannot be Bhagavan without having the special six qualities. He says that Bhagavan or Ishwara can control any human being but not Brahman. Again how childish is this statement! When you say everybody is Brahman and only one becomes Bhagavan or Ishwara, it means that Ishwara is greater than Brahman. Again you say that Ishwara cannot do anything to Brahman!

You have taken the following concept given by Me in My discourses. Water is Brahman. The ocean is Ishwara and the water drop is Jeeva. The ocean can control the water drop but cannot control the water. There is no ocean without water and there is no drop without water. The ocean is water and the drop is also water. When you say that the ocean can control the drop, it means that water controls water! If you say that the ocean and the drop are different from water, they do not exist at all without water and therefore the concept of control itself is lost. When you are defeated by another stronger man will you accept your defeat or not? Or will you say that since both of you were men and since the stronger man cannot hurt the man, as a man you are not defeated! How childish is this logic!

By qualitative similarity you are not equal to the stronger man. A peon and the king are men. Does this mean that the peon is the king by qualitative similarity because both are men! Is this acceptable logic even to an ordinary man with a little commonsense? There are only two people. One is a king and the other is a peon. You should say that both are equal or both are not equal. You should either conclude equality or difference. You say that they are different as king and peon but are same as human beings.

When difference comes, equality disappears. Equality means the absence of any difference.

You can say that even Ishwara and Jeeva are equal in the sense of control. A king controls the people of entire kingdom. You control your family members. Both are controllers in their relative sphere. Does this bring equality? One single point brings the difference and that is the king also controls you. The word Atman means that which pervades. Brahman pervades all over the creation as the basic substratum. The soul also pervades all over the human body. This single quality cannot bring equality. Equality should be in all the points—in totality. The word Nareshwara means the king who is the Lord of a kingdom. The word Jagadishwara means the Lord of Universe. The word Ishwara is common in both. Does this mean that the king and God are one and the same?

Krishna Declared Himself as God

The saint says that Avatara never declares that He is God. It shows his absolute ignorance of the Gita. Lord Krishna, an Avatar, clearly stated again and again throughout the Gita that He is God. Of course, the mad saint says that Krishna is not Brahman and also not an Avatar and that He is only a Guru. Is this not demonism and devilism? Only demons and devils utter such statements. Let him say who is an Avatar, if Krishna is not an Avatar? Perhaps he [the saint] is the only Avatar!

Who Can Recognize an Avatara?

The saint says that a sage, who has done penance can only recognize the human incarnation. This is again wrong. Why did sage Udanka who was in constant penance not recognize Krishna as a human incarnation and was even prepared to curse Krishna? If you require a sage who has done penance to reorganize the human incarnation, then Swami Sivananda Maharaj recognized Datta Swami (Swami) and announced in presence of huge crowds that Datta Swami is the Lord Datta Himself. Swami Sivaananda has done a lot of penance in forests and has roamed about as an Avadhuta. People say that he has been seen by people for about four past generations! He has all the super powers. However, I do not consider such identifications as genuine. The human incarnation does not require any certificate from anybody. Several demons also performed penance for a long time and yet accepted Ravana or Hiranyakashipu as God. Therefore, according to your prescribed qualifications and norms such demons are also God. According to the Veda only Prajnanam (the special divine knowledge) is the identity mark of human incarnation.

‘I’ In The Gita

The saint says that the word ‘I’ in Gita used by Krishna indicates the soul in every human being. Then according to the version of the saint, the verse, “*Manmana Bhava...*”, means that you should serve yourself and bow to yourself alone. In this verse “*Mam namaskuru*” means that you should prostrate to Me. According to the saint, everybody should prostrate to himself alone. It is also impossible to do this.

Krishna clearly stated that He was born as an incarnation to destroy evil people and to uplift the good people. If everybody is God, then God is coming as an incarnation to destroy God and to uplift God! Krishna clearly defined that Vaasudeva, the son of Vasudeva, is the God (*Vaasudevah sarvamiti...*). In such a case since every human being is God, every person must be the son of Vasudeva. If God is the soul, then since God is the son of Vasudeva, the soul should be the son of Vasudeva. Devaki did not deliver the soul. God pervaded the soul, subtle body and also the gross body of Krishna. Now you can say that God is the son of Vasudeva, with respect to the gross body. You can also say that God is in that gross body, which is the son of Vasudeva. It gives the address of God. God is residing in the gross body of Krishna delivered by Devaki and fathered by Vasudeva. It means that God is not present in any other gross body delivered by other parents.

Why Other Saints Have Not Followed Swami

You cannot fix the program of the human of incarnation. God enters the world in human form mainly for His own entertainment. The original aim of creation was only that. Sometimes preaching is associated with it. [In some incarnations he preaches to humanity]. Krishna preached the Gita accidentally and His main purpose was destroying evil people and the primary aim was to entertain the Gopikas who were sages in the past several births. Sometimes the main program itself may be preaching as in the case of Shankara. Sometimes only entertainment may be the program as in the case of Rama. The word Rama indicates entertainment. The word Krishna indicates the attraction of devotees. The word Shankara indicates giving welfare to devotees. God is absolutely the sole authority of His program and nobody can suggest any modification in His program by asking questions like “Why did He not do this? Why such a person did not follow Him? etc.,”. The Lord corrects somebody and uses someone else for propagation according to the situation. In olden days India was full of scholars and Sanskrit was the mother tongue. Therefore a Sanskrit scholar

[Mandana Mishra] was required for propagation. But today people do not speak in Sanskrit and say that this language is a Mrita Bhasha which means a dead language. Today people respect English, which is the international language. Today science is respected and not the Shastra. In those days, for Shankara, India was the field of work but today the entire world is the field. Today Mandana Mishra cannot be used for propagation. Ninety nine percent of people cannot understand Sanskrit or the shastra, which has the terminology of Sanskrit words. How can propagation take place in that language? Nikhil is the correct person for the propagation in the present circumstances.

The Sanskrit scholar, who gave a certificate to Swami, was more than 80 years old, when he came in contact with Swami, who was 16 years. The scholar was not capable of roaming all over the country like Mandana Mishra. Surprisingly Manada Mishra was his ancestor. Moreover, when each soul is totally different from any other soul like a fingerprint (according to Madhva) how can you compare the behavior of any soul to another soul? Mandana Mishra fell at the feet of Shankara and followed Him as a disciple because his total concept was changed. Mandana Mishra was an atheist and became a theist, which means the change of a total concept. Shankara also fell at the feet of cobbler and this case was different. Shankara was simply corrected in a concept. Shankara did not follow the cobbler as a disciple like Manadana Mishra. The Pithathipati of the Advaita Matha and the Sanskrit scholar who gave the certificate, were not atheists. They were simply corrected in some concepts. Shankara appreciated the cobbler but followed His routine path. Shankara declared Himself as a disciple of only Govinda Bhagavadpada and not as a disciple of the cobbler. Correction means diverting to the correct path and not a complete change from the opposite direction. When Mandana Mishra was changed, the direction was totally diverted to the opposite side. Shankara changed the complete direction of atheists and only corrected the paths in the case of theists. Becoming a disciple and carrying on the propagation of divine knowledge, requires the ripening of the internal samskara and not the external factors like being a Sanskrit scholar or a Pithathipati. God selects only a deserving person, based on the internal samskara that suits the circumstances of that time. The Pithathipati or the Sanskrit scholar were around 80 years and were also physically unfit. They were unfit also from the point the rare knowledge of shastra and their language was not suitable to the present time of propagation. It was also not suitable in view of the international field. The internal samskara of broad-mindedness of the old generation also changed much if you compare the present generation

especially with reference to saints and scholars. The ancient saints were not as much affected by egoism and jealousy as the present saints. The effect of surroundings is responsible for this. Therefore there are several parameters to be considered before comparing the situations as the time changes.

Swami corrected several saints and scholars but did not wish them to be used for propagation, since they were not fit for the present time. The correction was only for their self-upliftment. That is sufficient for Swami even if they do not express their appreciation due to their egoism and jealousy or due to the fear of the reduction of their fame in society. Swami chose modern persons, who are suitable to the modern time and who also have ripened internal samskaras by which they do not have the fear of the reduction of their greatness or fame in the world. In fact, they will become more famous and they will be blessed by God here as well as in the upper world.

Sadguru Is Datta

The saint says that the human incarnation cannot be the Sadguru. Krishna and Shankara were called as Jagat Guru. The saint says that Datta is only a sage. This is the climax of the madness of the saint. Datta is considered to be the Guru of Gurus. The energetic body of Datta represents the highest state of God. The three faces indicate creation, ruling and dissolution of the world. The Veda declares this point as the identity mark of Brahman. Since the real nature of God (Swarupa Lakshanam) is not known, even this is only an associated property (Tatastha Lakshanam). A constructed house gives only the nature of the power of engineer but not his real form. The second Brahma Sutra reveals this point. Even Prajnanam is a constantly associated property like the above property. Due to the constant association you can take this as almost the property of the real form. From this point, Datta stands for the real and complete identity of God. The cobbler who corrected Shankara was none other than Datta. Even Krishna was the human incarnation of Datta as indicated by the three central faces of His vision of the cosmic form. There can be no better representation than Datta for the absolute God. This saint resembles the sage Udanka to who misunderstood Krishna to be an ordinary human being and started scolding Krishna. Let the saint remember that Shankara composed “Datta Sahasra Nama Stotram”.

When God resides in a human body in which the soul is filtered from all activities (All the waves which are Antahkaranams and qualities disappear and Jeeva is dissolved in static soul) and is converted into inert energy as in the state of deep sleep, such a human incarnation is called as

Avadhuta Datta. If God does not enter the human body of an Avadhuta, such a human body is just like an inert statue in which only the living mechanisms function as in the case of a plant or as in the case of a person in deep sleep or a coma. No vasana (worldy issues) can attack the person who is in this state, which resembles a rock.

If God enters into a human body in which the soul has become static by removing all the qualities and antahkaranams, but the soul is not converted into inert energy, such a state is called as a state of Yogi Raja or Yogishwara. This state resembles the state of perfect meditation in which the nervous system functions but the awareness is not active except that it is aware of itself (Atma Bodha). In the case of human incarnation, there is no difference between the Avadhuta and Yogi Raja because the static awareness cannot be disturbed by any vasana due to the presence of God. But in the case of a human being, this state of Yogi Raja is attained by perfect meditation but there is always a chance of disturbance.

If God is present in a human body in which the soul and the Jeeva exist, (the waves of awareness which are Antahkaranams consisting of the three qualities), the human incarnation appears with three faces representing Trimukha Datta. The same human incarnation becomes the Vishwarupam with several faces when the Jeeva consists of several qualities (which are only the various combinations of three qualities). The various faces in Vishwarupam are the various qualities formed by the interaction of the three qualities, which are represented by the three central faces. These latter two states represent that Datta is associated with all qualities to entertain Himself in the divine play. The former two stages (Avadhuta and Yogi Raja) are for the sages who do sadhana to get rid of the qualities for achieving the self. The latter two states (Trimukha Datta and Viswarupam) represent God who is playing in the world for full entertainment and is available for the devotees for doing the service. Adavita is related to the two former states where as Visishtadvaita and Dvaita are related to the latter two states. Thus, Datta means the human incarnation only with reference to this earth and His form represents all the steps of sadhana.

Swami Is Jnana Mohini

The saint says that Swami has Vak Siddhi [power of words] and is hypnotising people through it. One cannot hypnotise any person only by words for a long time. Swami has Jnana Siddhi. In fact Swami declared Himself as Jnana Mohini [Knowledge-Enchantress], who will hypnotise the entire world by the beauty of the Jnana. Swami stated that He could

hypnotise Lord Shiva by His physical beauty, which is not a great thing [Swami, who is Lord Maha Vishnu, assumed the female form of Mohini and enchanted Lord Shiva]. Physical beauty is temporary but beauty of knowledge is eternal. The saint again may shout at Me, so let me clear his misunderstanding that Swami does not mean this external human form. Swami means the God who lives in this human body. Let his egoism and jealousy be pacified. The saint says that I have Vak Siddhi. The word 'vak' means 'word', which must have some meaning and the meaning is 'Jnana'. Therefore, Vak Siddhi means Jnana Siddhi. 'Vak' is not sound, like the songs played by Krishna on the flute. Vak means the words of the Gita, which are associated with knowledge. Krishna did not hypnotise Arjuna with words, which have no meaning. If He had done so then in that case 'vak' means sound. Krishna hypnotised Arjuna by the meaning of words, which is Jnana.

Physical Presence of Guru

The saint says that one should be near the Guru physically and should not be in a foreign country. This is correct with respect to ancient times when computers, phones and photography were not available. It is essential to talk with the Guru directly and for such direct talk, technology was not present in that time. If this purpose is served, it is better to be far from the Guru. The reason is that if you live near, you will develop negligence by observing the external activities of the human body of the Guru, which are similar to any human being. Such observation constantly diverts your concentration from the internal divine nature of Guru. I told the story of Rukamini and Radha in this context. In fact, Radha in Vrindavanam and Krishna in Dwaraka were separated by the ocean and thus Radha was a foreign devotee of Krishna. There cannot be a higher devotee of God than Radha and she was made the queen of Goloka, which is above the Brahma Loka.

When Does Sadhana Begin

The saint says that sadhana starts only after attaining and hearing Sadguru. This is not correct when the Sadguru is God Himself. A lot of sadhana has to be done to identify and catch the Sadguru. In fact, He is the guide and also the ultimate goal simultaneously. The left half of Datta is Bhagavan [God] and the right half is Guru. Datta is the human form of the Lord given to the devotees for guidance as well as the attainment of God. Your above statement may be true if the Guru is an ordinary scholar or saint. But a lot of effort has to be taken to get admission into the IIT

[India's topmost technology institute]. You may get admission in a substandard institution without any effort and in that case all your effort is only in studying your course.

In the case when the Guru is a human incarnation of God, it is like asking God about the path to reach the God. Imagine that you are asking the address of a person to the very person whose address you are asking! Yoga means the attainment of God in human form in this world itself. People are under the illusion that it is attainment of God after death. Unless you, who are present in this human body, attain God who too is present in a human body here, you cannot attain God present in an energetic body even after death when you too acquire an energetic body (*Ihachet avedit...*, *Aparokshat Brahma—Veda*). You miss God here as well as there due to the principle of negligence towards God present in a common medium [the human body is the medium that is common between you and God, here on earth and similarly, in the case of the energetic body in the upper world].

The word Yoga is used not simply in the sense of attainment but it is used in the sense of fortunate attainment. The word Dhana Yoga is an example. Therefore, attainment of God here itself is a great fortune because generally everybody is affected by repulsion towards the common medium. The Gita says that only a rare fortunate fellow can recognize the son of Vasudeva as God here itself (*Samahatma Sudurlabhah...*). If one eradicates jealousy and egoism by sadhana, then one will certainly reach God (*Mamevaishyasyasamsayah—Gita*). Here reaching means identification because in Sanskrit grammar the verb for reaching can also mean knowing (*Gatyarthanam Dhatunam Jnanarthakatvat—commentary of Shankara*). Therefore, Yoga means the recognition of the human incarnation here itself. Such a fortunate fellow is called as a Yogi, means the person who has attained God. Such a person is greater than a Jnani (*Jnanibhyopi Matodhika—Gita*), who has attained the self by Jnana, which is called self-realization (*Jnanitvatmaiva—Gita*). By self-attainment, you get happiness but when you attain Guru, the happiness will be more because you will be guided in the proper direction. Sometimes even the Guru may be wrong because he is just another soul. If the Guru happens to be God, the direction will never go wrong and you will attain the highest happiness (bliss). This is told “*Atmabuddhih Sukhamachaiva, Gurubuddhih Visheshatah, Parabuddhih Vinashaya...*” If the Guru is just another soul (Para), he may lead you to destruction. The real Guru is only God (*Guruh Sakshat...*). Thus, the attainment of the real Guru (Sadguru) is a very rare fortune. Once you reach Sadguru, you will never slip because He will take your total responsibility. Therefore, all your sadhana ends if you can identify the

human form of God and please Him by your service. In fact, the service to Sadguru without any aspiration for the self is the sadhana and the highest fruit will be given by Him. Hanuman served Rama like this and never aspired for anything for Himself and He was made God. Thus, attainment of the Super Self [God] is the end of sadhana. Unless you attain the self and get rid of all your desires, you cannot be fit to serve God. Therefore, attainment of the self is a pre-requisite for the service of God. The attainment of the self was stressed by Shankara and the devotion of Super Self was stressed by Ramanuja and finally service, which is the proof of real devotion was stressed Madhva. Shankara gave the training to get a seat in the IIT. Ramanuja gave the degree from IIT. Madhva gave the job corresponding to the degree. Thus, each of the three Acharyas is equally important to a person in the corresponding level. In fact, Lord Datta who is Shiva, Vishnu and Brahma came in the form of the three Acharyas respectively.

Everything Is Not God

The saint says that everybody and everything is God. He quotes the Vedic statement “*Sarvam Kalvidam Brahma*”. In that case what is the necessity of the sadhana? God cannot have ignorance like the sun cannot have darkness. Even if God deliberately imposes ignorance for the sake of entertainment, there is no need for any effort to remove the imposed ignorance. Therefore, in this statement the word Brahma does not mean God. The word ‘idam’ denotes the world. The word Brahma means ‘the greatest’. This entire world consisting of space, matter, various forms of energy like light, sound etc. and mechanical works of energy and special the work of energy called as awareness, are various forms of the inert energy alone. Thus, with reference to energy, this entire world is simply one homogeneous entity called energy. This truth is proved by science. This is the meaning of “*Ekameva Advitiyam Brahma*”. Since the energy is in single phase [there is nothing other than energy], energy is the Brahman.

The Veda also says that Brahman is the material cause for generation, maintenance and dissolution of the world. Even in this light, energy is Brahman. Energy is the material cause like mud is to a pot (Upadanam). When God grants the property of awareness to this energy, it becomes Chit (Nimittam), which is a designer of the world like the pot-maker. Thus, there exists an infinite ocean of energy, which has the property of awareness and is the material cause as well as the designer of this world. Before the association of the awareness with this ocean of energy, a little drop of this energy-ocean is modified into the world, which is inert. Now the property

of awareness i.e., already associated with this ocean of energy has entered into the inert world into some discontinuous items of the world like birds, animals, human beings etc. The plants have life but not awareness (awareness is negligible and can be treated as almost absent). Therefore the Veda says that from plants the awareness (Purusha) came. Plants can be included under the item of living beings but not under the item of awareness (soul). Now the world has both inert items like hills, rivers etc., and also living items like plants along with special living items like birds, animals and human beings etc. The cinema is now complete with the inert decorated stage with the actors.

When the property of awareness entered the world, the Advaitists think that God entered the world because God is awareness. Awareness, understanding, thinking and imagining are work forms of energy and thus are energy itself. How can imagination, which is energy, touch God when God is beyond energy? The actors have entered the stage and the producer is a just a spectator. The construction of the stage, the story of the drama and direction etc., are done by the ocean of Chit which is like a PA [personal assistant] to God. Thus, the Mula Maya or Maha Maya is the direct cause. But the entire work is done only by the will and power of God. If God enters this ocean of Chit, it is called as Brahman. After creation of this world, this Brahman becomes a spectator and is called Ishwara.

After some time, to have full entertainment, God enters the drama as an actor, which is the human incarnation. The entry of other actors is not the entry of the producer. God is the producer and director indirectly, and is not directly involved or affected in any way. Whenever the word Brahman or Atman is used, you should not make the mistake of thinking that it always means God. In a village people may say that the ruler is coming. The ruler is the head of the village. People in the parliament may also say that the ruler is coming. Here the word ruler indicates the president of the country. Since the word ruler is common, you cannot say that the head of the village and the president of the country are one and the same. The head of the village is also controlled by the president. Similarly, Atman may rule certain activities of the body and certain items in the world. But God rules all the items of the world including the self [Atman]. The Advaitists do not believe in the unimaginable God and therefore they do not believe in the entry of God into a human form. They take the entry of awareness itself as the entry of God. The entry of awareness is already explained in the order of creation by stating “Plants from earth, food from plants and soul (awareness) form food” (*Pruthivya Oshadhayah—Veda*). The entry of God is explained in a different statement (*Tadevanu Pravisat—Veda*). If both are

the same, God would be constantly entering and exiting through human beings. In such a case how can Lord Krishna say “Whenever the injustice grows....I take birth born” (*Sambhavami...*—Gita). The verse tells us that He is not born constantly in the form of human beings. Of course, for that great saint, Krishna is not God!

The saint says that the verse “*Manusheem Tanumastritam*” means that the soul is present in the human body. But My dear saint has forgotten that the verse says that the Lord is insulted whenever He enters the human body. This means that everybody is insulting His own self present in his own human body and this is not found in experience. In fact, everybody is praising himself.

Propagation of Knowledge

The respectable saint says that there is no necessity to propagate the knowledge because it spreads by itself. This is against the experience. Knowledge does not propagate like scent. It only propagates by discourses, debates, books, emails etc. Of course, it means that there is no need of forcing anybody to propagate the knowledge, if the knowledge has merit. To show this point as a representation, Swami used to emit fragrance of lotus flowers during the discourses and this was experienced by several devotees. But this miracle only has the significance of representing the concept that the knowledge is spread by its own merit like the scent. The Lord does not need anybody for His work. It is only by the grace of the Lord, that one gets the fortune to serve in the Lord’s mission. Rama did not require the help of monkeys but He gave them the chance only to bless them. The Lord knows the talents of a person required for propagation. In the time of Shankara almost all were Sanskrit scholars. He needed Sanskrit scholars in the Shastra like Mandana Mishra for propagation of the knowledge. Shankara was never involved in propagation in any other regional language.

But when Ramanuja came, regional languages had come up. Therefore, Ramanuja was involved not only in propagation in Sanskrit but also in Tamil language. He would give the authority of the Tamil scriptures too. Today Sanskrit has almost disappeared. The area of propagation was only India for Shankara and Ramanuja. But today for Swami, the area of propagation is the entire world and English is the international language. Today scholars in the Shastra are also very rare, but everybody is in touch with science. Therefore, Swami needs scholars in English, who have good touch with science, for the propagation. The word science here means the analysis of worldly objects. Therefore, since the Lord did not wish, those

Sanskrit scholars who came in touch with Swami were not instigated for propagation. Without wish of the Lord nobody can enter His service. The Lord will not select candidates, who are not qualified to work in the present situation.

When any facility is available in the nature, the Lord will use it. Only when extreme necessity comes the Lord uses His super power [to overrule the laws of nature]. Shankara walked all over India for debates because there were no computers, emails or telephones through which arguments could be done. Once He wanted to argue with Kumarila Bhatta. But when Shankara looked through divine vision, the Bhatta was burning his body as self-punishment for a sin he had committed. He was sitting in a heap of paddy husk and had ignited it, so that it burnt his body slowly. For Shankara there was no time to reach there by foot. Therefore, there was an extreme necessity to use His super power. Immediately He traveled through space and was there in a few seconds. But today when debates can be done through emails, there is no need of leaving the house for the propagation of the knowledge either by foot or by traveling through space using super powers especially when aeroplanes are available.

One should leave one's house only if the atmosphere is extremely opposed to spiritual sadhana. There is no need for leaving the home just for the sake of propagation because computer technology is available today. Shankara and Mandana Mishra left their houses in their time since such facilities were not available. Therefore, the background of any saint in the present time is to be carefully analyzed and you should not respect a saint simply for his age, red robe, leaving the house, traditional study etc. Traditional scholars pose too much that they have studied the shastra in Sanskrit. In fact, Tarka Shastra is exactly the present science in which the analysis of all the items and phenomena of the universe exists (*Tarkyante Padarthah Asmin Iti Tarkah*). There is no greatness of any language. After all, any language is just a vehicle of communication of knowledge. In fact, science is superior to Tarka Shastra because Tarka Shastra is only theory, where as science is theory supported by experimentation. Certain concepts of Tarka Shastra are proved wrong by science. The Tarka Shastra says that sound travels in space. It is wrong. Sound needs a medium of matter for propagation. Tarka says that gold is a special form of energy because it does not corrode. But it is wrong. According to science, gold does not corrode because the product of its corrosion is instantaneously disassociated back into gold, since the corrosion reaction is a fast reversible equilibrium. Therefore, tradition has no value. Only the truth in the tradition has value. Whether the truth is traditional or modern, the truth is the truth. The contact

with the Sadguru and subsequently receiving the true knowledge, assimilating it and translating it to practice, is the greatest qualification in the spiritual path. All the other points are a waste.

You might have left your home and family members. You might have become a saint by taking the orange robe, you might have roamed all over the country and met several saints, you might have studied Shastras in Sanskrit in a traditional way, you might not have eaten garlic etc. All this is of no use if you do not catch the Sadguru get real guidance from Him and implement it. When you go to an interview, you will be tested in the assimilation of the knowledge of that subject and in its experimentation. Without proving that you have realized the concepts and the correct interpretations, will you be selected by saying that you have left the house with a great urge and roamed from college to college and studied the course dressed in proper college-uniform, attained degree etc? The job is not given directly to the degree holder without an interview. You might have got the degree by memorizing the subject. You must be tested in the realization of the subject.

The realization of subject comes only with the help of the Sadguru and not from a Guru who has also memorized the subject. You cannot reach the goal without proper direction. The proper direction can be given only by the right knowledge, which is given only by the right Guru. If the knowledge is right, your practice will be right and you will achieve the right result. Therefore, one should not fall in the illusion of dress, traditional practices, language, traditional studies, leaving the family, leaving the house to roam everywhere, having a great urge etc. What is the value of your urge if you are in the wrong the direction without assimilating the right knowledge? You have lot of spiritual urge and have left everything but you are going in the wrong direction. Therefore, you should rise above all these illusions and give importance to the analysis and search only for the truth discarding all obstructions.

Mandana Mishra was in a traditional dress, had learned the traditional Shastra in the Sanskrit language and followed all the traditional rituals. Sage Vyasa came as a saint with knowledge of Sanskrit and Shastra. Shankara argued with them for days together on the point. The cobbler was in a bad dress without any tradition and was speaking in a lower language (Prakrutam) but Shankara fell at his feet without any argument appreciating the cobbler's point. You should just see the point and the subject and not see anything else because the truth is beyond all the external factors. Shiridi Sai Baba was eating garlic when a traditional Brahmin visited him. Sai told him "He who can digest garlic alone can eat garlic".

God Does Not Need Service

The Lord does not require service or anything from anybody. But He tests your love for Him through the sacrifice of your service in the form of work and the sacrifice of your hard earned wealth. That is the real proof of your love, which is proved by you in this same way to your family. You are covering your false love under the pretext that God does not need anything or any service. Why did Rama need the service of Hanuman? Why did Krishna ask Arjuna to fight, when He showed that He is actually killing all the enemies by Himself through the Vishwarupa vision? The Lord went to Shaktuprastha and asked for a little flour to pacify His hunger. The Lord was not really hungry. It was only the Lord's way of testing the real love of Shaktuprastha for God. The proof of love is only service through action and not mere sacrifice of words and mind. The Veda and the Gita praise the sacrifice of work and the fruit of work in several places.

Paripurna Avatara

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

Suffering of the Human Incarnation

The saint said that the human incarnation should not undergo any pain when the sins of His devotees are transferred on to Himself. The Lord certainly has the power of Maya to avoid pain while suffering the sins of devotees. But that will be cheating the Lord of Justice who is Himself. It is a violation of His own constitution as a judge. You fine your son as a judge and as a father you pay the fine. Here you should really pay the fine. You

should not just pretend as if you paid the fine. Then you are cheating your own department [justice department] and yourself since you are the head of that department. Jesus experienced all the pain of crucifixion. Unless the pain is experienced the sin will not be pacified.

Removal of Ignorance

The saint said that the path of self-attainment is the removal of Mala, Avarana and Vikshepa of ignorance. Certainly the removal of these forms of ignorance step by step, removes self-ignorance and you can attain your self. Up to this point, there is no dispute. The dispute arises only when you say that the self is God. Suppose an ordinary person became mad and forgot himself. When he is cured of his madness he only becomes himself and not the king. If the king became mad, then by removing his self-ignorance the king will become king. But the king (Lord) imposes ignorance and acts mad but does not really become mad [madness represents ignorance in this analogy]. You are taking common item between yourself and the Lord as the awareness. In fact, the awareness is only the cover of the Lord and is not really the Lord.

Suppose you are a thread. You are comparing yourself with the shirt of the king. There is no point of comparison between you and the king because there is not a single similarity. Similarly you are an imaginable item of creation. This creation is the shirt of the Lord. You are part and parcel of the shirt. You can say that the shirt is cotton material and your self, the thread, is also cotton. You can say that you are qualitatively equal to the shirt though not quantitatively. Now you are assuming that the shirt is the king himself. Now you are removing the quantitative aspect and saying that the thread is the shirt, the shirt is the king and therefore the thread is the king. Neither is a thread the shirt (due to the quantitative difference) nor is the thread or shirt the king (due to qualitative and quantitative difference because the thread or the shirt are imaginable and the king is unimaginable). The quantitative difference between the thread and the shirt never disappears even after Pralaya [dissolution of the universe] because the thread remains in the shirt as usual even in the Avyakta or invisible state.

Before creation, neither you nor the universe existed and so there was no context of comparison. During the existence of the universe the present quantitative difference exists. Even after the dissolution of this universe (Pralaya), the shirt is condensed to an invisible micro-state and you are also correspondingly condensed to the most micro-state. The reduction or

expansion of the both the universe and the soul take place correspondingly. The same quantitative difference always exists.

You are dreaming of a state where the shirt is reduced to a thread and then you can be equal to such a reduced shirt. This is impossible. When the universe is condensed into Avyaktam, the entire universe does not disappear except one soul. The universe is also not condensed into one soul. Your assumption of the removal of the upadhi in both Ishwara and Jeeva is only a dream of your jealousy. You are assuming that a peon after retirement and the collector after retirement become one and the same and exist as a human being. This simile is not correct here because Ishwara will never leave His post. Even in the Pralaya the universe is in the form of a microfilm and even then Ishwara is the owner of the film. The ownership of Ishwara is never lost and is eternal. Therefore, where is the practical chance of Jeeva becoming the Ishwara by removing the Upadhis of both? Therefore, the concept of equality of Ishwara and Jeeva in Advaita is meaningless because it never materializes at any time. Simple theoretical assumption is of no use. You may say that the king and beggar will become a handfull ash after death and therefore there is a possibility of equality at least in that time. But this king (Ishwara) is eternal since this creation remains eternal and always exists either in expressed state or condensed state. The Jeeva may loose the Upadhi in salvation but Ishwara need not have salvation and does not leave the upadhi of the universe, which is either in micro or macro form. When such a problem comes, the Advaitist turns the tables by saying that the world is unreal and therefore since the Upadhi is unreal, the common awareness remains as one and the same at all times. Such argument is the climax of foolishness. Shankara never said that the world is unreal. He only said that the world is real and negligible (Mithya). Such state of mithya of the world is only in the view of God and not in the view of the Jeeva. Even in the view of God the world is not unreal because God created the world for entertainment. If the world becomes completely unreal, the entertainment becomes unreal. The Jeeva in fact is negligible with respect to the universe and is Mithya as compared to it. Even in the view of God when the world is real, how can the Jeeva say that the world is unreal? This sort of foolish attempt shows his madness to become God. Let him take the path of devotion and service. He will not only become God even God will become his servant.

Levels of Human Beings

There are five levels of human beings. The first level consists of the highest devotees who treat Krishna as God. Krishna declared again and

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

The devotee may even fall from the second level due to jealousy and egoism. He cannot tolerate the Krishna as God and also cannot tolerate that God lives in Krishna. He either wants to be God too or wants God to live in him too. He will enquire Krishna for at least a future chance of such a state. The follower of a politician remains in the party only if a future chance of being a minister exists. Radha and Hanuman never thought of such a chance. But Radha was made the master of God and Hanuman was made God. In the third level Krishna says that He is the messenger of God. But the devotee cannot tolerate even this since he likes the privilege of being God. Unless some future prosperity is shown, devotees will not serve the Lord as bonded slaves. Slavery is the sixth stage [highest] of devotion. Even the mighty Hanuman remained in this stage forever. But the human being, who is like a small monkey does not like this! Jesus gave the corresponding statements in all the states. He said that He and His Father are one and the same, He said that He is the beloved son of God and He also said that He is a messenger of God. Mohammad mentioned only to the third level that He is messenger of the God. If the devotee feels that he has no chance of divinity even in the future, he will leave the human form of

the Lord from all these levels. Therefore, the Lord encourages the devotees by showing the attainment of the divinity. If the jealousy and egoism are highest, the Lord comes to the fourth level by saying that every soul is God or God lives in every human. Otherwise the devotee will join the Union of Advaitists. He wants to become God atleast along with others. Of course, he will be very happy if he alone becomes God in future like Krishna. Below this the fifth level is the state of atheism where the concept of God itself is rejected. The fourth level is better than the fifth level because at least the word 'God' is uttered by the person by his mouth.

Psychology in Preaching

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

If the preacher shows some miracles, huge crowds will follow Him and will be interested only in solving their problems by exploiting that super power. In that case the preacher could speak any nonsense, but the followers will clap in appreciation. The devotion of such followers is only artificial and such devotees are the prostitute devotees. Miracles are exhibited by the Lord spontaneously in the case of extreme necessity for the sake of a really deserving devotee. The miracle is expected to help the devotee in the spiritual path. The sage Udanka did not ask for the vision of Vishwarupam. But still the Lord showed it and sage Udanka got its benefit permanently. The sage believed the human incarnation throughout his life. Arjuna could get only some temporary benefit by the same vision and therefore the Lord did not show it by Himself until Arjuna requested for it. Duryodhana did not ask for it but Dhritarashtra asked to see it. In the case of these two, there was no use at all and the vision did not change them. Miracles cannot be a poof of the existence of the Lord in a certain human

form because even devotees, either good ones or bad, can also show miracles.

KARMA-KARMA CHAKRA-ASTROLOGY

Source of Immortality

[May 17, 2006. Shri Ramnath asked a question to Swami as to why human beings feel and talk like immortals].

Every human being is a composite of three bodies which are the outermost gross body and the pair of inner most subtle and causal bodies. The inner most subtle and causal bodies can never be separated. The causal body is like gold and the subtle body is like its ornament. The ornament cannot exist without gold. But the gold can exist without the ornament. In a realized soul, the subtle body which is a bundle of qualities subsides and only the causal body or the soul is left over. Only in an ordinary human being does the subtle body exist, which means that the subtle body exists along with its causal body. Thus in every ordinary human being, both the subtle and causal bodies co-exist as if integrated, so that we should use the word Jeevatman. Jeeva is the subtle body and Atman is the causal body. In the case of any ordinary human being, the Jeevatman exists, covered by the gross body like the golden ornament kept in a box. In the case of a realized or liberated soul, only the Atman exists in the gross body like a lump of gold in a box. In any case, the gross body is mortal, because it is a form of matter, bound in a regular shape, characterized by high entropy. Entropy is a scientific word which means irregularity or freedom which is spontaneous in the nature. The five elements are forced in a regular form of the gross body and every moment these five elements are trying to separate and go into free-state or randomness. Thus the gross body is mortal, which is known to everybody by the name of death. The innermost Jeevatman is the immortal as long as the ignorance of the soul (Avidya) continues. The qualities are vibrations of the soul and the soul is pure awareness (Chit). These qualities continue as long as the realization of original nature of the soul does not take place. Once the human being realizes that he or she is that undisturbed pure awareness (soul), the vibrations or waves subside and thus the qualities disappear. Thus the gross body is immortal [remains] up to the death and the subtle body is immortal up to self-realization.

The self is subject to blind ignorance which leads to the superimposition of the self (soul) on the subtle body and gross body. The

pure awareness, in fact, is temporary and disappears in deep sleep and arises on awakening. But the awareness or the soul is essentially the inert energy in its basic form which is eternal and will never be destroyed. Even in the Maha Pralaya this basic inert energy remains, preserving the design of the world like the information chip of any electronic instrument. Of course this basic inert energy was also created by God and it is the first created item. It can disappear if God wishes so. But God will never destroy this basic energy containing the design of the world. It is like the film of a cinema or a CD of an electronic instrument. In this sense, the basic inert energy is immortal. It is the source of awareness and awareness is the source of all qualities and feelings including 'I'. Thus the gross body, the subtle body and the awareness are not immortal. But the essential basic energy-form of this awareness, is immortal, which is referred to in the feeling of immortal Atman or immortal Brahman. This basic immortal energy in the gross body is called as Atman. The same immortal energy, in the entire universe is called as Brahman.

Thus there is only a quantitative difference between Atman and Brahman. In fact the matter is also a form of this basic energy. All forms like light, heat, sound etc. are also this basic energy. Thus Atman is in continuity with the external cosmos since the gross body is also another form of itself. The immortality of this basic energy called as Atman or Brahman, continues through the superimposition and thus the gross body or the subtle body is also felt as immortal. Though the mortality of the gross body is seen in the death of other human beings and though the mortality of the subtle body is seen in the realization of scholars, and though the mortality of awareness is realized before and after deep sleep, still all these three items (gross body, subtle body and awareness) are felt as immortal due to the superimposition of the immortality of the basic energetic form of the soul. If the superimposition is analyzed and remembered continuously, the ignorance disappears in course of time. By knowing this concept once, the knowledge is attained but by remembering the concept continuously, realization comes. The end of realization is determination [or establishment in this knowledge]. You must hear this self-realization and know it from Sadguru (Shravanam). Then you must constantly remember this concept, repeatedly every day (Mananam). After sometime, determination is obtained (Nididhyasa). The identification of the determination is your practical behavior in life (Karma). This self-realization cuts all your worldly bonds and relieves you from stress. Starting from hearing, till the final determination, the constant guidance of Sadguru is required. Otherwise you may get misled into the wrong direction. Without the

guidance of the Sadguru, it would be like treating your illness by yourself by reading pamphlets or information given with medicines, without going to an authorized physician. This self-realization established by Shankara is fixing yourself to the basic immortal energy or 'becoming' your Self. This is called as Advaita. The state of Advaita [monism or non-duality] can be retained continuously only by the grace of God in the human form called the Sadguru, who guides you. Shankara stressed on the importance of the grace of God in this path (*Ishwaraanugrahadeva*). The Lord is different from your self. His grace is required to succeed in this path. If you are that God, does it mean that Shankara said that you should have grace on yourself?

Inner Meaning of Karma

The Gita says that the meaning of the word Karma has very deep sense (*Gahanaa Karmano Gatih*). This world is called as creation. Creation means work like explaining etc. Karma means work. Therefore this world is a form of work. Work is a form of energy. Energy is dynamism or action; it is also work. Matter is energy. Heat, sound etc. are forms of energy. Therefore the world which consists of space, matter, light, heat, awareness etc. is essentially energy or work alone. Space is a form of energy. Awareness is also a form of energy. Therefore all this creation is work alone. Work needs the presence of a worker. The worker is God. God is the creator and creation is His work. This entire world is said to be the dance (work) of Shiva [God]. This entire world is just a game (work) of God. Therefore you should realize that any part of this creation is the work or dance or game of God. The working material (matter) is also a form of His work. The forces in this creation are again His works. Thus you should realize that every part of His creation as the work of God and thus we should constantly remember God. When you see an object, the object is His work. The process of seeing is His work. The subject (yourself), who is also an object for others, is also the work of God. If you analyse yourself, you can realize that you are entirely His work alone. The matter of your body, working forces like heat, circulatory force of blood etc. are also His works. Awareness is also His work. The basic form of your awareness, which is energy, is also His work.

Knowledge is the work of intelligence. Devotion is the work of the mind. Service is the work of your body. Sacrifice which is a process of leaving something is also a work. Therefore whatever you understand is work and understanding itself is work. The word Karma is frequently repeated in the Gita. There is nothing like a static condition. Even in a static

stone, the molecules, atoms and subatomic particles are rotating, vibrating and spinning continuously, essentially indicating the work. The Gita says that work should be found in the static state (*Akarmanichayah*). It also says that you should find no work in work (*karmanya karma yah pasyet*). What does this mean? This means, you should not think that the work is the work of itself. You should find the worker, who is doing the work. You should not think that the work is going on by itself. The work is done by somebody. The earth is not rotating by itself. Then why does the fan not rotate by itself? As the invisible electric current is rotating the fan, the invisible God is rotating the earth. The rotation of earth is the work of God. The earth is also the work of God. The rotation of the fan is work. The fan is matter. Matter is a form of energy. Energy is work. Therefore the fan is also a form of work. Thus everything is dynamism (work).

The Dynamo [that powers everything; metaphor implied] is God. You will immediately say that the dynamo is matter, matter is energy and since work is energy, a dynamo is also a form of work. Then you will say God is also a form of work [since He was compared to a dynamo]. This is the problem with using any simile for God. Every simile is only a part of the creation and cannot stand as a perfect representation of the Creator. God is beyond the concepts of work and no work because God is unimaginable.

You can infer the existence of God through this entire wonderful creation (work). But you cannot experience Him directly unless He enters a particular form of His work such as a human body like Rama, Krishna etc. You can infer the engineer by seeing the wonderful building constructed by him, which is his work. But he is present only in a small room of that building. If you want to have a direct contact with him, you should search the room in which he is present. Since the whole building is his construction, if you sit in some vacant room and try to talk with him, he will not speak to you. You have to identify that specific room in which he is present. In searching for the engineer, you may find some other person in some room and can mistake him also as the engineer. Therefore you must have the knowledge of how to identify Him.

The Gita praises karma as the path of pleasing the God. Knowledge by intelligence, love by mind and prayers by words are also forms of Karma. But these three forms are negligible; they are like offering drinking water to the guest. Practical service and sacrifice of the fruit of your work are important; they are like offering meals to the guest and constitute the important two-fold karma. Cooking of meals [for feeding the guest] is karma samnyasa and the sacrifice of the fruit of your work, which is meals, is karmaphala tyaga. The fruit of this work is also ultimately the form of

your work. Karma is energy and the fruit of karma is matter. Energy and matter are inter-convertible forms. Karma samnyasa and Karmaphala tyaga are one and the same and always go together. The word samnyasa indicates that the sacrifice of work is mainly meant for saints [monks] who do not earn any fruit by work. Karma samnyasa and karmaphala tyaga done together, relate to the householder. This is the practical proof of devotion. The reality of this concept is understood by referring to your service to your family. Karma becomes complete when a meal is also associated with drinking water. This is the path of karma in a complete sense. Karma in the form of sacrifice of words, mind and intelligence is like drinking water. The sacrifice of work is like cooking and serving. The sacrifice of the fruit of work is like the meal Together, this is the five-fold path of karma to attain divine grace.

Karma of Past Birth

[When human beings face troubles in life, it is often said that it is due to their karma or deeds of the previous births. Can You please explain this?]

Now you have understood the meaning of karma. Suppose a person did some bad deed (paapa karma or vikarma). The person went to hell and was punished there. The punishment reduced the intensity of his quality to do bad (guna or samskara) which is the cause of that deed. But the quality is not completely removed and a small trace of it remains. Punishment cannot remove the quality, which is a form of wrong knowledge. Wrong knowledge can be completely removed only by right knowledge and not by external physical punishment. Of course the punishment reduces the intensity of the wrong knowledge to a great extent.

A thief can leave his quality of stealing only on realization obtained by the right knowledge. Any extent of torture cannot remove this quality completely. Therefore, even when the thief comes out of the police station, a trace of the quality of stealing remains. But if he meets a Sadguru and receives the right knowledge, the quality can be removed completely. Valmiki, a robber, became a sage by the preaching of Narada and not by the third degree treatment [beating and torture] in a police station. The samskara or quality is knowledge and can be destroyed only by another type of knowledge, as a diamond is cut only by another diamond. Other than knowledge, no other physical actions like chanting the name, doing worship, singing songs or any other physical exercise can remove the wrong knowledge which is the cause of sins.

Now what is this wrong knowledge? Is it not karma? As I told you, the knowledge is also karma because any part of the creation is karma. Quality or samskara is a process of feeling or thinking of awareness which is karma alone. But the karma of awareness can be removed only by another karma of awareness and not by the karma of matter or inert energy. Beating and burning are the works done by inert matter and inert energy. They can affect the body and since the body is connected to the mind, it can create fear and reduce the intensity of the wrong knowledge, but cannot remove it from the root. Only logical analysis of the right knowledge can remove this samskara or quality from the root. When the quality is removed, its corresponding deed also disappears. Therefore the right knowledge removes the cause of the karma and thus burns the quality and its deed from the root (*Jnanagnih Sarva karmani—Gita*).

When the sinner comes to the earth from hell, he comes with a little trace of his sinful quality. Since the quality is also basically karma, the trace of quality is called as karma sesha (remains of karma). This trace of quality grows in a congenial atmosphere into a big tree and the deed is again repeated. The punishment of this deed may be in hell or sometimes may even be immediate. Sometimes the thief may be caught by the house owner on the spot and may be beaten immediately. Sometimes the thief may be caught by the police station and be beaten in the police station. Even if he escapes these two places he will certainly be beaten in hell. Therefore the deed of the previous birth punished in hell, comes down along with the soul as karma sesha (quality or samskara), which is responsible for the corresponding deed on this earth and which may yield its fruit here itself. In that case, his previous quality, called as previous karma is certainly responsible for the misery here.

Here you have to understand one point. The karma of the previous birth is not giving its result directly in this birth. The samskara, which was responsible for the karma of the previous birth continues into this birth as a trace, which grows in a congenial atmosphere and generates its corresponding karma once again. This karma [done in this birth] may sometimes yield its fruit here itself. Thus the karma of the present birth alone is directly responsible for your misery here and the present karma has its root in the samskara of your previous birth. This samskara can be called as karma and thus in that sense it is said that the karma of the previous birth is responsible for the present misery.

Truth in Astrology

[Do stars really affect normal human beings? Can the effects of bad star positions in a horoscope be removed?]

Stars or planets are the executives of the cycle of samskaras, karmas and their corresponding fruits, which are together called as the cycle of deeds (karma charka). They are the executives of the judgments given by the judge (Dharma deva), who follows the constitution written by God. God never interferes with the executive function of His own commandments as said in the Gita (*Nadatte kasyachit paapam*). The Shastras say that one has to undergo the results of his deeds even after millions of Yugas (*Kalpa koti shatairapi*). This does not mean that the postponement of simple principal takes place. Interest is accumulated by way of compounding. [By postponing the results of your deeds, you not only have to suffer the result of the deed but you have to suffer an additional amount for the postponement of the result]. Therefore scholars like to enjoy the results of their deeds as early as possible. They never pray to God to cancel the judgment which is impossible. Only postponement of the enjoyment [or suffering] of the results along with interest takes place by prayers or certain rituals or by exhaustive crying before God. Ignorant people misunderstand this postponement as canceling. Therefore this fundamental aspect must be realized.

When priests do certain rituals by taking some dakshina [fee or donation] from you, they are purchasing your punishment through your money. Therefore a real Vedic scholar will never do the business of a priest because he knows the whole concept. No real Vedic scholar accepts dakshina or even food from anybody. These two things that are avoided are called as Aparigraha and Vaishwadeva respectively. Sai Baba said that the bread offered by householders were only their sins. Eating that bread is only enjoying [suffering] the sin of others. Thus you find in our ancient tradition, when somebody offers meals in a function to others, others also offer the same in their functions [like policy of returning gifts]. The priest is earning his livelihood by this way but is getting more and more affected. These priests are thinking that they are cheating the public, but they are cheating themselves by this way. It is better to do hard work and earn their livelihood than such business of transfer of sin for money.

But if the whole ritual is transformed into a divine worship of God, the story is totally different. The grace of God comes there and God may be pleased to reduce or remove the sin by enjoying [suffering] it Himself through a human form. Here also the justice is not violated. The father pays

the fine on behalf of his son. This is the only way of removing the sin. Either it should be postponed with interest or it should be sold to a priest or it should be enjoyed by God Himself [by suffering it on the body of His human incarnation on your behalf]. In any case the result of the deed has to be enjoyed and it can never be cancelled without enjoyment. But if you conduct the ritual as a divine worship of God and give dakshina to a deserving devotee, then the story is different. Your sin is not [passed on to the devotee to be] enjoyed by that devotee. God comes down in human form and enjoys your sin for the sake of that devotee. Even in this case, the results have to be enjoyed by someone. Instead of selling your sin to a priest, it is better to sell your sin to a devotee. God has the tolerance to enjoy the sins of His devotee or the sin transferred to His devotee by you. But if you do the ritual by worshipping God and by offering dakshina to the devotee, without the aim of removing your sins, the result is tremendous. It is a real sacrifice without any aim of business. God will undergo all your sins without any account, since your sacrifice was also without any account. Therefore you must remove this poisonous idea of removing your sins through rituals by offering dakshina to priests or devotees. You must be prepared to undergo the results of your sins and do the rituals with the same sacrifice without aspiring for any fruit. Then you will be blessed by God.

You are trying to remove the problems but the problems are only your real friends in the spiritual line. The constant existence of problems will activate you, and suppress your egoism creating a favorable atmosphere for the devotion to God. Happiness will make you proud and lazy and you will be deviated from the spiritual line. Therefore scholars like to enjoy problems, which are the guiding forces in the spiritual line. Kunti asked for a boon from Krishna to give her problems continuously. While praying to God, real tears will come only in misery. This human life is obtained as a rare chance, after a long time of passing through several lives of animals. Thus the animal nature is concentrated in us and the constant presence of a beating stick is necessary for us to grow in the right spiritual path. Mere knowledge through words will not bring realization. From this point too, avoiding the enjoyment of punishments is also not good for your spiritual progress.

Ignorant soul - Realised soul – Liberated soul

The realized soul invites difficulties for the sake of spiritual progress. An ignorant soul tries to avoid the difficulties and invites happiness by praying to God. God brings back the results of good deeds arranged in the future life cycles with reduced value like a pre-matured deposit. By this, the

future life cycle becomes full of misery. Sometimes we find people who are hit with misery from birth to death. These were the people who pressed God for giving them happiness and their happiness of previous births was the fruit of good deeds drawn from the present life cycle. God arranges every human life with alternating fruits of good and bad deeds like meals with alternating sweet and hot dishes. A liberated soul invites both happiness and misery in an alternating way for getting full entertainment. The happiness derived from such entertainment is continuous and is called as Ananda.

Nanda means happiness. The letter 'A' before Nanda means continuity (*Aasamantaat*). The word Sukham denotes happiness which is temporary. It disappears when misery appears. But Ananda is continuous happiness, if you can enjoy even misery like a hot dish. A spiritual aspirant who aims at the grace of God, wants to perform penance which is a rigorous Sadhana [spiritual practice]. While doing penance, you create difficulties artificially by lighting fire around you and so on. This means that the spiritual aspirant wants continuous misery as the guiding force. Happiness and richness induce egoism and inertness which are obstacles in your spiritual sadhana.

You will be amazed to hear the special worship performed by Me sometime back in which I uttered the sankalpa [objective of the ritual], that I should get severe difficulties and poverty so that Jnana, Bhakti and Vairagya (spiritual knowledge, devotion and detachment) will improve in Me. Thus if you are a realized soul, you will invite difficulties as your spiritual guru. If you are a liberated soul, you will invite both for entertainment. If you go to a movie, you like to see scenes of both happiness and misery. When you take meals you like both sweet and hot dishes. Then why are you not inviting both misery and happiness in your life for entertainment? The entire creation, created by God for entertainment is a mixture of day and night, summer and winter, birth and death, happiness and misery etc. The equality in the entertainment of both is called as Yoga according to the Gita (*samatvam yoga uchyate*).

No doubt the horoscope is the telescope for seeing the cycle of deeds of a person. God has already arranged the happiness and misery in an alternating way for each person. The periods of nine planets rotate in a cycle. Each period has sub-periods of the nine planets again as a sub-cycle. This means that while eating a sweet dish a secondary hot dish is also introduced. The horoscope is a beautiful arrangement of your deeds in an alternating way done by the Divine Father who has immense affection on the souls. The total period of the nine planets is 120 years. For each Zodiac

sign or birth sign (Janma raasi) there will be a continuous ascending period of sixty years and another continuous descending period of 60 years. One may be born in the beginning, middle or end part of the ascending period or descending period, depending upon his previous interference in his cycle of deeds through rituals.

Mesha, Karkataka, Simha, Vrishchika, Dhanush and Meena zodiac signs have the beginning of ascending period of 60 years which ends with the period of Jupiter. For other zodiac signs the ascending period of 60 years starts with the period of Saturn for 60 years and ends with the period of Venus. Thus one is born with an ascending period of 60 years or with a descending period of 60 years or at any point between these two periods. If a person is born in Mesha, starting with the period of the sun, the 60 years life time is ascending. If the same is born with the period of Saturn, the person will have a descending period of 60 years.

A realized soul, who dragged back the fruits of bad deeds from the present life cycle, will be born in the beginning of ascending periods. If an ignorant soul dragged back the fruits of his good deeds from the present cycle, he will be born in the beginning of descending period. If the whole life is full of either only happiness or only misery, the person will be bored. The reason for it is only the person himself, who has interfered with the good arrangement of God. Therefore Jesus said that the will of God be done always. However for ignorant souls, God made some compensation by introducing the sub-periods of all the nine planets in the main period of each planet. Thus a secondary alternative arrangement of side dishes is done by God, who is the Mother, because the children are ignorant of even the technology of eating!

Astrology

Jyotisham (astrology) is the subject which relates to Jyoti or planet. The actual meaning of Jyoti is only God. According to the Veda (*Param Jyotirupasampadyate*) and the Brahma Sutras (refer Sutra *Jyotiradhikaranam*). Jyoti means light. The planet is like the jailor guiding you to the jail where you will suffer the misery or is like a guide who guides you to a bar, like heaven, where you will drink and sleep. The planet guides you to the fruit of your deed. It is called as a Graha which means that it will capture you wherever you are present to deliver the fruit of your deed to you at the exact fraction of a second. It is a computerized system of deeds and fruits. This computer does all the calculations and is called as Chitra Gupta. Chitra Gupta means the protector of the witness [evidence] through an advanced audio and video system. All your thoughts, words and

deeds are recorded and will be exhibited as evidence in the upper world. The judge does not require any other type of witness. There is no need of an advocate and therefore such provision does not exist. You will just see and hear your thoughts, words and deeds in the audio and video system (Chitra Gupta) and an automatic judgment is delivered by another system called as Yama. There is no possibility of doing any ritual there since it is only a place of enjoyment [or suffering] of fruits (Bhoga Loka).

All the heavenly pleasures and punishments in hell are given according to the periods of another horoscope that is prepared based on the time of death. Thus the wheel of the planets is the executive system of the soul in this world as well as in the upper world. Yama is the son of Sun [Sun-god] like Saturn, is also a powerful controlling planet in the upper world. The Lord is all in all and is the employer of all the planets. The planets function due to the fear of the Lord. The Veda says the same (*Bhishodeti Suryah*).

Astrologers are like elementary school teachers. They should become spiritual Gurus, who are like professors. Priests and astrologers should rise in their standards and guide people to the spiritual path. Instead of doing so, both have colluded and are doing business by exploiting the public. The astrologer takes some money for studying the horoscope and recommends the Japam [repetition of the name] of a planet. The priest does the Japam on behalf of the person and gives a commission to the astrologers. It is like a doctor referring the patient to the laboratory for diagnosis and getting commission. The whole spirit is lost and the spiritual path is lost long back in this Kali Yuga. The priests and the astrologers tell a story that even Lord Shiva suffered due to the effect of Saturn. The story is only a creation for promoting their business. Even if you believe the story, you can take it in a positive sense. You can understand that even the Lord respects the cycle of deeds. What sin did Lord Shiva do to undergo the affect of Saturn? The story is foolish even at the root. Let us even assume that Lord Shiva has to suffer the effect of Saturn for a bad deed. If that is so, how can an ordinary human being escape the same type of effect with the help of this petty priest and petty astrologer? Astrology is the elementary level of spiritual knowledge, which introduces the supernatural power that is beyond science. This should finally lead to the acceptance of the existence of the unimaginable God who is beyond logic and science. Astrology is not allowed to grow to become philosophy by these commercial intellectuals. Its growth is arrested and is limited so that the exploitation of devotees can take place. Astrology should be allowed to become philosophy. The school education should grow to become of the university level. The priests and

astrologers should develop to become spiritual gurus. Otherwise they are doing sin in the name of God, which will affect them here and there [after world].

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

Fruits of Most Deeds To Be Enjoyed in the Upper Worlds

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

separate worlds (hell and heaven) are given for this purpose. People who do not know the main aim of human life and the significance of this Karma Loka are worried for not seeing the results here itself immediately. This is the main aim of creation of hell and heaven separately as the upper worlds.

However the results of some deeds are released here itself in case they can activate the soul in the spiritual line. With this aim, certain effects of misery to divert the soul to the God and certain effects of happiness as alternative intervals for encouragement are released. Without understanding the significance of these effects, people either sleep and become lazy in happiness or get worried and feel tension in misery. When such effects have no use for the spiritual effort [one refuse to respond positively to these effects], the soul is released from the gross body and is pushed to the Bhoga Loka and further cycles of animals and birds in a condemned state. Thus the ultimate aim of human life and the ultimate aim of the good and bad results must be realized in the light of the spiritual divine path. This human life is not just meant for mechanical deeds and their corresponding results like a routine machine.

Humility and Dynamism

[How can we always remain humble and devoted to You while simultaneously remaining active in doing our routine activities?]

The word 'You' is very important in this question and it indicates God. The real nature of God is unimaginable and therefore to remember the real form of God is impossible. You can remember God only when God enters a medium. The formless nature of God is only the space-medium which is charged by God. Thus the formless aspect is also imaginable but creates lot of difficulty in thinking about God as said in the Gita (*Avyaktah Gatirduhkham*). Even the awareness which is charged by God called as Brahman is a formless medium and is very difficult to even imagine. Therefore a medium which has form and is charged by God, is convenient to remember. Objects that are easy to remember are natural objects like the sun etc. or man-made objects like a photograph, a statue etc. Space is all pervading but inert and cannot speak to you. Awareness is in limited bits as experienced only in the living beings and is not all pervading. Thus the all pervading awareness is only an imaginary story.

The statue or a photograph is good for vision but not good for conversation to clear your doubts. You can keep the statue in your house and feel that God is living with you as a family member. But all these forms cannot speak, preach and clarify your doubts like Krishna. But Krishna lived in a generation long back. The Gita preached by Him is interpreted in

several ways and the followers of these lines of interpretations are constantly quarreling with each other. Thus the real clarity is lost. Moreover only that past generation was blessed by Krishna and due to this, God becomes partial. The direct experience through direct dialogues is a real fortune. God is impartial and is coming down in human form in every generation. The entire public in the world need not have the chance of meeting the Lord in any generation. Only ripened souls who have risen to a high level can have this chance because they really require it. In the university both the undergraduate and postgraduate classes go on simultaneously. The highest PhD program is also present. A professor, some readers and many lecturers exist in the teaching faculty. The professor is not required to go to any undergraduate class. For a few hours, he goes to the postgraduate class and spends most of the time with research scholars. There are many undergraduate sections. There is one postgraduate section. There are only half a dozen research students. The professor is available to all the students but is really required only for a few students. All the students are in his contact because the professor occasionally addresses all the undergraduate sections also. The lecturers are fully required for the undergraduate sections. The readers are more required for the postgraduate sections and less required by the research scholars. The professor is mostly required by the research students.

Similarly God in human form is in contact with all the souls in the generation. But He is utilized only by a few, due to a greater requirement at that level. Depending on the requirement of language, area and communication facilities, there may be more than one human incarnations of God in a generation like a few professors that may be required in a university. But if the communication facilities have improved and if a single language like English can be understood by all countries, there is no need of a second professor. I feel that in the present human generation, in view of the developed communication modes and the presence of a uniform language, one human incarnation of God is sufficient at the highest level. He is always accompanied by angels who are at various levels like readers and lecturers. He always descend down along with the faculty of the department in every generation because the different levels of the students cannot disappear even if the modes of communication and a universal language exist. Moreover, the analytical capacity of the public has improved a lot due to the fantastic development of science.

The science of today is nothing but the Tarka Shastra of ancient times. Therefore the knowledge that is going to be revealed by God in a single human form in the present generation is going to be tremendous, reflecting

all the scriptures and science from all the angles like a tsunami covering all sides. On the basis of the analysis of these present facts, I am expecting the existence of such a human incarnation in this world in our generation. I am searching for such a divine human incarnation (Sadguru) whose knowledge will wash out all the misinterpretations of the scriptures of all religions and kick out exploitation, leading to the formation of the most ideal spiritual world as predicted by Nostradamus, who was a famous astrologer of the world.

I am referring to him because you like astrology very much. I heard from Ajay that you are in good touch with a Nadi astrologer [Nadi is an ancient astrological system]. Please find out from the Nadi astrologer regarding such human a incarnation, so that I can also join all of you to serve Him as the junior most servant. Therefore the concept of the human incarnation is the best and the constant interaction with Him is the best way of remembering the Lord. The routine duties are natural and will go on without any effort when you have attained seniority in your profession. Thus a senior man need not concentrate much on the routine duties which will go in a normal way even without much effort due to long experience. The Gita says that when such talent in one's profession is achieved by long experience, it is time to meet the Lord (*Yogah karmasu kaushalam*). The effort in achieving the grace of the Lord is the most important goal of human life. This point will be realized when the human being is in the last minute of this life cycle because at that time of juncture, the upper world starts appearing practically to the eyes through the arrived messengers of Lord Yama. Unfortunately there will be no time for spiritual effort at that juncture, even though realization comes.

Lord Datta told Me the following two verses in Sanskrit and asked Me to memorise these two verses ten times a day so that the mind will be fixed on God. The first verse means "At the time of death the last knowledge dawns to the mind by which the human being realizes that for those whom he has spent his energy and lifetime, are unable to protect him from that moment onwards. The Lord who can protect is not arriving then because no time and energy was spent for Him". The second verse means "When the time was there, this realization did not come and when the realization came, there is no time. By this the human being undergoes silent suffering, which is the agony". Lord Data told Me that every human being will be given this last knowledge and this agony in the last couple of moments. I started remembering these verses every day ten times and the result of their memory is this wonderful divine knowledge.

I know you are going to laugh and say “What Swami! You Yourself are Datta and speaking like this”. The point is that I am Datta for you and not to everybody. When this knowledge is published, everybody reads this and rejects the entire knowledge based on this simple point. Whether I am Datta or not, is immaterial and the knowledge should be grasped by the entire humanity. I am a messenger of Datta or a devotee of Datta or a direct disciple of Datta or the son of Datta or Datta Himself to different people who view Me in these different angles. Whatever I may be, this knowledge is from Lord Datta alone. Based on this simple point [of who I am], people should not refuse the treasure of this divine knowledge. Based only on this simple point, the priests punished Jesus and refused His precious divine knowledge. Now everybody accepts that Jesus was the human incarnation of God because Jesus exists no more and is confined to a photograph or a statue. Jesus told several people that He was a messenger of God. He told a few that He was son of God. He told very few that He and His father are one and the same. He did not say these three statements to one person or to all because most of the people were ignorant, a few were realized and very few were liberated souls. But today many accept that Jesus is the same Divine Father, not because many ignorant people are liberated but because Jesus does not exist before their eyes; because Jesus will not compete with them for name and fame or receive direct service from them etc.

Krishna declared that He is the Divine Father (*Aham Bija Pradah Pitah*). But the point is that the Gita was preached to only Arjuna, who was a liberated soul. Shankara declared that He was God (Brahman) to all the people because simultaneously He declared that everybody is God. But when He announced that He alone is Lord Shiva (*Shivah Kevaloham*), the Kaapalikaas who are the disciples of Kalabhairava killed Shankara by black magic (Uchchatanam) because Kalabhairava was the disciple of Lord Shiva and thus Lord Shiva was their absolute God.

EMPHASIS ON KARMA PHALA TYAGA

Why Is God After Money?

[May 19, 2006. Smt. Padma, wife of Shri Sarma passed a comment “God seems to be interested in money”. Sarma became angry and told her that she will be punished by God by commenting like that. Sarma came to Swami and complained about the matter. Swami told him, “You should not threaten anybody like that. You should analyze the topic and convince people through knowledge. By threatening, the thought is only suppressed and not removed”. Sarma came back along with his wife to Swami and Swami delivered the following divine discourse to the devotees.]

People say that God is [interested] in money. It is correct because money is Goddess Lakshmi. Lord Narayana is always in her heart. Money is also in the heart of God because Goddess Lakshmi is in His heart. Whatever is in the heart of Lord, the same came out in His word which is the Veda. The Veda says that sacrifice of money alone can please the Lord (*Dhanena Tyagenaikena*). The Lord came down in human form as Lord Krishna who also told the same point with the highest intensity. The Gita, the word of Lord Krishna, says that one should sacrifice the entire money possessed by one, to please the Lord (*Sarva karmaphala tyagam*). Jesus told a rich man to sacrifice all the wealth possessed by him. Lord Vishnu said the same in the Vishnu Puranam “*Yasyaanugrahamichchami Tasya Vittam Haraamyaham*”, which means that the Lord is pleased by taking away money from the devotee. The Lord is the Sadguru and one point is appreciable with Him. That is, whatever is in His heart He speaks it out. The present gurus aspire for money in the heart but speak against money in their words. It is said that great people think, speak and do the same thing (*Karmanyekam, vachasyekam, manasyekam mahaatmanaam*). Whatever the Lord told, was also done by Him. The Lord came as a guest to Shaktuprastha and took all the flour from him for eating. This was when Shaktuprastha was about to eat the same, since he was suffering from starvation for the last ten days due to a drought.

Sage Vashistha asked Rama to submit Guru Dakshina (money) before preaching Jnana Vaashistham (*Dhanamarjaya kakutstha*) to Him. A sacrifice is useless if Dakshina is not offered (*Adakshina hato yajna*). All

rituals involve the sacrifice of food and Dakshina (money). Sai Baba used to ask for Dakshina everytime [people visited Him]. Yoga Vaashistham says that money is the root of the world (*dhanamoolamidam jagat*). Shri Yantram [Shri Chakra] which is based on Shri (money) speaks about the importance of money. Everybody should frankly accept that everything is revolving around money. If money is not there, all the family members will leave you. Even the body leaves the soul if food (which is a form of money) is not provided. The proof of real love is only the sacrifice of hard earned money. Your real love is only for your children because all the wealth is given to them alone finally. Therefore if you say that you have real love for God, God will catch your money and will ask you to give it to Him. Your real colour will then come out. Therefore sacrifice of the fruit of work (money) is the real proof of devotion as praised in the Gita.

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

Dharmaraja performed the Ashwamedha-sacrifice and donated a lot of wealth to the sages. Let us assume the worth of his entire wealth as 7 crores [1 crore = 10 million] in view of the value of rupee at that time. He donated wealth worth 3 crores. The Lord gave him the ticket only up to the third world which is called heaven or Swarga Loka. The Swargarohana Parva [chapter] of Mahabharatam says that Dharmaraja went only up to heaven. The top most Brahma Loka is the seventh world from earth. Therefore we would expect that the cost of the ticket for Brahma Loka is Rs 7 crores according to the account of human beings, since Brahma Loka is the

seventh world from the earth. But when the Lord came in disguise of a poor hungry Brahmin to Shaktuprastha, he offered the Lord a flour-meal which was only worth of 7 rupees. According to the above account of human beings, the Lord can give a ticket for only 7 miles on earth. But the Lord gave him the ticket to Brahma Loka for the Rs. 7! Shaktuprastha sacrificed everything and nothing was left over with him [after donating the flour worth Rs. 7]. This happened to be the total sacrifice of the fruit of work which is Sarva karmaphala tyaga as mentioned in the Gita.

Shankara went to the house of a poor householder. They gave a little food from their quantum of food that was prepared at that time. He gave blessings to them. Then Shankara went to another house of a poor lady. She searched the whole house and all she found was a small dry fruit. She immediately offered that to Shankara. Other than that fruit there was nothing to eat in the house. She could have kept that for herself or her family to pacify at least a trace of their hunger. Such sacrifice is Sarva karmaphala tyaga stated in the Gita. All these donors sacrificed without expecting anything in return from the Lord and hence, the sacrifice of all these people is very pure. But the sacrifice of Shaktuprastha and that lady was not only pure but also a total sacrifice as mentioned in the Gita. Shankara recited a prayer spontaneously called as Kanaka Dhara and gold was rained in her house immediately.

Similar was the sacrifice of Sudama to whom the Lord gave immense wealth. Sudama gave a handful of parched rice to the Lord even though his family was suffering with hunger for several days. The same Sudama in childhood had stolen a handful parched rice, which was the share of the Lord and hence was hit by poverty. This shows that enjoying the wealth of others, especially the wealth of the Lord, by cheating like corruption or a business-minded attitude, will lead to severe punishment. Therefore sacrifice should be without aspiring for anything and also should be total to please the Lord. For the same reason, Jesus praised the sacrifice of one rupee of a widow, as the greatest among all the other heavy donations from rich people.

Limited Sacrifice to Humans

When the Lord came in the disguise of a poor Brahmin, Shaktuprastha started offering the food (flour) part by part. The guest [God] looked just like another poor human being. Since the guest was a learned Brahmin and a devotee, he was a deserving person for the sacrifice. This means that the sacrifice should be done to a deserving devotee. This is the social service (Pravritti) in which a deserving co-human being is served. In doing

sacrifice to co-human beings, the deservingness of the receiver should be estimated. Here the receiver was a devotee, a learned scholar and was hungry. The criteria of deservingness of the receiver should be fixed in this way. You should not sacrifice to an undeserving person. Shaktuprastha sacrificed $1/4^{\text{th}}$ of the flour in the beginning. This means that you should not exceed a certain limit in your sacrifice towards the society. The receiver was still hungry. But this is the maximum limit of social service, because the family members of Shaktuprastha were also suffering with hunger. This donation of only a small portion of the flour indicates a balanced judgment in social service and the sense of responsibility towards the family.

Shaktuprastha, his wife, his son and his daughter-in-law were the four members of the family suffering from hunger for the past ten days in a drought. The guest looked like a co-human being who was hungry. But that alone cannot be the criterion [for deciding the deservingness of the person for donation] because poverty and hunger are the fruits of the sins of a soul. But the hungry man was a Brahmin (Brahma Jnani) who looked like a devotee and a learned scholar from his appearance and words. Therefore he deserved the charity. The flour had been divided in to four parts [for the sake of the four family members]. On seeing the guest Shaktuprastha gave only his share. But the guest still remained hungry. Shaktuprastha kept silent because he had no right to give the portions of the other three, even though it was his self-earned food. This means that the charity should not exceed $1/4^{\text{th}}$ of the self-earned property for a householder having a family of 3 members [other than himself]. Therefore self-earned property should be divided into equal shares to the family members and one can donate only his share only to the maximum extent provided the receiver is deserving.

[Seeing the guest still hungry,] The wife gave her share to the guest by her own will. The son and the daughter-in-law followed the same by their own will. Here the important point is that Shaktuprastha did not force his family members to donate their shares on the basis that it [the food] was his self-earned property. This shows the sense of responsibility towards his family in the mind of Shaktuprastha which is justified. But the sacrifice of every family member is a total sacrifice with respect to individual member. Such a total sacrifice is not justified because the guest is not identified as Lord in disguise. The guest was only considered as a deserving devotee. In such a case how was a total sacrifice was done by each member? Is it not a foolish social service? If the guest is recognized as the Lord, then there is no problem because the Lord will give back severalfold. When the receiver is only a deserving human being, such total sacrifice is foolish and is not justified. Since no food remained after the sacrifice, even their lives were in

danger. This sacrifice amounts to suicide! The aim of human life is to please the Lord and not to please a co-human being. This aim is lost in such a sacrifice.

Total Sacrifice to God

The actual decision of total sacrifice was the result of a collective thinking of all the family members step by step. When Shaktuprastha gave his part, even though it was a total sacrifice from his side, he would get a share in the remaining $3/4^{\text{th}}$ part of the flour. Obviously, if the guest had gone away satisfied after eating the first part [$1/4^{\text{th}}$], the other 3 members would not have eaten their parts leaving Shaktuprastha; he would have certainly got some share in the remaining food. The donation of the first part was done by mutual discussion of the four members inside the kitchen. The guest was dining in the dining hall. Therefore the sacrifice of the part of Shaktuprastha to the co-human being was not a total sacrifice. This is not wrong because in social service, total sacrifice is not justified. It is against justice or Pravritti. The outsider should not be more important than the family and the self. The family members of Shaktuprastha were also as good devotees and as hungry as the deserving guest.

When the guest was still expecting more, the second part was also given by Shaktuprastha's wife only after mutual discussion. When the guest desired for the second part, there was a doubt in the family of Shaktuprastha whether the arrived guest was the Lord in disguise. The reason for this is that the guest had crossed the limits of justice or Pravritti. No human being, especially a devotee and learned scholar like the guest, would aspire for the second part in that situation. There were four members to eat the food and the guest was the fifth member. Actually the guest deserves only $1/5^{\text{th}}$ portion. But he got $1/4^{\text{th}}$ portion, which was more than his rightful share as per Pravritti. Once he asked for the 50% of the food [the wife's share too], he had crossed justice. By crossing justice, the guest also knew that he would get sin. No learned guest would dare to do such a sin. Normally even an ordinary human being would not have asked for the second part.

The family members of Shaktuprastha had spiritual knowledge (Brahma Jnanam) and were experts in identifying the Lord in human form. The guts shown by the guest in crossing the boundary of Pravritti was a hint for identifying Him as the Lord. With the first part of food given already to the guest, the life of the guest could be saved. With the remaining food the life of each family member could be saved. If the guest were just greedy and were not caring for others, Shaktuprastha and his family members

would have denied further food explaining the same. The life of any family member need not be sacrificed to satisfy the greediness of the guest. Human life is precious and meant for the realization of the Lord and service to Him. It need not be ended for the sake of meaningless social service (Pravritti). Therefore if the guest were only a human being and not the Lord, at this point itself, the guest should have been warned. The second part of food was given to the guest but the guest still desired for the third part. Now family members had confirmed that the guest was none other than God, who came to test them.

Assuming that the guest was greedy, he should have been satisfied by eating 50% of the food, because the other half had to be shared by four hungry devotees like him. Even the topmost greedy person would stop at this point. But the family members concluded that the guest was the Lord even while serving the 3rd part. The conclusion was reinforced when the fourth part was also desired by the guest. Even a person having the nature of a cruel animal would not have asked for the fourth part in that situation because if he ate the fourth part too, the four starving devotees would die as a result of the greed of the guest. As expected, the guest showed them His real form as the Lord and gave them Brahma Loka. Suppose the guest were really a cruel animal in nature and had cheated the family of Shaktuprastha and had gone away after eating the entire food. What would happen? The guest would be punished by God with suitable action. Shaktuprastha and his family members would have missed correctly identifying the Lord only by a very narrow margin. After all, in their mind, they were doing the total sacrifice towards the Lord alone. Therefore the Lord would protect them and give them Brahma Loka. Therefore there is no loss if you miss the Lord by a narrow margin, because you have put all your efforts in the analysis and did not believe everybody blindly in doing the sacrifice.

Therefore we should first start with social service limiting charity to one part. The family members should divide the property giving an equal share to the justice [charity]. This charity is only Pravritti but still it is related to God if you select a deserving devotee as a receiver. In the beginning, even the Lord in human form will test you only in Pravritti. He will appear as a deserving devotee and will test you in Pravritti. If you cannot climb the first step of Pravritti, how can you suddenly climb up to Nivritti? If the Lord appears in the beginning itself, everybody in the world will fall at His feet, surrendering everything. Therefore the Lord will first come as a deserving receiver in Pravritti. Sometimes the Lord comes as an undeserving receiver so that He can test you about your knowledge of

Pravritti. If you serve the undeserving person, the Lord will be displeased with you even though he is in the disguise of same undeserving person.

Avoiding charity to undeserving persons and doing charity to the deserving person are the two important steps of Pravritti. The knowledge of both these aspects constitutes Pravritti. People blindly do charity without discrimination. Such charity is ignorance and sometimes results in the accumulation of sin, if the receiver is undeserving. These ignorant donors justify their actions in the name of kindness to everybody. Kindness to the deserving person is appreciated by God because it is for the welfare of the society. Kindness to the undeserving person harms the society and you are purchasing the sin [by such kindness]. If you give milk to the serpent it will bite you and others. By such charity, the balance of the society is lost and for this you are responsible and you will be punished by God. Therefore analysis and knowledge are necessary in charity as the primary step.

The Veda says that one should have analysis and discrimination of the receiver, before doing charity (*Samvida deyam*). The hunger of a serpent should not be sympathized with because the serpent will never change its nature. If you are following Pravritti (dharma), good qualities and devotion should be sought in the receiver. Devotion is more important than good qualities, but if the devotion is selfless, good qualities naturally exist. The devotion of a selfish devotee is not true love for God. Ravana was a great devotee but his devotion was selfish and therefore such devotion is not true. If you are serving the devotees in Pravritti, God will certainly come to you one day in the form of a devotee. Without Pravritti, Nivritti is not possible. When God comes in human form, certainly He will give you a hint for His identification. If you have spiritual knowledge, you will certainly catch Him. He will neither cover Himself completely nor reveal Himself completely. He will be like a tough problem with a hint given to help solve it.

Suppose Shaktuprastha alone had spiritual knowledge. Then Shaktuprastha would sacrifice his share. In that case the family members may not be in Nivritti but may only be in Pravritti. They would not object to the sacrifice of the part of Shaktuprastha. But they would not sacrifice their parts. Of course they would offer food to Shaktuprastha from their shares. In that context, suppose the guest had asked for the other parts also. Shaktuprastha would have had a severe fight with his family members because Shaktuprastha alone would have recognized the guest as the Lord. Even if the food was not earned by Shaktuprastha, he would fight for the other shares to be donated to the guest because in Nivritti a spiritual person will always try for a total sacrifice to the Lord irrespective of justice in any

angle. God is beyond both injustice and justice and He expects you also to rise above the justice and injustice in His case (*Sarvadharmaan—Gita*).

If the family members were not even in Pravritti, they would resist even Shaktuprastha for the sacrifice of his part. Such situations will complicate the tests more and more. The test becomes simple if all the family members are of the same spiritual level. Since all the members of the family of Shaktuprastha were of the same level, God gave Brahma Loka to all of them at once. Today in Kali Yuga, the entire family including Shaktuprastha [head of family] knows neither Pravritti nor Nivritti. They will ask the beggar to get out in the first instance itself and there is no question of the Lord coming to their house in disguise as a guest.

Natural Love for God

[Worldy] Justice (Pravritti) and devotion to God (Nivritti) are the two subsequent steps. The Purva Mimamsa (justice) of Jaimini and the Uttara Mimamsa (devotion) of Vyasa are the two subsequent parts of the same spiritual path. Dharma or justice is the atmosphere into which God descends down. You must first serve God's devotees and please God. This will create an atmosphere for the God to visit you one day or the other. A selfish demon does not create this atmosphere and wants to sacrifice something for God suddenly. He wants a jump to the second step suddenly. The reason for this is that he is selfish and wants to get maximum benefit from the Lord by such sudden and excessive devotion. Such devotion may be excessive but it is not true. It is like the sudden excessive love of a prostitute.

Ravana insulted Nandi, who is a devotee of Lord Shiva. But he sacrificed himself by cutting his head for the sake of Lord Shiva. He had no devotion for the devotees of Shiva. But he had spontaneous and infinite devotion for Shiva. His devotion for Shiva was also not true. His devotion for Shiva was only to get boons. The parents of Shiriyala were real devotees of Shiva who were not aspiring for any boon from Shiva. They were worshipping the devotee of Shiva as Shiva. Shiva came in the form of a devotee and asked for the sacrifice of their son. They killed their son and offered him to the devotee of Shiva. When Shiva appeared [in His real form], they did not ask Him for any boon. Therefore for Nivritti, Pravritti stands as a background. Meera was worshipping the devotees of Krishna and finally Krishna came to her. Shiva did not come in the form of a devotee to Ravana to test his devotion because Shiva knew that the devotion of Ravana was only for boons. For such artificial intense devotion of Ravana, boons were given to him, but Ravana was destroyed soon. The

devotion of those parents was tested and permanent salvation was given to them. Ravana neglected the devotee of Shiva because the devotee was not useful in any way except for sharing his divine experiences which were not required for Ravana. The divine experience is desired only when true love exists for the Lord. Ravana liked Lord Shiva because of His utility. Therefore people with the mind of utility like to jump directly into Nivritti because selfishness is hidden in them at least in their subconscious state.

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

The human form of God masks His omnipotence so that your love for Him can then be real and natural. But unfortunately, when the human form masks His omnipotence completely and appears as an ordinary human being, a trace of even artificial love does not appear for Him because He is just an outsider, and not even your family member. In that case, even the rules of Pravritti do not allow you to show more natural love for Him compared to your child. In fact natural love will not arise at all in your heart and there is no need for the rules of Pravritti to oppose it. Krishna was the son of Yashoda who was just a neighbor to the Gopikas. Why should a Gopika love Him more than her own son? There is no need of even a trace of natural love for Him because He is an outsider and even not a relative. If at all some love arises, it should only be artificial because He was the son of the ruler of that village. If the mask is removed [Krishna reveals that He is God], the reality or naturality of the love disappears. If the mask completely covers God, even a trace of artificial love will not rise in your heart because He is just a co-human being, who is as good as any outsider.

Love for God appears but it is not natural due to the appearance of God's omnipotence spontaneously. For an ordinary human being, no love will be generated.

Now suppose God becomes your son like Rama in the case of Dasharatha. Even now the problem is not solved because Dasaratha showed natural love for Rama as his son and not as God because the God [in Rama] remained completely covered by the mask of the human form. When Krishna removed the mask by showing the whole world in His mouth to His mother, not only the naturalness of the love, but also the slightest trace of love disappeared in her because she was shocked due to fear and astonishment. Therefore the Lord immediately covered Himself with the mask and also made her forget the entire situation. Thus there is one problem if the human incarnation reveals Himself as God and there is another problem if the human incarnation covers Himself completely. Similarly Arjuna was shocked when the Vishwarupam was shown to him. Therefore the only way for God is to cover Himself with a mask and remove it now and then for a fraction of a second to give a hint. The aim of such behavior is to reveal Himself as God but at the same time not letting the love and its naturalness disappear. This is a very difficult training like introducing poison drop by drop.

You should not misunderstand that He is playing this game for His entertainment. Everything is done only to uplift you. Your upliftment is the primary aim and the entertainment of the game is only a secondary aim which is accidentally associated. By such sadhana you will finally reach the stage of Hanuman, Radha, Lakshmana etc. in which you will have the undisturbed natural love while simultaneously recognizing Him as God. You will be aware of the omnipotence but it will not create any awareness of its utility in your mind. God loves such natural love of the devotee while the devotee recognizes Him as the omnipotent God. Some ignorant people think that God is doing all this only for His entertainment and therefore He is cruel. Without the primary aim, which is the upliftment of devotees, the aspect of entertainment is not present. If you say that only the aspect of upliftment should be there without the aspect of entertainment, which is only accidentally associated, that shows your sadism or intolerance of the enjoyment of others even when there is no loss to you.

Direct Worship

The direct worship of the human incarnation of God gives satisfaction both to the subject [you] and object [God]. When you offer food to the human form of the Lord, you have the satisfaction of offering it and the

Lord has the satisfaction of enjoying that food. But when you offer the food to a statue of a past human incarnation, you may have the satisfaction of offering the food, but the satisfaction of receiving the food is not there in the statue. The angle of the worship of a statue differs from one devotee to the other. One angle is that you are so attracted towards the past incarnation so that you want to serve it directly. But unfortunately you missed the opportunity because you are in the present human generation and the Lord is not there in the present human generation, in the same human form [He is in a different human form]. You like the Lord only in that particular dress. But that dress is now destroyed and cannot be regenerated. Your liking for the Lord in that human form is a combined love for the Lord and that particular dress. Therefore there is no alternative for you except to worship a statue or photograph of that same human form.

You are not recognizing the present human incarnation of the same Lord. You may like the present external dress of the Lord but you are not recognizing the internal Lord. Therefore your love for Him is only the love for a co-human being, which is just the external dress. Even if you recognize the present human incarnation, you may like the inner Lord but not the external dress. Even in that case your love or devotion is not full. But if you carefully analyse, the statue or photograph is only a representative of the past external dress of the Lord and not even the actual dress. The Lord is not in the photograph or statue (*Natasya pratima—Veda*). It is not even the exact external dress but your liking to that external dress is so fantastic that you treat the photograph of that external dress as exactly the same external dress and also imagine that the Lord is present in this statue or photograph. You further imagine that the food offered by you is taken by the Lord. Therefore your worship is just a net of imaginations because neither is the statue the exact human form of the Lord, nor is the Lord present in the statue and nor has the Lord eaten your food. Thus if you analyse your devotion, you are just mad for that particular external dress and not for the internal Lord. This cannot be real devotion to the Lord.

There is another angle of greediness in the worship of statues in the case of some other type of devotees. You have the love for the Lord, you are not mad of the external dress, you have recognized the Lord in the present human form (dress) and you want to serve the Lord and get His grace. Everything is alright with you. But you are very greedy. You want to get the grace of the Lord, but not even a single morsel of your offered food should be taken by anybody including the Lord; you want to keep it for yourself. You want to eat the entire food but at the same time you want to attain the grace of the Lord like others. You think that others are fools who

offer food to the present human form of the Lord or to God's devotees in the name of the Lord, for attaining the grace of the Lord. You are a genius who is attaining the same grace of the Lord without losing an iota of your food. The worship of a statue or photograph is the best path for such type of the topmost greedy people. They go one step further and declare that they are the absolute God (*Aham Brahmasmi*). While eating the food they offer the same to the Lord present inside them. By this, the doors of sacrifice are completely closed from all sides. Thus there are these two types of devotees who worship statues and photographs.

The first type of devotees are ignorant or innocent and are not greedy. But they are mad about a particular external dress of the Lord that was destroyed in the past. They worship a statue or photograph of the same human form of the Lord, imagining it to be the actual Lord present in a living body. They treat the past human incarnation as the present human incarnation due to their madness. Their devotion is blind and without analysis, but they derive happiness and satisfaction in their hearts, which cannot be denied. A mother who is very fond of her dead child becomes mad and treats a photograph or a doll as her child and lives with it as if it is alive. She is deriving all the satisfaction and pleasure in her madness. Such devotees are not greedy. They are generous and good but they are simply mad without the analysis of the truth and the divine knowledge. Hanuman played a role of such a mad devotee by not recognizing Lord Krishna. He was only thinking of the past incarnation, Rama. He did not like the new name 'Krishna' and the new form of the Lord in the next human generation. But finally Hanuman recognized Krishna as the same Lord present in Rama. All these mad devotees should take the concluding part of this story. The story did not simply end with Hanuman not recognizing Krishna and living in the illusion of worshipping the past form of Rama. Had the story ended there, the state of these mad devotees who worship the statues of previous human forms of Lord would be really justified. You must recognize the concluding part of the story in which Hanuman left the illusion of the past external dress (Rama) and recognized the same Lord in the present existing dress (Krishna). This does not mean that Hanuman became ignorant and then realized the truth. He just acted in the role of the present mad devotees who worship statues and showed them the right path.

All these mad devotees were present then too in different human bodies with different names. The same history repeats itself. It is better to offer food to devotees of the Lord than to offer it to statue of previous incarnations of the Lord. The king feels happy if his son is honoured. Similarly a devotee is very dear to God and God feels happy, if His devotee

is worshipped. The king will be more pleased with the worship of his son than the worship of his photograph or statue.

MESSAGE ON HANUMAT JAYANTI

Mode of Worship

[May 19, 2006 Hanumat Jayanti Day, the birth anniversary of Hanuman] The festival of Hanumat Jayanti is coming in 2-3 days and happens to fall on this Monday. How to celebrate this festival? The low level of celebration is done when devotees worship Hanuman by offering leaves, fruits, special food items and prayers and then finally ask for worldly boons. The second middle level of worship is doing Bhajans on Hanuman with emotion, which represents the love for Hanuman. Since in the middle level there is no desire for boons, certainly the middle level is higher than the low level. But the best and highest level of worshipping Hanuman is to analyze what Hanuman practiced and bring it into our practice to attain the permanent grace of Lord like he did. This highest level of worship is called as Jnana Yajna. The middle level of worship is called as Swadhyaya Yajna and Tapo Yajna. Swadhyaya means reciting prayers and singing songs. Tapo Yajna means having emotion through devotion, which is the penance and which develops Tapana or Vedana which is nothing but the climax urge of devotion. The low level worship is called as Dravya Yajna. The Gita says that God is pleased with Jnana Yajna (*Jnana yajnena*) because with this you are analyzing the concepts, which guide your practice in the right direction leading to pleasing the Lord. Therefore the best way of celebrating Hanumat Jayanti is to analyze the practice of Hanuman as presented in the Ramayana written by Valmiki which is the best authority to tell us about His practice.

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

real ghost is this misconceived Advaita which will run away on remembering Hanuman.

The most important essence of the life history of Hanuman is meeting Rama, who was the human incarnation of His generation. Hanuman was waiting to meet the human incarnation on the instruction of His mother and several sages. Hanuman had all the capacity to jump to the upper worlds and go to Brahma Loka, Vaikuntha or Kailasha to see Brahma, Vishnu and Shiva. In fact in the war, He actually went to Vaikuntha and brought down Garuda. Even in His childhood all the angels appeared before Him and gave boons. Then Brahma, Vishnu, Shiva, Indra etc. also appeared. In that case why was He so anxious about meeting the human form of the Lord? He had already seen all the energetic forms of the Lord like Brahma, Vishnu and Shiva. The psychology of Hanuman seems to be quite opposite to our psychology. We are always anxious to see the energetic forms of God. In fact we feel that we have seen the original form of God when we see the energetic form of God. It is just like saying that when a person appears in a silk shirt, he is the original person. If the same person appears in a cotton shirt, he is not at all the original person! This means we treat the human form of the Lord as an ordinary human being and we treat the energetic form of God as the original form of God. We do not see the person in both the shirts. For us the silk shirt is the original person and the cotton shirt is only a cotton shirt and not the person.

Even if an angel who is simply an energetic form [‘worn’ by an ordinary soul who is not God] appears before us, we think that he is God. Whereas the human form with God is only a human being for us. For the villagers of Vrindavanam, Indra [king of gods and angels], who is an energetic form and a servant of God, was God! But Krishna in human body was thought to be a mere human child. But Indra fell at the feet of Krishna and asked for an apology. Indra could not recognize Krishna because he was only seeing the external cotton shirt which is lower than the silk shirt. He could not see the hidden God in the cotton shirt. In fact he was simply the silk shirt [there was no God in Indra] and thought that silk shirt itself was God. Hanuman never cared for the energetic forms which are simply angels. He respected the energetic forms of God like Brahma, Vishnu and Shiva but He did not worship them as per Valmiki Ramayana. The reason is that the energetic form is not convenient for worship. Hanuman was in a body made of five elements [material body]. The energetic form is made of only one element i.e., Agni (energy). It is not suitable for the human bodies of the earth [We cannot perceive it easily and for an extended durations].

Therefore in Valmiki Ramayana there is no reference to Hanuman worshipping any energetic form like Vishnu, Shiva etc. It is impossible to worship the energetic form directly. You can only worship a statue as a representative of such an energetic form. Instead of worshipping a statue or a photograph representing an energetic form in which neither the original energetic form, nor God exists, it is better to worship God in the human form, which is also very convenient, being a common medium [material body as ourselves] in the case of human beings. Is it not better to worship a person in a cotton shirt instead of worshipping the photograph of that person in a silk shirt? Therefore Hanuman recognized the human incarnation of His time and worshipped Him directly instead of worshipping energetic forms of God directly, which are inconvenient and instead of worshipping their representative statues indirectly which is useless. Therefore we should learn the main aspect of this spiritual life of Hanuman and then only shall we get the real benefit in our spiritual path.

Spiritual Life

There are three items in spiritual life:

- 1) Yourself;
- 2) The path
- 3) The Goal.

Regarding yourself, you should realize that you are not God and that you are only a humble servant of God. Regarding the goal, you should realize that the goal is the human incarnation present in your generation. Neither the formless aspect nor energetic forms nor statues and pictures is the convenient form for worship. These two aspects of yourself and the goal are very clearly understood from the spiritual life of Hanuman. The third item is the path to the goal. This is also very clear from the life of Hanuman. He was searching and waiting for the human incarnation of his time. He was anxiously waiting and searching for that. Thus meeting the human incarnation physically, is the first step. Only then is direct conversation and direct vision of God possible. But today, due to the development of electronic technology, we are seeing the persons, situated far from us and we are talking with Him directly. This is exactly equal to direct meeting and direct conversation. Such technology did not exist then and therefore meeting the human incarnation personally was very very essential. Meeting does not mean the simple physical sense. Meeting means understanding Him with full faith. Ravana and several demons also met Rama. Several evil persons like the Kauravas also met Krishna. What is the use of this meeting only in a physical sense?

Meeting means understanding Him with full faith and receiving the true knowledge from Him by clarifying all the doubts. The path in the darkness is shown by the torch light in the hand. The sun situated far in the sky also shows you the path by the same light. Therefore receiving proper guidance from the Lord is more important than mere meeting in the physical sense. After meeting Lord Rama, Hanuman entered into the service of the Lord by participating in His mission, He did not receive the Gita [Divine Teaching of the Lord] like Arjuna did before the participation in the work. Hanuman had already received the Gita with full clarification from the Sun-god and Sun had been preached the Gita, very well by the Lord. The Lord even mentioned in the Gita that He preached this spiritual knowledge first to Sun. Therefore knowledge was not necessary for Hanuman from the Lord. He saw Rama and directly entered into His service.

Sometimes a person becomes a wonderful devotee in practice without receiving any knowledge from the Guru. The reason for this is that he has already received the knowledge in his previous birth and that samskara [impression] follows him in this birth. The hunter Kannappa did not receive any spiritual knowledge from the Lord and entered directly in to the service of the Lord because in his previous birth, he was Arjuna and had received the Gita from Him already. Knowledge leads to devotion and devotion leads to practice. The knowledge continues even in devotion and leads to practice. The knowledge continues even in the practice. Thus the knowledge is underlying in both devotion and practice. If the knowledge disappears, doubts will arise. Then practice will be stopped. Devotion decreases. Therefore knowledge is like a torch light which is put on continuously till the goal is reached. Therefore the guidance of the spiritual Guru is necessary till the goal is reached. After preaching the Gita, Krishna did not leave Arjuna while Arjuna was practicing His message. Krishna was with Arjuna throughout the war and was clearing several problems in the war. The 18 chapters of the Gita were the jnana yoga, which were completely transformed into the 18 days of war which is the karma yoga. In between the jnana yoga and karma yoga, bhakti yoga was developed in the mind of Arjuna which was in a hidden state. Krishna represents the buddhi or the driver, which is the jnana yoga—the guiding force as the Guru. The Veda says that buddhi is the driver. Arjuna represents both bhakti yoga and karma yoga. The bhakti yoga is hidden in the mind of Arjuna. The karma yoga is expressed in the form of participation of Arjuna in the war. The Gita is a mixture of the intelligence of the Lord (Guru buddhi) and the intelligence of Arjuna (Atma buddhi). Thus jnana yoga is the interaction of

the self with the Super-Self. The Gita is not simply the preaching of Krishna like a non-stop express train. It is the series of answers given to the enquiries of Arjuna. Thus the jnana yoga becomes the knowledge with relevance to the soul.

Hanuman stands as an example of a mountain of knowledge, devotion and service. The knowledge of Hanuman was over, even before meeting Rama. Devotion arose in him like a tsunami when he met Rama. Thus both knowledge and devotion were in a hidden state in Hanuman. The entire Ramayana of Valmiki, especially the Sundara Kanda, relating to the Hanuman, simply concentrates on the service of Hanuman to the human incarnation of his time. Service (karma yoga) cannot result without devotion (bhakti yoga). Devotion cannot be generated without knowledge (jnana yoga). Rukmini heard about all the details about Krishna (jnana yoga) and developed a tremendous attraction (bhakti yoga) to attain Krishna as a result of the knowledge. Her devotion was selfless and her attraction to Krishna was not to become the queen of Dwaraka. She wanted to be present at the feet of Krishna and press His feet continuously and her aim was only such service (karma yoga). Karma yoga implies means the automatic existence of bhakti yoga and jnana yoga.

You are serving your son. What is the reason for your service? The reason is your love for your son which is bhakti yoga. What is the reason for your love for that child? The reason is that you are well aware that he is your child born from your blood. Such knowledge and identification (jnana yoga) is responsible for your love. Therefore when service exists, it automatically means the existence of bhakti yoga and jnana yoga. Of course service should be without the aspiration for anything in return. A servant too does a lot of service, but the reason for the service is the salary that he expects from you. The service and love of a prostitute is for your money. Thus when selfless service is present, it means real devotion and real knowledge exist. The Sundara Kanda shows the selfless service of Hanuman to the human incarnation of His time, which is a proof of his real devotion through real service. Thus from Hanuman, we must learn the three items (Triputi) of spiritual concepts, which are yourself, the path and the goal. Knowing that you are not God and that you are only a humble servant of God is the first item. Selfless service directly to the present human incarnation, is the true path. The human incarnation present in your generation and His identification is the goal. Thus the entire three fold spiritual effort can be realized perfectly from the life of Hanuman which is the divine message of the Guru.

There can be no better Guru than Hanuman because Hanuman Himself was Lord Shiva who was acting in the role of a spiritual aspirant. Rama was the human form of the Lord who was acting in the role of a human being in Pravritti. You have to learn from Rama about the behavior that you should adopt towards your co-human beings in a balanced and justified society which is established by the Lord. Hanuman is the human form which came to preach Nivritti of the spiritual side which involves the knowledge of yourself, the knowledge of the true path to please God and the knowledge of right convenient form of the God to be worshipped on this earth during this human life. Thus God as Narayana came in the form of Rama to teach Pravritti. The same God came in the form of Hanuman as Lord Shiva to preach Nivritti. Shiva is Narayana and both of them are the names of the same God (*Shivashcha Narayanah*).

Another most important aspect that we have to learn from the spiritual life of Hanuman is about the significance of miracles in the spiritual path. Hanuman Himself performed several tremendous miracles. But He did not give any importance to them nor gained any egoism due to those miracles. In fact He saved Rama several times through miracles as in the case of giving life to Lakshmana by bringing the mountain (for the Sanjeevani herb) or as in the case of bringing down Garuda to relieve Rama from the effect of the Serpent-Bond [a weapon used by Rama's enemy against Rama and Lakshmana] or as in the case of jumping across the sea to get information about Sita etc. Any person in the place of Hanuman would definitely say "*Aham Brahmasmi*" and "*Shivoham*" and also declare Rama as His devotee because God protects His devotees through super powers.

Rama never did any miracle and acted as an ordinary human being. He wept like an ordinary human being when Lakshmana fell unconscious [due to the attack of an enemy weapon]. Rama Himself fell unconscious when He was hit by the Serpent-Bond. He was unable to cross the sea and required a bridge. The Lord behaved like an ordinary human being in the role of Rama because the main aim of His role was to preach Pravritti to all the ordinary human beings. Therefore He was required to act within the limits of His role. The miracle of turning of a stone into the lady, Ahalya, was done by Rama only in the presence of Lakshmana and Vishwamitra. That miracle was not advertised by both of them because it would have gone against His role.

The role of Hanuman was quite different. He was acting the role of a devotee. The devotee also attains super powers. But he should not be attracted to such powers and should not become proud by such powers. Hanuman attributed the cause of these powers only to Rama. Similarly the

devotee must realize that God is doing the miracles through Him and not by Himself. This was preached by Hanuman through His statement that Rama was the source of the miracles. Krishna, Hanuman and Ravana lifted big mountains. Krishna declared Himself as the Lord. But He declared it only to Arjuna, a deserving devotee, and not to the public. Duryodhana did not believe the lifting of the mountain by Krishna and said that Krishna only lifted a small stone and the story was later modified by people that He lifted a mountain. Hanuman lifted the mountain and also carried it [over a thousand miles] but He said that He could lift it due to Rama, who was God. Ravana lifted a mountain and declared to the public that he is God. Hanuman did not accept Ravana as God even though Ravana had special super powers. Hanuman did not see any miracle performed by Rama. He never saw any vision given by Rama. He never heard any preaching like the Gita from Rama. He believed Rama as God in the first instance of meeting Rama, and directly rendered the final form of service to Him. This shows the strength of the previous samskara and the strength of the divine knowledge of Hanuman. Thus Hanuman is the highest Guru for any human being in this world. God Himself came down in that form to show the part of Nivritti for a spiritual aspirant. Rama can be a practical guide in Pravritti. Krishna is a theoretical guide in Nivritti but Hanuman is a practical guide in Nivritti or the spiritual path. Therefore for all spiritual aspirants, only Hanuman can be the real and complete guide.

Stages In The Spiritual Journey

There are two stages in the spiritual journey. The first stage is the realization and attainment of the self [Atman] which is the undisturbed pure awareness like standstill water. This pure awareness is vibrated in association with the worldly bonds. These vibrations are called by many names such as Gunas, Samskaras, Vasanas, feelings and thoughts. When you detach yourself from all the external worldly bonds and also withdraw yourself from the gross body, you are confined to the vibrated soul. Due to the detachment, the vibrations also disappear and the undisturbed soul remains. If you confine yourself to this undisturbed soul by fixing your 'I' to it [identifying yourself with it], this stage is called as self-realisation or self-attainment. This is the first stage. However this stage is only the fifth stage of Asthanga Yoga of Patanjali. According to Patanjali's system, it is called as Pratyahara and it means the complete withdrawal of yourself. Self-attainment is possible by identifying the original nature of the self and by removing its superimpositions. The soul superimposes itself on the gross body and also on its vibrations called as subtle body. When the

superimpositions are removed, the worldly bonds which are nothing but strong feelings also disappear. All worries and stress also disappear. Perfect mental peace remains. The body and the mind are interlinked. A peaceful mind leads to perfect health of the body too. Hanuman achieved all this and attained a sound mind in a sound body. By this, the capacity of logical analysis (buddhi) also improves.

The attainment of this self is a prerequisite or qualification for the second part of the journey. Shankara stressed this first stage for atheists who are the beginners on the spiritual path. The second part of the journey is the attainment of the Super-Self (God) in human form and to please Him with selfless service. Hanuman is the best example in both the parts of the journey. For a beginner, the first half of the journey is stressed and an encouragement is given to him by stating that the intermediate station, which is goal of the first half of the journey, itself is the final goal. The second half of the journey is not mentioned for an atheist who is a beginner. Thus for encouragement, the self itself is told as the super-self. This will also coincide with [be suitable to] the nature of the atheists who do not believe in God separately [other than themselves]. All the atheists are encouraged to take up the first half of the journey because even an atheist likes to be peaceful and without stress, in his life here. The attainment of the self is a qualification to serve the Super-Self. It is only a rank in the entrance examination, which gives you the eligibility to study the professional course. A rank in the entrance examination is not a rank in the professional degree. Normally, we encourage the students by saying that if he gets a good rank in the entrance examination, he has become an engineer. The study of the engineering course after getting rank in the entrance examination is hidden for the sake of encouragement. By getting a rank in the entrance examination, one should not feel that he has attained the post of an engineer without studying the engineering course.

The fruit of self-achievement is salvation. Salvation means the relief from all the worries and is not at all related to God. Even an atheist wants salvation but not kaivalyam. Kaivalyam means the attainment of God. God is pleased with selfless service. Selfless service is possible only if you have attained the self by self-realization. The atheist who has completed the first half of the journey obtained salvation and thought that he has attained God because he thinks that the Self is God. This misinterpretation can be clarified by studying Hanuman because, He is the first rank holder of the first half of the journey and still He never said that Self is God. He showed the second part of the journey by catching the living human incarnation and by pleasing Him through selfless service. Therefore atheists should realize

that just for encouragement, the intermediate station is mentioned as the final station. They should understand this and should start the second half of the journey. Take Hanuman as an example. The atheist should catch the second train from the intermediate station. Sometimes you may have a direct train from the first station to the third station i.e., you can realize God in the beginning itself and complete the total journey by the direct train. You will achieve the self too, with self-realization, as an intermediate station. You cut all the bonds in the first half of the journey so that you will have a strong bond with the Lord in the second half of the journey. You acquire full independence by relieving yourself from all this slavery of materialism only to become the best slave to God latter on. The complete independence of the soul (*Aapnoti swaraajyam*—Veda) as aspired by Shri Ziddu Krishna Murthy, pertains only to the first half of the journey.

Almost all the spiritual preachers are concentrating on the first half of the journey and they are getting excellent response from the public because everybody wants relief from the stress. But they should know that the Gopikas were facing maximum stress in remembering Krishna and Radha even became mad. The madness of the worldly bonds should disappear so that you can become perfectly mad about God! Even in the time of Rama and Hanuman, the present society existed with the same psychology only with a different external culture. People never recognized Rama as God other than a very few topmost devotees. Even in the case of Krishna, who performed so many miracles and preached the excellent Gita, only very few devotees like the Gopikas could believe in Him as God. Even Dasaratha, Kausalya and Kaikeyi etc. loved Rama only as a good person. People used to worship representative statues of energetic forms of God like Vishnu, Shiva etc. or the past human incarnations like Vamana, Narasimha etc. But there is not even a single reference in the Valmiki Ramayanam for idol worship done by Hanuman in any way. Hanuman worshipped only the human incarnation of His time.

Therefore in every generation, the same majority exists which does not recognize the then existing human incarnation due to their jealousy and egoism. The worship of statues is thus inevitable. Of course just for vision of the past human form, the statues or photographs serve a very good purpose and develop inspiration towards the concept of the human form of God. But the extension of service to the statues imagining them to be living human forms is only imagination and madness. It does not contain even the basic logical analysis. When the human being has his eyes covered by egoism and jealousy, idol worship is inevitable like a medicine is for a patient. Subjective satisfaction is the only merit in idol worship. But

unfortunately such satisfaction is only imaginary or an illusion. However ignorance is inevitable in the beginning of the treatment as said in the Gita (*Sarvarambhahi doshena*).

Idol worship is only a representative worship and not direct worship. For representative worship, even a statue or photograph in your house is sufficient. You need not make a tedious journey and spend a lot of money to see the statues in temples that are in far away places in the name of pilgrimage. The statue in your house and in the temple is one and the same, and God is not present in either of them. They only represent God to satisfy your madness of the past human incarnation or the ignorance of an ordinary human being affected by egoism and jealousy. The priests of the far places created stories of the greatness of those temples (Sthala puranam) just like commercial advertisements because they are benefited by the offerings of the large public. However, our ancestors used to go on a pilgrimage. Their aim was different. They wanted to go to a place like a hill or forest where they could peacefully concentrate on the statue, leaving the disturbance in the house. But today these famous temples present on hills and forests are heavily crowded due to the commercial advertisements made by the priests. Your house has a better peaceful atmosphere than these present temples.

The case of the human incarnation is different. Worship to Him is direct worship (Saakshat Upasanam) unlike the worship of statues (Prateekopasanam). God exists only in that particular human form and therefore you have to run to Him and hear His wonderful knowledge wherever He is; even if He is present on the battlefield like Kurukshetra. God does not exist in any other human being including yourself except that particular human being and therefore there is meaning if you leave your house and undertake a tedious journey to reach Him in the present time. Even that strain is not necessary because you can see a human incarnation and hear Him through the present electronic technology.

SHANKARA BHASHYAM

What is Brahman?

[June 15, 2006] Chit [awareness] is gold and Jnanam is a wonderful design expressed in that gold. All the value is for that wonderful ornament and not for the lump of gold present in it. Brahman means great. The greatness is of that ornament and not of gold. A lady is attracted to the ornament but a businessman sees only the weight of the gold. Similarly an ignorant person thinks that chit is Brahman where as a realized scholar thinks that a great preacher with exceptional knowledge like Shankara is Brahman. Chit is the awareness present in every living being and thus for an ignorant person every living being is Brahman. Of course, a living being is the greatest among all the inert items and thus can be called as Brahman in that context. Similarly a man is the greatest among living beings and is Brahman in that context. Among human beings, Shankara is the greatest and is Brahman in that context. Therefore you must specify the context while using the word 'Brahman'. If you call Shankara as Brahman simply for the reason that He is a living being, then, what is the specialty of Shankara? Why did so many follow and worship Him if He was not special? Brahman need not follow and worship Brahman! Self-praise and self-worship are condemned by the Shastras as sins.

The commentary of Shankara was for the majority that existed in His time. The majority of His time consisted of atheists, who were fully egoistic and jealous to accept the God in human form. They did not accept even the concept of God, what to speak of God in human form! They can accept the word 'God', provided you say that God does not exist separately; other than themselves, and provided you say that they are God. You can realize this point by talking with an atheist of today itself. Any little deviation from this point will not be acceptable to any atheist. Buddhists said that everything is 'nothing' (Shunyam) and so God is also nothing. Purva Mimamsakas said that everything depends upon the action and its corresponding fruit and therefore there is no God (*Devo na kaschit...*). A preacher is different from a teacher. A teacher cares only for his salary. A preacher's aim is totally different; it is to uplift even the greatest of dullards. The preacher does not

mind adopting various techniques to somehow bring the student at least up to the first step. A teacher simply vomits the truth and goes away.

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

Brahman—Grammatical Issues

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

Thus the word 'Brahman' is used starting from the lowest-greatest to the highest-greatest. The word 'ruler' can be used for anyone starting from the head of a village to the head of the country. Similarly, the word

‘Brahman’ is used for anything starting from the animal sitting on a heap of inert stones up to the Absolute God. Only the contexts or circles differ.

Every human being of that time thought that he or she was Brahman, simply because he or she has awareness or a soul. Therefore nobody followed and worshipped Shankara because nobody is different from Shankara viz., Brahman. But four disciples followed Shankara and worshipped Shankara throughout His lifetime, because they realized the whole secret. In fact, according to Shankara’s commentary, they need not have followed and worshipped Shankara, since it means worship of themselves as everybody was Brahman. Perhaps you think that those four were ignorant in understanding the commentary, where as all the others were scholars. But it is reverse. Those four were real scholars and the rest—the entire majority—was ignorant. The commentary was for the ignorant majority. Shankara revealed the truth to the minority alone because only that minority deserved it.

If He revealed the secret to the majority, they would have crucified Shankara like Jesus. The statement of Jesus “I and My Father are one and the same” spread and reached the majority. Shankara told the deserving minority “*Shivah Kevaloham*”, which means that He alone is Shiva and this indicates the concept of the human incarnation that God comes down in a human body. Krishna never preached the Gita to the public, in which Krishna declared Himself as God and asked Arjuna to worship Him alone for eternal salvation. In public life, Krishna behaved and talked like a normal human being. Had Krishna preached the Gita in a public meeting, He would have been shot dead on the spot. The Gita was a secret preaching to Arjuna which was known only to Sanjaya and Vyasa. Even the message of Shankara given to the minority, leaked out and He was killed by the black magic of the Kapalikas.

Therefore, the preacher has to look at the context of the majority and the technique to be followed to introduce the Truth based on the psychology of the public. He has to estimate the repercussions of his preaching. The word ‘Brahman’ was meant for indicating the Absolute God by the ‘Yoga-Rudha’ tradition. But Shankara followed the ‘Yoga’ tradition and used it for every living being as it was necessary at that time. People mixed up these two traditions and thought that every living being is Absolute God. Such a misunderstanding was necessary for Shankara to make an atheist at least to utter the word God by the mouth, which was the first step. It was Herculean task to bring the animals [animal-like humans] to the path of spirituality. Making a dullard pass the examination is greater compared to making an intelligent student get a first class. Thus the

achievement of Shankara was greater than that of Ramanuja and Madhva. In fact, Shankara was Lord Shiva (God) Himself who came down for such an impossible task.

Theoretical and Applied Philosophy

Shankara revealed the highest knowledge personally to the minority as the Gita was told only to Arjuna. While preaching to Duryodhana in the court in public, which was also attended by several sages, Krishna never preached the Gita. Krishna was preaching for peace in the court, yet the Gita was not revealed. He was preaching to Arjuna to fight and kill even his grandfather and in that context, the Gita was revealed. In fact, the Gita should have been revealed in the court for the sake of peace but the receiver did not deserve the highest knowledge. Although it was not the proper context [time-wise and situation-wise], the Gita was revealed to Arjuna because he deserved it. Therefore, the deservingness of the receiver is the most important aspect of preaching.

Deserving ones are always in a minority. A professor has handful of research students. An elementary school teacher has a large crowd of students. Today people are judging the value of the preacher by the number of followers. A school teacher is greater than a professor! When the knowledge descends to a low standard, followers increase. But, that is also required. A school teacher is as important as the professor; perhaps even more important. But if you or the school teacher says that the school teacher is greater than the professor due to larger number of followers, it becomes absurd. When the spiritual knowledge is commercialized under the name 'Applied Philosophy' like 'Applied Physics' etc., a small well of followers is suddenly transformed into an ocean of followers.

In 'Applied Philosophy', God is present only for namesake. Nobody is interested in the biodata of God, which is only theoretical useless philosophy. It is all useless metaphysics! We are not worried about the real nature of God, be it imaginable or unimaginable. We are not interested whether God is formless or has a form. He should not be in the human form in the present generation. Let Him be in the human form in past. We have no objection in that case even if He is in human form. Some of us do not mind even the present human form provided He is useful to us! Don't we not call an advocate, a doctor or an officer as God, when our work is done by them? In any case, we are not worried about God but we are worried about the practical utility of God. Today spiritual preachers are conducting practical workshops of practical philosophy. The essence of all our worldly efforts is the attainment of bliss by earning money and relief from stress by

removing poverty. But here is a spiritual workshop, which gives you bliss directly without money and removes your stress even if you are poor. Who will not be attracted? You will find the entire world in line before your workshop for admission. You are intoxicated with the fame-wine and feel that you are far greater than Shankara, who was followed by just four disciples! Of course, there are some good preachers who are not intoxicated like a school teacher showing off his large crowd of kids. If all this setup is taken in a positive sense, in which all this intoxication is absent, the elementary school teacher is essential for kids. Every grown up student was a kid at school level. Even a professor who is posted as a school teacher has to teach like a school teacher.

Enjoyment is not the Goal

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

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

Secret of Continuous Happiness

The realized person invites misery and not happiness. Kunti requested Krishna to always give her troubles, which alone keep the person in devotion to God. Penance is a form of artificially creating misery. Only in misery, does one becomes active and approach God sincerely without egoism. Misery is the guiding force in spiritual journey.

The liberated soul, who came down in a role to this earth along with the Lord to enjoy this world-drama by direct participation, invites both happiness and misery equally like sweet and hot dishes in a meal. Anything becomes boring if it is continuous. Entertainment does not get boring even if it is continuous. But entertainment through continuous happiness or continuous misery gets boring. A movie with either continuous scenes of happiness or with continuous scenes of misery gets boring and then the entertainment [of watching the movie] also becomes boring. Entertainment should be the same as a product but the sources of entertainment should change. You cannot entertain yourself with continuously eating sweet dishes or continuously eating hot dishes. [But you can get continuous entertainment if hot and sweet dishes are eaten alternately]. Such continuous entertainment is called Bliss or Ananda. The word Ananda means continuous happiness (*Aa samantat Nandayati Iti*). If the happiness is a product [entertainment], it is continuous. If it is the source [only happy moments] it is discontinuous. Therefore, you can be continuously happy, if your happiness is the product of alternating misery and happiness. You are happy, when you get happiness. But you should be happy when you get misery too. You must enjoy both sweet and hot dishes. You must be happy in praise and abuse, profit and loss, life and death, sincerity and cheating etc.

This world is already arranged with these alternating sweet and hot items. If you can enjoy both, you are always happy during your life and after death. This is the state of God and is also the state of a liberated soul, who accompanies the Lord to this world. The king visited the cinema along

with his family. All the family members including the king enjoy both the happy scenes and tragic scenes in the movie. This is the equality of the liberated soul with the God in the cinema hall. When the cinema is over, the king is the king and the servant is the servant.

The spiritual journey is to transform yourself from an ignorant soul to a realized soul and finally become a liberated soul which is called as complete salvation. You have to be dear and near to God to become a liberated soul. This transformation is possible only by His grace. His grace comes only when you are on the true path. You can go on the true path only when you get the true knowledge from Him. This is the divine cycle. The true path is selfless service through words, mind, intelligence, work and the fruit of work. Such five-fold service is rendered by you to your body and your family members.

Ignorance for Entertainment

An ignorant soul is controlled by ignorance, which is real. A realized soul has neither ignorance nor the grace of God. This middle stage comes because, in this stage, the soul serves the Lord through words, mind and intelligence but not through work and the fruit of work. The service is theoretical but not practical. In this stage, the coverage of ignorance (Avaranam) is removed but the practical effect (Vikshepa) is not removed. He realizes the Truth but is unable to practice it. In the final stage God's grace dawns on him and the ignorance is removed theoretically and practically. Ignorance may exist in this stage too, as a helper for getting full entertainment. Such ignorance may appear real from the view of the liberated soul also, but it will be removed by God whenever the scheduled duration ends. Such real ignorance is imposed by God on Himself too, and it goes after the fixed schedule ends.

Ignorance is the essence of entertainment. The reality of entertainment increases with ignorance. The only word that stands for the ignorance is 'Avidya'. Maya is not the word for ignorance. Vidya is knowledge and Avidya is ignorance. Maya means wonderful, which is the unimaginability [associated with God]. Wherever Maya is seen, there God exists, and He is the only unimaginable item. The soul may know about itself but can never know God (*Mamtu Veda Na...—Gita*). Thus the soul can never cross this root ignorance (Mula Avidya). The soul can never get rid of the Avidya completely because God always remains unimaginable. The awareness that is associated with self-ignorance is Atman or soul (*Avidyophahitam...—Shankara*). But the self can get rid of its own ignorance by self-realization, in which case the 'Jeeva' dissolves in the self. Jeeva is a bundle of qualities,

which are waves of awareness and they subside in the soul on self-realization. The jeeva dissolves in the soul along with the dissolution of self-ignorance. Therefore, Jeeva is characterized by ignorance (*Avidyaavachchinnam...*—Shankara). The soul is only associated with such ignorance because the soul does not disappear on dissolution of such self-ignorance.

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

The same condensed information is expressed, when the computer is switched on. The same film is expressed as the cinema in the next show (*Yatha purvam*—Veda). This film or the RAM or hard disc is inert matter or inert energy, which is again inter-convertible and there is no difference for a scientist here. If you view the soul only as the basic inert energy in all times, the soul is eternal (*Ajonityah...*—Gita). The eternality of the soul should not be mistaken as the absolute reality because before the production of the film, it did not exist. That which is generated can be dissolved. The film can be dissolved at any time. But not even a fool will dissolve the film, which is produced with so much effort. The film will not be dissolved but this does not mean that the film cannot be dissolved. By this absence of dissolution, you should not mistake that the film is really eternal because its non-eternality is already established by its absence before the first creation. Therefore, the ‘dissolution’ of the world every time since the creation first started, is only a withdrawal of the cinema from the screen and storing the film. [It does not mean actual and total destruction]. During the show, the awareness exists, which is withdrawn after the end of the show. The entire show is stored in the form of the inert film. The soul is a part of this show. If you say that the soul is awareness, the soul is dissolved in dissolution of the world (Maha Pralaya). If you take the soul as only the basic energy, it is

eternal and exists even in Maha Pralaya [in the form of inert energy] along with the entire world. In Maha Pralaya, the soul is not different from any inert item of the world. The soul differs from other inert items only as long as the world-show runs. Even during the show, the basic state of the soul, which is achieved in Maha Pralaya, is seen in deep sleep. The difference between deep sleep and Maha Pralaya is nil with reference to the soul. The difference exists with respect to other souls. The deep sleep of all the souls is Maha Pralaya.

Sat, Asat and Chit

The word ‘Sat’, meaning the existence, denotes the basic inert energy, which, was created by God in the beginning. It is the power of the God, which is wonderful and hence is called as Maya, which did not contain any design of the world. Before the creation of this power, God alone existed (*Ekameva...—Veda*). This inert energy developed the design of the world, when it was associated with its special form called as awareness. The association of any property with any item is only due to God and should not be claimed as the characteristic of any entity. Any property becomes characteristic of any item only as long as God wishes. This was proved by God to all angels in the Veda, when God appeared as Yaksha. Thus the energy (Sat) acquired this property of awareness (chit) only by the will of God. Since I used the term ‘will of God’, you should not say that God is awareness [since all entities that will or wish must have awareness]. God is unimaginable and is the source of all items and all associated or characteristic properties. God need not be awareness to wish. This logic applies only to all the items of creation [not to God]. If some created item wishes, you can say that that item must be awareness. God is the source of awareness. Awareness is only a property or a special work-form of energy. Both the energy and awareness are created by God. God is the root source.

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

Now, let us apply the above Vedic statements to the stage after each dissolution time of the world. In Maha Pralaya, the awareness in this world disappears because the awareness associated with the initial (primordial)

energy also disappears. This means, God is not willing to see the world-cinema anymore or to participate in the cinema. Then the movable items of the cinema become immovable i.e. living items become inert items. All the souls become parts of the inert film. Everything becomes the inert energy only (Sat). Science also agrees to this. Only God along with inert energy containing the inert design is left over. This is the state of 'Ekaki' (alone).

God is still only in the Saguna state [state with quality or attribute] because the energy along with designs covers [envelops] God as an 'Upadhi' [attribute]. The 'Nirguna' state (absolutely alone) of God, which existed before the first creation, is never achieved because the inert film is never destroyed. Since except God, everything that exists is inert, the state of 'Ekaki' is [as good as] maintained as it was before the first creation. Therefore, the world exists as 'Sat' (inert energy) before and after the dissolution of creation, where as during the existence of the creation, it exists as Sat and Chit. When the Sat is associated with the property of Chit, the drama is alive as a running show, giving entertainment to God. During Maha Pralaya, Chit disappears and everything remains simply as inert energy or Sat. Therefore, before the second creation, the Sat exists along with the design, which is not expressed (Avyaktam). The absence of expression of the design is meant by 'Asat', which was the word used for the same Sat with the design. The second Sat means that the design is expressed or that the cinema has started again.

Inferring the Ultimate Cause

The first stage is pure science. In this we analyze nature (Prakriti) and conclude that the womb of the mother is the root cause of the birth of the child. This womb is a part of the mother alone and is not the father; this womb is the chit or awareness. The child does not realize that the father is its root cause because the interaction of the father [with its mother] is a hidden secret. It can only be inferred (Anumanam) and not perceived (Pratyaksham). Biology, which is the scripture [in the matter of reproduction] and the [faculty of] inference are only the two means to realize that the father is the cause of the birth. Kalidasa says that this 'father' can be understood from inference obtained from the scriptures (*Aapta vaaganumaanaabhyaam Saadhyam...*).

The soul as awareness goes into its basic form, which is the inert energy in the time of deep sleep or in the dissolution state. This inert energy is Para Shakti or Brahman. More specifically it is referred to as Karya Brahman and is the first item of creation. It is inert because it is under the control of its source, which is God (Parabrahman). This is called as Mahat

Brahma in the Gita, which is the first cover (Upadhi) of God. By this, for the first time, the attributeless (Nirguna) Brahman or God becomes Saguna, which means that God is qualified by the medium. When the will or awareness enters this inert energy from God, the inert energy generates the plan of the world as its issue [offspring]. The Gita says the same (*Tasmin garbham...*).

This is the concept of the hidden Father and visible mother. This is a joint approach of philosophy and science. One accepts both inference and perception together. This is the concept of God and Para Shakti (first created inert energy). The Para Shakti charged by God is called as Brahma and the awareness-energy is called as Saraswati. Both these as Creator and the first creation are treated as father and daughter. Then the entry of God into the energy is like the secret union of the father and the mother. The energy then materializes into matter, which is Lakshmi (wealth). All materialized forms appear as issues. The hidden father is not visualized by scientists. Theists agree to the presence of both the Father and the Mother as the causes of creation. They do not leave the perceived basis (mother) but accept the inferred Father. Without understanding this inner concept, people have misinterpreted that Brahma married His own daughter. Such a concept should not even come up in the given simile. There is no object in the creation, which can stand as an exact simile for God, the Creator.

If you leave science and travel only with philosophy, the father-daughter concept comes, by which you can understand that God created even that first creation (energy). [Thus, God becomes the ultimate Cause of creation]. In this final step, you will end in the root cause (God). He is the cause of even the mother and also the cause of every action of the mother. When the mother gives milk, that milk is purchased by the money of the father alone. The work involved in giving the milk by mother to the child is also due to the energy gained by the food eaten by the mother. This food was purchased by father alone. The father appears inactive to the child, but is the cause of the birth, milk and work involved in giving milk etc., done by mother. In the final stage, the devotee realizes that even the primordial nature (energy) was created by God and so finds God as the sole cause of the entire creation. “*Atmana Akasah*” is told by the Veda, which means that space came from the soul. Here the word ‘soul’ means the basic form of the soul (awareness), which is the inert energy. This means that space is a modified form of energy, which is accepted by science today.

Thus the Veda starts from the primordial inert energy (indicated by the word Atman), which is the mother. This is science. Even the word Brahman in the Veda, which is explained in the Veda as the cause of

creation is this primordial energy on a macro scale. In deep sleep, the soul is transformed into basic inert energy. The body (matter) is another form of inert energy. The surrounding space, objects etc., are also forms of inert energy. Thus in deep sleep the soul is mixed in Brahman like a drop of water in the ocean. Awareness is a limited form that arises after waking up from deep sleep. But if you view even this awareness as a special work-form of the inert energy, now in all the states, only an ocean of energy results as a continuum.

The Veda says this 'All this is Brahman' (*Sarvam khalu Idam...*). But in deep sleep, this continuum is clearer since only two forms (matter and energy) exist. In Maha Pralaya all matter dissolves and only a continuous ocean of inert energy results. In Maha Pralaya, matter and awareness disappear due to the destructive form of energy (Parvati) and thus only an ocean of inert energy is left over, which is called as Para Shakti (*Paraasaya Shaktih...*—Veda). Awareness (Saraswati), matter (Lakshmi) and destructive inert energy (Parvati) stand for the work-energies of Brahma, Vishnu and Shiva. Thus the final single form of inert energy is Adi Para Shakti (the initial greatest energy) and this is called as Maha Maya or Mula Prakriti. This Maha Maya can be called as Brahman, when it is charged by God. It is the first qualified Brahman, Karya Brahman or Hiranya Garbha. The destructive inert energy and the final inert energy are qualitatively same and thus Parvati and Adi Para Shakti are qualitatively one and the same.

Jesus is said to have been born only to the mother without a father. Yet He always praised the Father and did not regard His mother so much. When a lady cried that His mother was great, He said that the follower of the instructions of His Father is really great. What is the inner meaning of all this? Does this mean that He disregarded His mother and praised the non-existing father? No. In His language the Father is God. The mother is the primordial energy. He had gone to the final stage of divine knowledge and realized that God is the root of the root cause. An atheist does not accept the Father and believes in the sole existence of the mother (nature). A theist believes in both. A realized devotee believes only in God, since nature is also created by God. Without realizing this inner concept, Christianity is divided into two schools of Son and mother, taking everything in a physical sense. The Son of a virgin means the concept of science, which says that a child is produced from nature which is in the form of parents. In science, both mother and father are equally important representing the sperm and the ovum. This is the material sense, which is not to be taken here. In the spiritual sense, both [biological parents] are

nature or only mother. There are so many couples without children. The will of God is the real 'father' without which no child is produced. But God is always hidden and is inferred by knowledge. This point is represented in the example of father and mother, even in the physical sense. Therefore, Jesus caught the root of the root cause, who is God or the Divine Father and not this primordial energy or mother. Science can go only up to this energy based on perceptual analysis. This does not mean that Jesus really disregarded His mother and this explanation also does not mean that one should disregard one's mother. In the physical sense, both parents are equal because both are only mother in the spiritual sense. God is the Father in the spiritual sense, and is the hidden cause in both the concept and the simile.

Self Analysis and Realization

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

Maya is not ignorance, even though it can be used in that sense, if you consider only its root meaning. It is actually the unimaginability, which means that the ignorance here can never be removed. God can never be understood and so the ignorance about God is Maya. Avidya means the

ignorance that can be removed. Ignorance of physics can be removed by a special effort. Avidya relates to the self. By effort this self-ignorance can be removed. But the ignorance of God is Maya, which can never be removed by any effort as God is unimaginable. The Gita says that He can never be understood (*Mam tu...*). The Veda says that the soul can be understood by sharp analysis (*Drishyate tu...*). Liberation comes by self-realization, which gives peace but not bliss. (*Shamah karanam...—Gita*) (*Eshahyeva Anandayati...—Veda*). Peace is zero and bliss is plus. Any one of these two can remove the misery, which is minus. But there is a tendency for the zero to easily become minus. Therefore, the self-analysis achieved by your logical ladder can drop to misery (Savikalpa Samadhi). But if the same self-realization is granted by the Lord, it is eternal (Nirvikalpa). Shankara declared that the grace of the Lord can alone bring real self-realization (*Ishvara anugrahaat eva...*). Such grace of the Lord comes by devotion, which is generated and strengthened by knowledge and which can be proved only in terms of practical service as seen in the case of your family. Shankara gives the top importance to devotion (*Bhaktireva...*). The Gita also says that God is achieved only by devotion (*Bhaktiyaa tvananyayaa...*). The Gita also says that the devotion is proved by selfless service to God, which is called as Nishkama Karma Yoga.

The creation contains the inert matter (Lakshmi) and inert energy (Parvati). Both these forms respectively represent Vishnu having shape and Shiva having the form of a wave (Shiva Lingam). Both these are clearly visible forms. Awareness is chit (Saraswati) representing Brahma, who is the invisible form and hence does not have worship [Lord Brahma is never worshipped]. The visible existence of matter and energy is denoted by Sat. Chit is most difficult to visualize. The Veda says that the soul is not visible (Gudhotma) but imaginable by sharp analysis (Drishyate...). Chit enters certain items made of matter and energy and thus living beings are created. The whole drama with the stage (matter), lights (energy) and actors (items made of matter and energy containing Chit) completes the arrangement of the drama into which God enters as an actor along with His associated liberated souls, for getting full and continuous entertainment (Ananda). Thus Sat-Chit-Ananda is explained which means the entertainment of the Lord through this drama made of Sat and Chit. His form in this drama is also made of the same Sat and Chit.

Beyond Space

Food is inert matter (Annam) and on oxidation (Prana), it produces inert energy. This energy is converted into awareness or chit. The Veda

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

In the Maha Pralaya, the design of the world exists and it needs space. If only awareness disappears by the destruction of all living beings, it is called as Pralaya. If all matter disappears, leaving just energy, it is Maha Pralaya. Disappearance of matter means transformation of matter into energy. Similarly disappearance of awareness means transformation of awareness into inert energy. Up to this concept, both God and energy exist like the Father and mother. Up to this, both inference (philosophy) and perception (science) travel together like parents. The follower of the Shakti cult (Shakteya) says that the energy itself is God and thus he is just the present scientist. He is better than the Advaitin, who says that awareness is God. Even in Maha Pralaya at least energy exists. Awareness disappears even in Pralaya. Of course both these become one and the same if the awareness is also considered as energy basically. Both these depend only on perception. They too depend upon inference, but their inference is based on perception. The fire is inferred from smoke, because the relationship of fire and smoke is already seen (perception) in the kitchen. Therefore awareness, the inferred ‘God’ of the Advaitin is imaginable and even perceivable through intricate modern instruments. Such inference is based only on perception. The inference of God should be based on scriptures like the Veda. The interaction of the father and mother can be inferred by seeing the interaction of another couple later on. Such inference is perception-based. But the interaction of God [with the inert energy] is never perceived, because God is never perceived; God is beyond even the imagination.

Maha Karana Pralaya represents the dissolution of energy completely, which means the disappearance of space. The situation becomes unimaginable. The space of the dream [your imagination] may disappear [when you imagine the disappearance of space] but still your brain exists in

the absolute space. The mind (nervous energy) requires absolute space for its existence. Thus existence of absolute space (Paramavyoma) is required for the existence of God. Since no item in the creation can stand as a perfect representative of God, this problem comes. The existence of Paramavyoma again speaks about the existence of energy in a more subtle form. The dissolution of energy to the fullest extent leads to a completely unimaginable situation, which was exactly the situation before creation. Such a great devotee leaves science and perception completely. He believes only in the Veda. He believes only in God as the absolute cause every time after Maha Pralaya. Such a great devotee never falls as he depends only on God as the root of the root cause (Maha karanam).

Jesus believed God in such a way. Shankara's Advaita is actually this same concept. An atheist cannot travel to this distance and so He (Shankara) stopped at the concept of awareness so that every atheist is attracted and feels that the Absolute is in him and finally he can become the Absolute God. Even the concept of Pralaya was not brought in and awareness was declared as eternal. For the sake of a theist, awareness is eternal and remains in deep sleep and also in Pralaya. But the atheist should realize that awareness is not present in deep sleep since one is not aware of even the soul, which is the awareness of the awareness itself, as found in meditation. The enquiry of the source of 'I', which represents the fundamental characteristic of awareness in deep sleep, reveals the whole story. The inert energy is the source of 'I' as realized from the analysis of deep sleep.

The word Atman is also used for God. When God enters the human body, He pervades all over the three bodies. Atman means that which pervades (*Atati iti*). According to the Veda, God created space first (*Atmana Akashah*) and God also created energy first (*Tat tejah*). Since space is energy it is one and the same whether you say that space was created first or energy was created first. In this sense, Atman stands for God. If Atman is the awareness present in the human being, which creates the dream-space relatively, then the absolute space, in which the awareness is present, also exists. If you say that the human being exists in the absolute space, but that the awareness does not, then where is the awareness without the human being? If awareness is beyond space, why does it exist only in living beings and not in inert things and thus in the entire world? Science clearly proves that awareness is nervous energy and energy requires space for its existence and propagation. If you accept the existence of an absolute space, it means space is eternal and creation does not have any beginning. If space is eternal, energy is eternal and matter, a form of energy, is also eternal. Then

the word creation itself is meaningless. Therefore awareness or inert energy requires the existence of space.

Certainly they did not exist before the first creation. Even the film did not exist before the production of the cinema-film. Then only the Vedic statement “Ekaki...” becomes meaningful which means that God was alone before creation. Therefore energy or space did not exist before the first creation. If space was absent, your intelligence and logic cannot imagine that situation even if it tries for a million years. Therefore the unimaginable God exists before the creation and He is always unimaginable. The unimaginability is for the souls, which did not exist before the first creation. It means that unimaginability (Maya) did not exist at that time since God was imaginable to Himself. In Maha Pralaya or even in Pralaya, the souls exist in an inert state; Maya does not exist for souls. Maya never exists for God. Thus Maya in the sense of unimaginability does not exist to souls in Pralaya or Maha Pralaya. But Maya in the sense of wonderful energy or power exists in Pralaya or Maha Pralaya. But even in that sense, Maya did not exist before the first creation.

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

After Death

In deep sleep and Maha Pralaya, the soul is transformed into its basic form of inert energy. The bundle of qualities called as Jeeva is also transformed into a bundle of inert impressions of inert energy called as pulses (sphotas). But during death, the jeeva remains in the state of awareness, which means that these pulses are waves of awareness alone and

not waves of inert energy. The awareness is not transformed into inert energy [at the time of death]. The soul is in the form of awareness alone. The soul and the jeeva are not different here in the case of ordinary human beings. Only vibrated awareness exists as the soul i.e., only jeeva exists here. Let us call him as 'Jeevatman' at the best. The non-vibrated soul, without jeeva exists only in a realized or liberated devotee. This Jeevatman is dragged out by the servants of Lord Yama. The Jeevatman is aware of the entire journey to hell. If the human being did selfless works without the element of God in the service to society, he will be taken to heaven by the angels. Human rebirth is very rare and can be treated as almost impossible. Even the first human birth is rare. From the hell, he comes down to take birth as animals or animal-like human beings. From heaven, he comes down to enjoy births of happiness at the same heavenly level. But a spiritual person goes to the abode of God, who is in an energetic form, called as Father of heaven or Brahma, or Vishnu or Shiva. He will also return back to earth in the service of God as a divine human being. In all these three cases, only Jeeva exists in the form of a bundle of qualities. If the qualities are bad he is circulated in hell and if he has good qualities like serving the society without selfishness, he is circulated in heaven. Hell and heaven exist on the earth too apart from the upper worlds. Thus the Jeeva is in a single phase whether he is here or in the upper world.

Similarly, he is near God, either here or in the upper world, if he is a spiritual devotee. In the upper world, God is in an energetic form, where as God is in a human form here. For Him too a single phase of circulation exists. Thus there is no difference between the life on the earth and after death. The only difference is that the Jeeva is in an energetic body in the upper world and the Jeeva is in a human body here. The important point here is that the soul is in the form of awareness either on the earth or after death. Of course, on the earth the soul goes into deep sleep or it means the soul is converted into inert energy here for sometime. In the upper world, such chance of deep sleep does not exist because the upper world is a continuous engagement of enjoying the fruits (Bhoga loka). Since the body is energetic, no rest is required in the upper world.

Light

The Advaitin says that he is in the light, the light is in him and finally that he is the light. First he tries to establish that this world is God so that he is in God. The world is energy and awareness is energy. But all energy is not awareness. So if you say that Chit (awareness) itself is God, then this entire world is energy but not Chit. If the entire world were a form of Chit,

then every part of the world would be a living being and there should be no inert item in the world. If you say that all energy is Chit, we have no objection, but then Chit means the inert energy and not awareness. When the Veda says “All this is Brahman” (*Sarvam Khalu idam Brahma*), then it means that this entire world is energy, which is the inert-Chit. Awareness is a part of the energy and then energy can also be Chit. It concludes that energy is inert in general but becomes chit in a special condition, when it flows in a special system called the nervous system. Energy becomes light in an electric bulb; becomes sound in a radio, becomes electric current in a dynamo, becomes work in a mechanical machine etc. This means that awareness is a property of energy like light, sound, current, work, etc. Energy is the basic entity, which is inert. Chit cannot be the basic entity; only the inert energy can be it.

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

Experience of God

Thus, the energy is Brahman, since it is the first and greatest item of creation. But it is more proper to use the word Brahman to this energy when it is charged with God (Parabrahman). God is certainly beyond this energy (Brahman) and hence is called as Parabrahman, who is perfectly unimaginable under all conditions. This energy, before being charged by God is ‘Sat’ as inert energy and is ‘Chit’ if it is qualified by the property of awareness. It becomes awareness without the nervous system due to the wonderful God and therefore it becomes the wonderful energy called as ‘Mula Maya’. This Chit is basically still energy and therefore continues to be ‘Sat’ and can be called as ‘Sat-Chit’. The ‘Sat’ or ‘Sat-Chit’ is

imaginable and is a created item. This 'Sat' is an imaginable existence, which means the existence of an imaginable item. The existence (Sat) of the unimaginable God is also imaginable since it is inferred from the scriptures. Existence is always imaginable whether the existing item is imaginable or unimaginable. The existence of imaginable item is always through perception or perception based inference. But the existence of the unimaginable item is through the inference based on the scriptures. This scriptural inference-based existence of the unimaginable God is experienced through the human incarnation directly or through the incidents in our lives. The incidents in our life, if properly analyzed, give the experience of the existence of His power. You can have the same experience of His power through a devotee. But through the human incarnation you can have the direct experience of God. A pseudo-human incarnation gives momentary experience through some acquired miraculous powers. But the real human incarnation gives you the permanent experience through His wonderful knowledge. The power can give us the experience of His capability and capacity of administration and but not the direct experience of God.

Wonder of Creation

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

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

God is the first. Space is second. Air is third. We can explain the generation of the third from the second, but not the second from the first.

The second and third are imaginable items. Space or energy became air. Air means atoms. This is energy condensing into matter. This process of condensation is explicable and debatable. This process is parinama or vivarta. If matter is regarded as different from energy only in a quantitative way it is vivarta, e.g. water condensed to ice. Vivarta brings only physical difference. Parinama is qualitative difference like milk turning to curd. Before the creation of matter, only energy existed. If energy is condensed, it should be only a vivarta process, which is physical. But if all matter is only energy, then did the qualitative difference between items of matter come? There cannot be qualitative difference between blocks of ice having various sizes. One block of ice may be more concentrated (or condensed) but it cannot bring a qualitative difference. But the qualitative difference between the milk and curd is practically experienced in the world. Milk and curd are also condensed products of the same energy and may have quantitative difference. Thus this point of contradiction brings us to the unimaginability, which is the characteristic of God. Therefore, the presence of the unimaginable power of God (Maya) is everywhere in the world. The Gita says that this Prakriti is also Maya (*Mayam tu prakritim*). Thus the entire world is affected by the hidden power of God (Maya), which is known by deep analysis.

When the energy and work are essentially same, the different quantities of energy-drops (electrons) giving rise to different properties mean different works of God giving rise to different properties. Here the wonder is that the working material and work are one and the same in essence. Therefore, the unimaginable God does wonderful works and His work itself is the working material. The work is the power of God, which itself is also the working material. All this creation is work without any separate working material because the working material itself is a form of the work. According to science too, any material (matter) is a form of energy and work is also a form of the same energy. Thus, this wonder exists in science, which says that matter is a condensed form energy. For the process of condensation, space is required and space should be different from energy for the process of condensation to take place. But space is a form of energy as per the special theory of relativity. In that case, how is the energy condensed, when space is also energy? This is another wonder. Like this, when this nature (Prakriti) is analyzed, it is a wonder (Maya) as said in Gita (*Mayam tu...*). Thus, Maya becomes the inner substratum of the world.

God is the substratum of Maya (*Mayinam tu...—Gita*). Thus, God is the final substratum of this world. The generation of matter by

condensation of energy and the transformation of matter into energy by dilution are wonders in the context of space being energy itself. Thus, the generation, maintenance on the substratum and dissolution are works of Maya, which mean wonders of God. Such wonder is only for souls; it is well known to God and therefore it is not a wonder to Him. Thus, Maya is a logic or science for God, just like nature is a logical science to the souls. Maya is only a higher logic or super-science of God which is above the level of souls.

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

Knowledge of Shankara

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

the divine feet of Shankara praising Him as the Lord. This would have meant that they fell at their own feet even after realization!

The inert energy is produced from food and oxygen (Anna and Prana). This inert energy flows through the brain and the nerves, which are in the state of functioning, and develops the property of awareness. Such awareness-energy is called as the mind, which is not associated with any external knowledge. The awareness simply makes some desires without any analysis. Such desire (Sankalpa) is often altered (Vikalpa) because logical analysis is not developed due to absence of any external knowledge. In this state, the awareness (mind) makes the human being equal to a bird or animal. When the external knowledge is associated with awareness, logical analysis develops which results in decision without making any alteration. Then the awareness is called as intelligence (Buddhi) or Vijnana. The mind is blind and when the mind is the ruler, the human being is just like the blind king Dhritarashtra. If the awareness is associated with the knowledge given by the external Guru, the human being is like the kingdom ruled by Dharmaraja associated with the Gita, which is the divine knowledge, given by Lord Krishna. The mind by itself is like a blind sense-organ (*Manah Shashthani*—Gita). The mind is like the untrained driver. The intelligence is like a trained driver. The intelligence alone can make the determination which leads to correct practice. Therefore, the soul (your self) is like the owner. Your body is like the car. The mind is like the steering wheel. The untrained driver is like the inert steering wheel which is the mind. The same mind (awareness) becomes a trained driver due to the association of the divine knowledge given by the Sadguru who is the correct guide for training. The correct knowledge in driving alone makes the difference between untrained and trained drivers. Therefore, your first responsibility is to search for the Sadguru to obtain the correct trained driver (Buddhi) in your body. Therefore, Gita starts with the buddhi yoga. The Gita starts with jnana yoga. Shankara gave the entire credit to jnana yoga, which is the correct knowledge in driving that is obtained from the Sadguru. Therefore, do not proceed with the mind like an animal or an ignorant person in the spiritual journey. In that case you will be exploited by various selfish ignorant people.

ESSENCE OF RELIGIOUS SCRIPTURES

[This is telephonic Divine Discourse given by Swami on June 25, 2006, in response to questions asked by devotees from various places in the world. The questions asked by devotees were pertaining to practical worldly problems faced by them. Swami has answered the questions based on the essential message of all the religious scriptures of the world such as the Veda, Bible, Gita, Quran, the Puranas and the great epics.]

Guru Selection

Mrs. Bhargavi (USA), who has created a website on the human incarnation and is a devotee of Shri Shirdi Sai Baba, bombarded Swami with a question: “Why have You advertised Your miracles in Your website and propagated about Yourself? We are in search of a Guru, please guide us”. Swami replied, “If you are giving Me the appointment order to join the duty as your Guru, I shall join at once. I shall be very happy if you select Me as your Guru after conducting an interview and analyzing Me patiently.” A saint from Varanasi came to see Sai Baba. On his arrival, he found a procession in which Baba was walking for relaxation. The saint bombarded Baba for such publicity. Baba told him that the procession was for the sake of satisfaction of the hearts of devotees and not for any personal publicity.

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

Mrs. Bhargavi asked, “In which class am I going to be admitted?” Swami replied, “That depends on your application mentioning the class, you would like to join. In the entrance test, if you score low marks, you will be advised to apply to the lower entrance test. If your marks are very high, you will be asked to apply to higher test. By such a procedure even you will be convinced about yourself [level]. Otherwise, if I directly tell you [where you stand], you may not accept it, thinking that you are eligible for a higher class.”

Suddenly the phone stopped functioning [Swami’s voice could not be heard]. But the phone at Bhargavi’s end was still functioning [the line was not disconnected]. Lot of time passed. Finally, the phone started functioning again. Bhargavi told Swami “We are waiting to hear from You and have not disconnected the phone all this time”. Swami told her, “You have a good lot of patience. Patience (Shama) is the first prerequisite for Brahma Jnana according to Shankara. This shows your spiritual interest (Shraddha). You have passed the preliminary test. Contact Dr. Nikhil and get all My divine knowledge. Study it patiently and then evaluate Me for appointing as your Guru. The knowledge is the real form of Guru, by which alone you have to assess the candidate [Guru] in the interview [in order to select Him as your Guru]. You should not decide a Guru in a short time by a momentary emotional [hasty] appreciation. Your studying My knowledge is like a written test for Me. Then talk with Me, which will be the oral interview for Me. Only then decide about My appointment as your Guru.”

Participation in Swami’s Mission

[Reply to a devotee from U.K., who approached Swami through Anil Antony, Mumbai]

You have asked Me how to participate in this mission of the Lord. The answer is very very simple. Think that the Lord is your son and that He is involved in this work of propagation of this divine knowledge on earth. Your son (God) has given out this knowledge and is wants to spread the knowledge. What will you do? Will you not yourself plan and implement his mission? Your participation in this mission starts even from the application of your mind to this program. The plan will lead to the execution of the program. You will sacrifice your mind, intelligence, words, work and your money for the sake of your son. Just replace the Lord by your son. You will understand everything. Before sacrificing your hard earned money (fruit of work), which is called ‘karmaphala tyaga’ in the Gita, you must plan well. You can co-ordinate with Dr. Nikhil, who is the President of the mission started for this purpose in Florida (USA). Do

whatever is possible for you, thinking that this is the work of your son, who is also the son of God and who has come down for this divine purpose.

Every devotee is independent by himself or herself and mutual discussion is the better way of planning. Every devotee should feel that he is the leader of the work and should take the help of other devotees. When a group of monkeys went to the south, to search for Sita, Angada was the leader of the group. Jambavan was the co-ordinating leader. Hanuman did not have any position in the group (*Jambavan yatra Neta Syat, Angadascha—Valmiki*). But all the work was done by Hanuman, who received the reward of the post of the future Brahma from the Lord. It is the work that is judged by the Lord.

Jesus preached to His disciples to go and spread the knowledge. Other than this order, He did not give any guidance to them. The urge in devotees [to serve] gets divine guidance spontaneously as one proceeds in the work. The guidance will come from the Lord at every step of the work. Simply spending all the time in planning is of no use. Some planning can be done and sometime can be allotted for it. If you spend all the time and energy in only planning, then no time and energy will be left over for implementation. Such a theoretical fellow will not achieve any fruit (*Deergha Suti Vinasyati*). Only work without any pre-planning and only planning without any work are both extremes [to be avoided]. Both theory and practical work are important.

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

When Hanuman was going to search for Sita, Rama did not give him any guidance. Hanuman faced several problems on the way but all were

solved by the intelligence of Hanuman, which was associated by the grace of the Lord. At this point, sacrifice of intelligence is needed. Hanuman did not simply pray “O Lord, this is your work. Please solve this problem.” Your intelligence should also get the fortune of participation in the divine service. Do you advise your son “Whenever you get some problem, pray God, it will be solved?” When your son comes to you with a problem, you apply your intelligence to solve it. Do you just start praying to God as soon as you hear his problem? The Lord wants to see the extent of your sacrifice in the mission. When you have sacrificed all your efforts by all your means, the Lord is pleased and gives guidance at that point, since the success in the work is not important for Him. He can finish the work in a fraction of a second. Finishing of the work is not important for Him, since it takes no time for Him. He gives all the importance to the sacrifice of your efforts using all your means, which is a proof of your real love towards Him. God can excuse all the sins of devotees without Jesus. What is the use of His cruel crucifixion? It shows the sacrifice of Jesus for God, which will be an example for other devotees in the spiritual path. You should not expect any help from God even in the last moment. Jesus sacrificed everything irrespective of any help from God even in the last moment of crucifixion.

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

Therefore, do not bother about the success or failure of this mission, today. When Jesus was alive, the propagation of His mission was very negligible and in fact, it failed at that time. But Jesus never deviated from His path and never doubted the knowledge of God. Generally, as long as the human incarnation is alive, the propagation will be very slow, due to the egoism and jealousy of the majority of human beings towards a living co-human form. The appreciation will come out like an ocean if the human form goes away from the eyesight. Only a few blessed souls appreciate and participate in the work of the Lord, while the human form exists before their eyes. Such blessed souls are not ordinary human beings and their special behaviour is attributed to their inward stage. They are liberated souls who accompanied the Lord and therefore their recognition of the Lord will be exceptional. They are the angels of the Lord that accompanied Him. Egoism and jealousy cannot touch their eyes even for a moment.

Even in your personal work, you should not bother about the fruit. You should concentrate only on the work (*Karmanyeva adhikaraste—Gita*). The runners-up also get a prize along with the winners. You are congratulated for playing the game well and not for the success or failure, which is by chance. Even if you put hectic efforts, sometimes, the work gives a negative result due the cycle of deeds or due to the will of God which is otherwise.

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

Acceptance of Living Incarnation

The same category of the priests of church, who are appreciating the knowledge of Jesus today, insulted and killed the same Jesus some time ago. What is the reason? The only reason is that at that time Jesus was alive before their eyes in the same human form like their own. Today Jesus does not appear alive, and is reduced to a statue on the cross or to a picture. When a co-human being does some great work, jealousy and egoism affect the hearts immediately, even though people appreciate the great person

externally. Those priests who killed Jesus appreciated the Old Testament of the old prophets, because those prophets were not alive at that time. If a prophet is dead, the appreciation of His knowledge bursts out. Today, thousands of temples of Sai Baba have appeared. But when Sai Baba was alive, not a single temple was built for Him. Even the present temple, where He was cremated, was built for Lord Krishna when Sai Baba was alive. In fact, Sai Baba commented to the builder of the temple by asking “Am I not your Lord Krishna at present?” Still the bulb did not glow in the mind of the devotees. Therefore the greatness of even a human being cannot be tolerated. Can people tolerate a human being being called the greatest, meaning God? Even if one says, “He is as great as you”, nobody tolerates. Can he tolerate the statement “He is greater than you”? Then, it is impossible to tolerate the statement “Here is a human being who is the greatest—God in human form”. People’s jealousy will exceed even its climax and people will just laugh at the statement. The appreciation exists even now in their hearts, but it will come out only when the human form disappears from the eyesight.

The spiritual knowledge given to you by God through Me is like food that should be offered to a hungry man. If he is not hungry, he will reject it. But certain portions of it will create hunger like ginger pickle, which is a food item as well as medicine. Even for an atheist, there is food, which acts like a medicine as we see ‘Unizyme’ capsules. Some people have another type of illness. They can digest only certain items of food like Hinduism, Christianity etc. When they see the scriptures of other religions, they become allergic to those food items. For such people there is ‘Digiplex’ tonic in this spiritual knowledge. You have to pick up the right medicine. Certain food items act as medicines. Thus this is food and medicine. I’d like every human being in this world to be prepared to eat all types of food items with good hunger. This means that every human being should have immense love for God and should love the scriptures of all religions. Then you can like the same God in different human bodies, which are just different dresses.

Final Lesson

“When the same God incarnated, why this wonderful spiritual knowledge did not come in the past”? This question was asked by a devotee (Ramanath) from Mumbai. The straight answer is that the time and the standard of the receiver are ripened only now and so God is giving this knowledge today through this body. The teacher is teaching the final lesson to a class on a certain day. He is in a particular dress, because he has to be

in some dress. Therefore, the delivery of the final lesson to the class shows the appropriate ripened time for the class. This final lesson can be understood only after teaching the previous lessons. This final lesson cannot be delivered in the previous classes. Thus the delivery of the final lesson has no connection with what dress the teacher is wearing. Thus there is no speciality of the human form and the same God exists here too.

Science has developed tremendously and the faculty of logic has improved a lot. People used to reject the existence of an unimaginable item. They refused God, who is unimaginable. But today in science, Heisenberg proves the existence of uncertainty or unimaginability, owing to the limits of human capability. Today is the right time to introduce the unimaginable concept of God. Buddha kept silent about God because, He did not like to introduce God through some unreal concepts. But, this led people to misunderstand Buddha as an atheist. Shankara introduced God as almost unimaginable by representing God as awareness. Awareness is almost unimaginable to an ordinary person. Mohammed introduced God as power or energy. Awareness is energy after all. Thus there is no fundamental difference between these two incarnations. But a common man cannot imagine God through that concept. God was represented as the energetic form of Narayana by Ramanuja or as the Divine Father in heaven by Jesus. The awareness or the energetic form is charged by God and thus there is no lie even if it is considered as God just like an electrified wire can be considered to be electricity. But the entire awareness or energy or all the energetic forms are not charged by God. All wires are not electrified.

Angels, who are servants of God, are not God. Indra, an energetic form was not God as proved by Krishna in the Bhagavatam. The energetic form is imaginable but not perceivable [to the senses]. It appears only to the mind. It appears to the eyes also, but very rare. Even, if it appears to the eyes, the time of appearance is very short and so such forms are not congenial for preaching the knowledge. Therefore, the materialized form is necessary. The human body is the most suitable form for this purpose. A statue or a photograph is also be perceivable and God can charge it too. But the photograph or statue cannot preach. It can even preach but only by the super power of God. This becomes quite unnatural. The unnatural means create tension and fear, which are not a good or conducive environment for receiving the knowledge. Such form cannot mix with humanity freely to preach the knowledge. Therefore, the concept of Krishna as a human incarnation (*Manusheem...—Gita*) was more stressed by Madhva through Rama and Hanuman. Krishna, a human form, declared that He is God based on the concept of the electrified wire. The same concept of ‘God in flesh’

was introduced by Jesus, who stated that He and His Father are one and the same.

Suppose you have started a school with only one class of the first standard and you are not admitting anyone into the next level (second standard) from outside. Then you are teaching only to the first standard, even though you are a postgraduate and can teach right up to the 10th standard. To start the second standard in that year, enough students were available. You will teach the same students [who are in the first standard now] next year in second standard in another full class. Meanwhile if one or two students, worthy of the second standard approach you, you will guide them personally. It was the same situation. Whenever the human incarnation came [in the past], He was dealing with the majority as if it were a single class and the lesson pertaining only to that standard was taught. He taught a few devotees of a higher standard personally, but that was not carried on [propagated]. Therefore, today you think that the preaching of God in human forms in the past was only of the first standard. Today, due to the development of the logical faculty enough students are available so that the higher standard class can be opened.

The final Truth of God is that He is fully unimaginable and beyond the limits of intelligence as He is beyond the four-dimensional space-time model of the universe. One should digest this truth which is final. Earlier too, some prophets might have said, “This is final”, which means that the limits of the subtle nature of the medium is final. There cannot be anything more than an ‘unimaginable’ item. But among the media, in which God exists, there can be also a stage where the medium cannot be any subtler. Let Me make this point clear. The human body [is a medium in which God enters and] is imaginable and easily perceivable. The energetic form or formless energy is perceivable for a short time and imaginable on concentration. The awareness is not at all perceivable and imaginable on concentration (*Drishyate tvagrayaa Buddhyaa*—Veda). Thus as you travel from matter to energy and finally to awareness, the subtle nature increases, which indicates a gradually increasing unimaginability. Thus, awareness is the best representative item to preach the real nature of God. Shankara used it for preaching the real nature of God. God need not be awareness or need not enter the awareness to wish something. God can wish even without being the awareness or even without taking the aid of awareness. When we say “God wished like this”, it is only for the sake of our convenience and understanding that we assume God to be awareness or to have entered the medium of awareness as the. God charges awareness, due to a requirement of our understanding only. But all the awareness is not charged by God.

Moreover, awareness is not continuous like the inert energy. Awareness exists only as discontinuous bits. All these bits are not God and are also not charged by God, because in that case no bit (human being) would need any spiritual effort. If you take God to be the continuous and homogeneous inert energy, pervading all over the cosmos, there too the above problem is not solved, because any bit of energy (bit of awareness i.e., human being) would already be God! Therefore only a particular bit of energy (bit of awareness) is charged by God and called as Father of heaven or Ishwara. There is a requirement for the charging of a limited energetic form containing a bit of awareness in it, by God for the sake of human beings who leave this gross body and enter into energetic bodies. For such energetic bodies of souls, which are also limited energetic forms with bits of awareness, a similar bit of awareness limited to an energetic form charged by God, is required for worship or preaching in the upper worlds.

A similar requirement exists in this world for souls limited to materialized human bodies. The human incarnation is formed to meet this requirement for the same purpose. Therefore, the formless, all pervading energy need not be charged by God, to pervade all over the world for controlling the world, because the unimaginable God can control the world without pervading all over the world. All pervading awareness is not at all acceptable, because, it is against practical experience. All pervading inert energy is possible but it is also not required, since the unimaginable God pervades all over the world without being the energy, in an unimaginable way. God can do anything without being the power. Therefore awareness or energy are only the representative items used for our understanding of God in the earlier stage. But a limited energetic form or a limited, materialized form (human body) with a bit of awareness in each, is charged by God and is called as Divine Father or human incarnation respectively. Through these forms God preaches to us in a natural way without using any super power unnecessarily and unnaturally, which would cause excitement in us. Awareness and matter are also forms of energy. Energy is the final and the only item which acts as a medium for God. From the point of a medium, Mohammed said that it was final. From the point of the real nature of God, unimaginability is final. Every prophet said that it [his teaching] was final for that category in that time. When the teacher says, “This is the final lesson”. It means that it is final for that year and for that standard. It does not mean that that year is the final year in the eternal stream of time or that standard is the last standard in education.

Unimaginability can be final for all times and for all standards, because there can be nothing further than unimaginability. Even the most

difficult imaginable item cannot be unimaginable. No great number can be infinity. In that case, what is the use of catching the most subtle and inconvenient medium, which will not serve your purpose fully? Why should you select a very very thin wire, when even the thinnest wire is only a medium for the electric current and not the current directly? Why [seek God in] awareness or energy, which are only media after all? Why don't you accept the most convenient medium, which is the human form? You are only catching more and more subtle mediums, which are only created items and not the Creator. You are neglecting the cotton shirt and catching a costly silk shirt, which is also not the person who is wearing the shirt. You are catching an angel and sometimes even a ghost, who are simply energetic bodies and feel that you have caught the real God. People neglected the human form of God, Krishna, and started worshipping the simple energetic body and felt that they had caught the real God. People neglected the human form of God, Krishna, and started worshipping the simple energetic form without God called as Indra. You leave Me in the cotton shirt and worship My silk shirt, hanging from a hanger, without Me wearing it! Some worship the silk threads or the silk fiber as Myself and these are those who worship the formless energy or power or awareness as God. Some people only worship My cotton shirt (without Myself) as Myself. These are those who worship statues or photographs as God. All these are representative items for God and act as good teaching aids for ignorant people in the beginning stage as said in the Gita (*Sarvaarambhaahi...*).

Therefore, you like Me either in the silk shirt or the silk shirt alone or cotton shirt alone but you never like Me in the cotton shirt, because you are in a cotton shirt yourself. It is the principle of repulsion of likes. But there is no other way than for Me to come in the cotton shirt like yours, to preach you without causing any tension, fear or excitement in you, which is an essential prerequisite for the good transmission of knowledge. My super power is exhibited if I come in any other way, in which case, your attention is diverted to exploit Me for momentary boons. In that case, your devotion for Me gets poisoned by selfishness, which cannot generate grace on you. My friend, what can I do? I am sorry because there is no other way than the path of the human incarnation. This is the meaning of the statement of Jesus "One can reach My Father only through Me". The word 'Me' means the present [living] human incarnation. My dear friends! My dear devotees! Some generations back, I started this school and you are coming to it year after year. I came in different dresses named as Krishna, Buddha, Jesus, Mohammed, Shankara, Ramanuja, Madhva, Mahavir etc. and today, this

present human body is called as Datta Swami. Only those, who were in My contact in the previous generations, can appreciate Me while I am alive. Many will appreciate Me when I leave this body. This is not new, because this is the same old history that repeats in every generation. At last, all of you be happy because I was not cursed by people like Gandhari as in the case of Krishna, or not killed like Jesus by crucifixion or not killed like Shankara by black magic.

Advice to Servants in the Mission

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

When the Trusts of our mission get full support in future, you must do everything with full analysis. Welcome anyone to support our mission in anyway convenient to him or her either in the form sacrifice of work or fruit of work. The sacrifice should be without aspiration of any fruit in return and without any force or fear and without any emotional decision. If the sacrifice is based on the result of a convinced intelligence, such sacrifice will be permanent. Emotional sacrifice is momentary. Peter was emotional before Jesus and could not stand firm at the end with Jesus. Judas was attracted and deviated by the conventional priests, who opposed the living human incarnation of God present before their eyes due to jealousy and harmed Jesus. He was also personally hit by jealousy, even while staying with the Lord in human form, which was expressed when a lady was worshipping Jesus by applying the scent. The hidden jealousy and egoism in Judas was exploited by the then conventional priests, who always liked dead prophets and never liked a living prophet due to their egoism and jealousy. They wanted their own fame and worship in the name of an invisible God or invisible dead prophets.

Therefore, one should follow the path only after thorough analysis and should not jump suddenly. Sacrifice should follow the determination of the intelligence, which is called as 'buddhi yoga' in the Gita. Do not appeal to the mind or the heart, since it will be momentary. Always appeal to the

intelligence (Buddhi). The mind gives thought (Sankalpa) but shortly afterwards, you will find deviation (Vikalpa). But Buddhi (intelligence) gives determination (Nishchaya) after thorough discussion with logical analysis. Determination will lead to permanent practice and no deviation can take place. Appealing to the intelligence is the royal and dignified path. Appealing to the mind or heart by some pitiable kindness [invoking pity and kindness of the other person] is the path of a beggar. Do not kindle people's kindness and emotional love for propagation. Do not show some fruit in return [tempt people by promising some fruit in return for their acceptance] from God for the propagation. Do not attract them by offering food or money for propagation.

Help the beggar of any caste or any religion, if he or she is incapable like a child, an old, disabled or diseased person. Save the life of even an atheist by giving food because if his life is saved, he may change later on. Help the capable poor people including atheists by a job or technical education for their livelihood because human life is precious and has a chance of change or betterment in spiritual path once a peaceful life is attained. Propagation of spiritual knowledge should be primary and helping the poor is only a secondary item like providing boarding and lodging to foreign students in a college where the academic program is primary. All souls are eligible for the spiritual knowledge whether poor or rich. All the students go to the class, whether they are day-scholars or hostellers. Poverty and problems are [given to people by God] only to mold the sinners and not for revenge. The good side of punishment must be realized. The poverty and problems disappear once the grace of God dawns, since their purpose is over. The grace of God comes only by practice in the right spiritual path and this is possible only by the right determination of Buddhi and which in turn is possible only by the right spiritual knowledge. Thus the root source of all solutions lies only in the right spiritual knowledge. If the same is misinterpreted and poisoned by selfish scholars and selfish priests, the same knowledge leads to wrong practice and subsequent punishment for change. Therefore, God shall be pleased, if you can put up all your efforts in propagating the right knowledge by logical interpretations and I assure you that everyone of you shall sit on the right side of God on the divine throne in future in this world as well as in the upper world.

An atheist should not become a theist just for food, money, the job offered by you or the professional education offered by you to get a job. Such conversion is not real and permanent. Do not kindle emotions by showing or explaining the story of the crucifixion of Jesus. Do not kindle the attraction towards the physical appearance by showing the beautiful

pictures of Krishna etc. Such means used for conversion are not real and permanent. The conversion of mind or heart is not real and eternal. Do not attract a person in problems by offering solutions through prayers and songs or by using the super powers of God for solutions. The faith developed by such ways will not stand forever because God will not always answer the prayers, songs and crying with tears. People become addicted to such ways. The child will weep every time for a chocolate, since it is habituated to that path. The child intensifies the process of weeping if the chocolate is delayed! Initially the child is attracted by chocolates to go to the school for some days. The child has become young person but did not cross the first standard of the school, because the child concentrated only on the art of weeping to get the chocolates. The person became a postgraduate or even a Ph.D. degree holder in the course of begging and weeping for chocolates. The person became an exceptional scholar and developed several talents in praising the Lord, crying for the Lord, singing and composing music on the Lord, doing meditation and concentration on the Lord with his mind, chanting the Lord's name millions of times, writing the name of Lord millions of times, chanting some letters (Beejaksharas or mantras), drawing some design or diagrams on metallic plates (Yantras), doing worship following certain special ways of [occult] technology (Tantras) and so on. These discoveries and developments are tremendous and as many as the developments in science and technology! Of course, all these are good psychological ways of solving or treating certain psychological problems in patients with fixed notions to give mental relief from stress and gain confidence. All these ways are good, if the person is free from aspiration of any fruit from God in return [for such actions]. Such love is real. But the real love is expressed in terms of the sacrifice of work and the sacrifice of the fruit of work as seen in the case of your love for your children. If such practical expression exists, all the above theoretical expression of love through words and mind can be associated as a plate of meals is associated with a glass of drinking water.

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

use of His superpower. If you observe the logical design and scientific management of this creation, you will say that He is the greatest scientist. He will never violate His own rules of nature and science which is His very psychology. The superpower (Maya) is also a deeper stage of science (Prakriti) as said in the Gita (*Mayamtu prakritim...*). A wonderful design with a logical plan (Maya) beyond our imagination exists as the basis of this nature, which is understood by us superficially (Prakriti). When you go deeper and deeper into science, the logic continues but at a stage, your capacity to understand it fails. That does not mean that logic vanished at the deeper level. The capacity of your intelligence to grasp that deeper logic alone has vanished. Maya is not the failure of logic but it is a deeper and deeper subtle logic, which can be understood only by God, who is the greatest scientist. Logic and science continue in a more and more subtle way but the limits of the grasping power of humans ends at that level.

A schoolboy cannot follow quantum mechanics or wave mechanics which is dealt at the postgraduate level. The schoolboy says that the subject is beyond logic. According to a foolish student, there is no logic in that topic at that level. This is not true. His capacity to understand the logic of that level failed. That does not mean that the subject dealt at the postgraduate level is without logic and that all postgraduate students are beyond logic! More and more revelation of divine knowledge comes out from God, as your capacity or grasping power increases. God will not reveal the higher knowledge if your grasping power is low, because you will then say, that God is beyond logic, which means that God is mad. You should say that God is beyond your level of logic. God is quite logical at His level. The gap between your level of logic and His level of logic is called 'Avyaktam' or unimaginability of logic, which is the unbreakable ignorance. The Veda says the same "*Avyaktat Purushah Parah...*". The Gita also says the same "*Maam tu veda na kaschana....*" Scientists say that they will reach the level of logic of God (Maya) by tomorrow, but that tomorrow always remains as a tomorrow. Scientists are egoistic due to their jealousy at this point, because they cannot accept God as greater than any scientist. When Einstein presented his paper on the Theory of Special Relativity, no scientist understood it except Einstein himself. But all of them respected Einstein. Then, why don't they accept and respect God? A miracle done by the Lord is only a demonstration of the existence of a deeper level of science or logic. Just like conservative religious followers discard other religions, conservative scientists discard the miracle as magic or illusion, because [according to them] nothing should exist beyond their level of logic. For a school student of physics, a sophisticated electronic

instrument is also magic or an illusion because he cannot understand the level of science pertaining to that instrument. The uncertainty of Heisenberg should also be magic or an illusion in that case. All the great scientists believed in God, because of their lack of egoism and jealousy towards a greater concept.

Therefore, you should convince anybody only through logical and scientific analysis. That alone, can bring out the true interpretation of all the universal scriptures; any other emotional or exploitative methods can never do that. Only then invite people to participate practically in this divine mission, which alone can please the Lord. My dear devotees! I love all of you from the deepest level of My heart. I also like to wash the feet of all of you, as Jesus did on His last day. I would like to wash the feet of all of you with My tears of love and gratefulness for your faith that you have shown on Me. Never fall into the clutches of egoism. Aspiration for fame is also a partial effect of egoism. People will praise you as Gurus. Immediately pass on all the credit to God and take the defects onto you. God will be pleased with you.

Total Sacrifice

When I analysed the story of Shaktuprastha, one person asked Surya (Mumbai) if Swami expected him to not even pay his telephone bill and live on the street [since Swami praised the total sacrifice of Shaktuprastha so much]. This is a very long jump and it shows the fit of anger of that person by which the analytical faculty of his intelligence is blocked (*krodhat bhavati*—Gita). Let him first realize that I have not created a concept and then created a subsequent story to support that. It is a famous story in the famous epic Mahabharata written by Sage Vyasa. Let the person put this question to Vyasa. Moreover, I ask one simple question. Who asked you to be on the street? Did any one compel you? You reject Brahma Loka and then the corresponding test [to reach Brahma Loka] is also totally rejected. You want to become an IAS officer [Indian Administrative Services] on one side and at the same time you shout, “Should I study until midnight without even sleeping?” Fantastic! Who compelled you to join the IAS coaching? You want the fruit but at the same time you don’t want the difficulty in the path. You want to go to heaven on a path of roses, [but the path of roses] which only leads to hell. The path to heaven is full of thorns. The choice is yours. No one compels you to join IAS coaching.

The concept I have drawn from the existing famous story is quite natural and clear. This concept is the Veda, which is stolen by the

misinterpreter who is represented by the demon Somakasura [the story goes that Somakasura stole the Veda]. I am killing the demon of misinterpretation and uplifting the spiritual knowledge from the Mahabharatam, Ramayanam, which are considered as Vedas (*vedah prachetasat, bharatah panchamovedah*) and the Bhagavatam, which is the climax of the Veda (Vedanta). Somakasura means evil which is like wine. Selfishness and the attachment to one's family is the wine that is stealing the true spiritual concepts. By this wine, people are robbing the money of even poor good devotees in society today. From the story, you have to fix the complete sacrifice (*Sarvakarmaphala tyagam*—Gita) as the goal. Then, you will be able to do at least some sacrifice. If 100 marks are declared as the passing marks, everyone will secure at least 40 marks. If 40 marks are declared as the passing marks, many students will barely score ten or twenty marks. Let the goal be the highest. The highest is the only absolute truth. At least realize the highest goal in theory and put efforts to achieve it. At least in some birth, you will achieve it. God grants human rebirth for any soul who puts constant efforts. God will encourage you, if you are really trying.

You must realize that the only practical sacrifice is of the fruit of work or of the work. Sacrifice of words and feelings is of no use because God can never be fooled. I put one question to that person. Suppose in the place of God, your wife or child were present. Would you not be on the streets for their sake? Certainly you would sacrifice practically to any extent for their sake. Boys and girls are sacrificing even their lives for their love. But when God comes to the picture, all questions and practical difficulties come. Why? The answer is very very simple and straight. You do not have real love for God. But you want to get all the benefits from the Lord here and after death. For that, you show all sorts of arts of artificial love. Who asked you to love God? Did God ever ask you to love Him? He has created equal facilities for all the souls including atheists. He has created a cycle of deeds (karma chakra), which is the legal constitution and according to it, you will receive your rightful results. He has not done any injustice to you for not loving Him. Sometimes, I hear some people saying, "I have no time to think of God. I do not bother about God." Well. God is also not bothered about you either. If you care a pin for God, He will not care even a millionth pin for you, because in His eyes, this entire earth is not equal even to a pin-tip. It is you, who is approaching God every time for some favor. It is you, who is always bothering Him to break the legal way and protect you. Yes. He does it. The kindest Lord pays [suffers] for your sins through His human form and protects both you and justice

simultaneously. For doing that, He wants your pure and real love. You may plead that you do not have that much pure and real love. No. No. No. You have it and you show it to your children. Give at least a drop of it, proving that you really love God at least a bit; even though not equal to your great child. At least stop this hypocritical love and stop asking Him for any favor. Follow the path of justice and if you can still love Him without aspiring for any favour from Him, then that is real love or devotion. You love your child, even if he or she beats you. Don't say that pure love is impossible. It is impossible only in the case of others, including God. First start loving and serving people who are other than your family, to get training in that path. At least do not grab the money of other people by cheating. Business is also a licensed way of cheating others. Even if you are not loving and serving others, at least do not grab their hard earned money by corruption. First, stop harming others. Then, start loving others. Then, start serving others. Now you are trained well and you are ready to love and serve God like Shaktuprastha.

Money is the root knot. It catches your throat. Therefore the Veda says "*Dhanena tyagenaikena...*" which means that sacrifice of money alone decides your love for God. Real love can be expressed only by [the sacrifice of] money and work (karma samnyasa and karma phala tyaga). Without these two, other ways are only hypocritical. When these two also exist, the other ways get life. Otherwise, they are just dead items. 'Guna' is theory. 'Karma' is practice. Theory should lead to practice. Otherwise, mere theory is only hypocrisy. The four castes in spiritual path are decided by theory and practice only (*guna karma vibhagashah*—Gita). Shaktuprastha is the real Brahmana (Brahma Jnani), who sacrificed all the fruit of his work for God. Dharmaraja is a kshatriya, who could only do partial sacrifice of wealth in doing the Ashvamedha. Dhritarashtra is a Vaishya, who has good theory but is zero in practice. He recognized Lord Krishna but did not give even five villages, even though the Lord was asking. He had full power to give but nicely escaped by pleading his false incapability in going against his son. Duryodhana is a Shudra, who did not even recognise the Lord and was greedy for the wealth of even his own brothers. Thus caste is not by birth, but it is by the qualities and practice (guna karma). Swami Dayananda, who was also a human incarnation preached about this valuable concept. Every great preacher is an incarnation of God because the Gita says the same (*Yadyat vibhutimat...*).

Buddha kept silent about God. This means that God is beyond words, mind and logic as said in the Veda. Buddha means the Buddhi or jnana yoga that speaks about the absolute God. Thus He is the greatest

incarnation of God. If one thinks of Him as an atheist, there can be no greater fool. Mohammed showed the formless medium in which God exists, which is energy and this is presented as awareness by Shankara, because basically energy and awareness are one and the same. A prophet itself means a human incarnation. A prophet carries the message of God. The divine knowledge is in Him. Is He not greater than other human beings? The message of divine knowledge is the characteristic of God (*Satyam Jnanam*—Veda) and so we say God is in Him. Why do you deny it, when God is omnipresent? Then every human being should give the same message of God, since God is omnipresent. But why did Mohammed alone give it? Because the power of God or knowledge of God was in Him alone. Then the power of God, in the form of knowledge is not omnipresent. In any case, you have to accept that either God or His power was present only in Prophet Mohammed. That is what a human incarnation is. You are fighting with us, without analysing the concept of the human incarnation. Thus Buddha, Mohammed and Shankara have preached the single phase [same concept], which was essential to the level of the followers at that time. The concept of a human incarnation was well established by Krishna and Jesus. You can find all three branches of Hinduism (Advaita, Vishishtha Advaita, Dvaita) in Christianity because Jesus said that He and God are one and the same (Advaita), that He is the son of God (Visishta Advaita) and that He is the messenger of God (Dvaita). The required stage of philosophy was expressed according to the stage of the people of that time.

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

Do not bother that you are unable to practice the highest truth today itself. At least accept the truth in theory. That first step is sufficient. One day or the other, either in this life, or in some future life (human life is assured for any one who tries constantly) you will succeed. If you accept theoretically, you have put your foot on the first step of right path. Journey and achievement of goal are inevitable. It is only a matter of time. But if

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

Love and Sex

[Replies to some phone calls from USA:]

Getting the grace of the Lord is more important than pleasing yourself with worldly pleasures here, which includes getting fame. Pleasing the Lord is more important than getting the grace of the Lord. The sages tried to get the grace of the Lord through penance, to save themselves from hell. But the same sages in the form of Gopikas tried to please the Lord even at the cost of going to hell by offering the dust of their feet to Lord Krishna. Therefore, the Gopikas are treated higher than the Lord by the Lord Himself and the life of the Gopikas is more sacred than penance. Bhagavatam, which explains the life of the Gopikas, should be the highest aim of this human life. All the greatness of Bhagavatam is due to the Gopikas. Radha, who even became mad in the love of God, stands as the queen of the Gopikas. The grace of the Lord indicates the selfishness in us, whereas the pleasure of the Lord indicates the sacrifice in us. Thus the final stage of sadhana is only to end selfishness and reach the climax of sacrifice for the Lord. Some ignorant people reach the climax of sacrifice for society, which is foolishness. Sacrifice to please your body and your family is more important than pleasing the society and this is Pravritti or justice. But the Lord is more important than your body and family and this is Nivritti or the

spiritual field. You must know both Pravritti and Nivritti and act according to the context. Fully ignorant people, who are of the Tamas quality, cannot know the significance of both these fields as said in the Gita (*pravrittimcha nivrittimcha*).

Some people are asking Me about their problems of sex and even homosexuality. They are all problems limited to Pravritti. Some have told Me that they are having suicidal thoughts. A young fellow asked Me for advice since he was suspecting the character of his wife, and it was leading to a lot of tension. One should not hide the problem of one's body before a doctor and should not hide the problem of the mind before the spiritual preacher. Body and mind are interrelated and affect each other. If a wound happens to the body, one feels unhappy. Thus body affects mind. If the mind is with stress, a number of chronic diseases of the body come up. Thus mind affects the body.

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

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

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

The sages saw Rama and wanted to embrace Him. Is it not homosexuality? No. They will not have such a feeling, which is unjust and even unnatural. It is unjust because, it does not serve the purpose of reproduction, which is divine justice. It is also not a natural path of satisfying the sex-hunger. The sages had beautiful wives and produced children. Thus they also served the divine mission of the Lord. Moreover, they did not want to embrace Lord Rama in their same male forms. They wanted to embrace Him after transforming themselves into females. This does not come under Pravritti, because they had wives and children already. This comes under Nivritti in which the climax of love towards God called as devotion, which crosses all the limits of nature and justice. It is infinite love towards God, which is unimaginable. The context of such feeling is neither reproduction, which is the divine mission nor the pacification of the sex-hunger, which is a biological need. It is the unimaginable attraction of the heart of the devotee towards the Lord. This attraction is not simply based on the physical beauty of the Lord, which is meaningless, if analysed. It is the attraction of the heart of the devotee towards the total personality of the Lord. There is no distinction between male and female in Nivritti.

It is a matter between God and soul. The same soul can exist in a body of male or female. The attraction between the soul and God cannot be compared to the attraction between two souls. Thus, there is a fundamental difference irrespective of biological sex, which is related to the bodies. “*Pumsaam mohna rupaaya*” means that the sages were attracted by the

divine personality [of Lord Rama]. Moha means attraction and not sex. Kama is sex.

The husband wants his wife to not be attracted to other males, but he is attracted to other females. Similar is the case with the wife. Shri Rajaneesh attacked this issue in this way and such approach is only partial [Rajneesh allowed free sex. So both partners in this case, could have sex with any other persons of their choice]. What about the case in which one partner is attracted to a third person while the other partner remains chaste? You cannot generalise the case of some people to all. Here is a person, who is very loyal to his wife but she is attracted to somebody else. Shri Rajneesh liberalized the concept by finding fault with the other side also. In general, he may be correct. But what about a specific case? Of course, this case may be both ways, because tomorrow I may find a problem from a chaste wife complaining about her husband for his side attraction. Therefore, one should not misunderstand Me siding only chaste wives or only chaste husbands. The issue is, if one side is chaste and the other side is not chaste, what should be the solution?

The solution for this is again multi-dimensional and multi-stepped. First of all, I should question whether the marriage took place by the full consent of both the man and the woman. Sometimes the consent is given by the man or the woman as a mere 'no objection certificate'. But that is not sufficient for a marriage. There should be a positive certificate of intense attraction towards each other. The attraction becomes permanent and real if it is based on the total personality. Mere physical appearance is only one factor. If physical appearance alone is the basis, then love would reduce as the old age comes or if the appearance is spoiled by some illness or accident. Buddha was attracted to Amrapali in her old age to serve her!

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

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

To get rid of such sin and the consequent hell, control of mind cannot be the true path, which is impossible. Some control food [to reduce sexual desire], but it is not a permanent solution because such feelings (samskaras) are precipitated in the soul from several millions of births. You cannot control the mind through the body, when the mind (samskara) is controlling your body. Such precipitated samskara, called as prakriti or nature acquired from millions of births, finally decides the course of action as said in the Gita (*prakritistvaam niyokshyati...*, *Prakritim yanti...*). The only permanent and real solution for this is to realize the real aim of human life and turn to God. The attraction towards God is like a mega-tsunami in which the side attraction towards another person disappears like the flood of river. No other side attraction can exist, when the divine personality of God appears. This attraction is totally different since it is the bond between God and the soul and not a bond between souls. There is no aspect of male or female here.

Rama went after the golden deer [for the sake of Sita], even though Lakshmana tried to stop him. Here it appears as if Rama was more attracted by the female devotee [His wife, Sita] compared to a male devotee [His brother Lakshman]. No. It is the climax of His love for the soul of Sita and not for her body. The same Rama said to stop the war and was prepared to leave His own life when Lakshmana became unconscious in the war. Here Rama neglected Sita before Lakshmana. This context shows the love of the Lord on the soul of Lakshmana, irrespective of the external body. In this tsunami of love for the Lord, both justice and injustice disappear. If one realises this divine knowledge he attains the Lord and crosses both good and bad (*Buddhiyogam tam yenamaaam, Buddhyaa yukto, Buddhiyukto jahatiha ubhe*—Gita). Both the hell and heaven are thrown out when you approach the Divine Lord as said in the Veda (*Punyapaape vidhuya...*).

The divine knowledge will make you realize that though this world is real for the soul, the bonds between souls are unreal and dramatic. Sage Ashtavakra preaches to King Janaka through the 'Ashtavakra Samhita', in

which, the sage says that the mother and son of this life become husband and wife in the next life! It is like a hero and heroine acting in two different roles in different movies. We have two movies running side by side in two theatres in which the same couple of actors acting as husband and wife in one movie also act as mother and son in another movie! This bond [husband-wife or son-mother] did not exist in the past birth and will not exist in the future birth. That which was unreal in the past and will be unreal in the future is also unreal in the present according to Shankara (*Yadanityam Tat Kritakam...*). It is just a dramatic bond.

Realize the main aim of human life and concentrate on that. You are unnecessarily worried in about the side activity [family life], which is given just for a change or recreation. Let her or him [unchaste partner] go to hell. Do not bother about it. There should be no tension in a game for a player. The game is just a recreation arranged for a change. Do not be jealous of a classmate in a game. Be jealous of the same classmate in studies, because study is the main aim of your college life. Attractions are spontaneous, which can neither be created nor suppressed by force. A forced attraction by fear is not real and what is the use of such faith and love? In the spiritual path too, the attraction to God should be spontaneous and natural without fear or force. Urge to fulfill the desires is the force. The fear is of hell. The Gopikas were prepared to go to hell in the love of the Lord and no force on earth could deviate them from it. The attraction should be spontaneously generated in a free atmosphere without any attraction to boons and without any fear of hell.

In the human incarnation, the human form of God, masks the real nature of the Lord so that a free atmosphere is created in which is devotee is without fear and [temptation to] fulfill desires by using His super powers. Such love is really sweet. God created this universe and His main aim is to taste such real sweet love of His devotees. When the Lord showed His mega-energetic form (Vishwarupam), Arjuna shivered with great tension. In this state can you even think of love? The love of Prahlada for Vishnu was spontaneous. His father tried to resist it and divert it to Lord Shiva. The resistance increased the devotion more and more. Therefore, the realization of the main aim of human life, the realization of family life as a side activity for the recreation of the soul and the realization of the unreal dramatic family bonds will remove all the tensions. The ignorance of the real aim of this life and the ignorance of the unreality of these bonds are responsible for these great tensions. A realized soul will laugh at such problems (*karma bandham prahasyasi—Gita*).

This human life is very rare. Getting the next human birth is even rarer. The ignorance of real aim of life leads to thoughts of suicide due to tensions created in this unreal drama. Will any body actually kill himself or herself on the stage while acting in a drama? Is he or she not a fool? Is he or she not mad? Suppose a student is defeated in a cricket game and commits suicide, is he or she not mad? Suppose a student is defeated in cricket game and commits suicide. Is he not a fool? The game itself is a side activity meant for a change. This worldly life is just a side activity for a change and one should not even get any tension in this worldly life, what to speak of suicide!

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

A king in Shrirangam was attracted to the beauty of the eyes of his wife. Shri Ramanuja showed the eyes of the Lord, which were radiating with divine knowledge and the king was attracted to the Lord leaving his wife. The physical appearance of the gross body is the external personality, which is temporary. The qualities of the internal subtle body (along with the causal body) constitute the internal personality. When the wonderful God charges the human form by entering into the human incarnation, generally He charges the internal subtle and causal bodies too, so that the qualities of that individual become divine and wonderful. The qualities of co-human beings may be good but are not the best and wonderful. Sometimes God charges even the external gross body [of the incarnation] according to the requirement as in the case of Krishna. In that case the body of the incarnation may become wonderfully beautiful or even radiating, giving divine visions such as the Vishwarupam. Shirdi Sai Baba was not externally beautiful, but His internal personality was divine, charged by God. God withdrew Himself even in the case of Krishna from the external gross body at the end. The internal body (subtle and causal) can be called as Brahma, Vishnu or Shiva according to the predominating quality of the subtle body. Various qualities arise due to various mixtures of these three qualities

giving rise to various deities. In the Vishwarupam, all these deities were shown with the central three qualities. Whenever the wonder (Maya) is mixed with the medium (Prakriti), the attraction becomes highest. Wonder (Maya) indicates the presence of God (*Mayinamtu—Gita*).

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

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

Attraction should be spontaneous and natural. You can get real bliss only in such love. You are already attracted to the greatest Lord. Why do you wish that you should attract some other soul by your personality? If there is any merit in your personality, it is due to God and not you. Pass on the credit to God. Advise even the soul attracted to you to get attracted by the greatest Lord. That will protect you both here and as well as in the

upper world. The Gita says that if any greatness is seen in any person it is coming from the Lord alone (*Mama Tejomsa Sambhavam*). Sita was always attracted only to Rama and Ravana could not divert her. Rama never expected or compelled Sita to be chaste for Him. In fact, after the war, Rama told Sita to go freely and select Lakshmana, Bharata or Vibhishana as her husband. But Sita felt so bad [that Rama doubted her love] that she jumped into the fire. Rama did not jump into fire, doubting Sita! [He was not upset that she was touched by Ravana. Neither was He worried that she may choose someone else as her husband. None of these reasons enough to want to commit suicide]. The inert body cannot be a partner of the sin. Only the live subtle body, made of qualities, is responsible for the sin. Even though the body of Sita touched the body of Ravana, Sita was not a sinner since it was against her will. Stating this, Sita refused to sit on the shoulder of Hanuman, because she would not touch anybody except Rama consciously (*Yadyaham gatra samsparsam*—Ramayana).

Therefore attraction should be spontaneous and not be compelled. Prahlada was spontaneously attracted to Vishnu. His father forced him to love Shiva instead of Vishnu. This does not mean that there is no devotee of Shiva, if Prahlada was not attracted to Shiva. Markandeya was as much attracted to Shiva as Prahlada to Vishnu. Love or attraction should be spontaneous and reasonless. God wants such love from the devotee. The attraction, which is not based on benefits in return, is the real love. Just because somebody is benefited by you, you should not expect love from that soul. You can expect gratitude. Love is beyond reason. Your love for God should not be based on the benefits you received from Him. You can be grateful for the help from God. But love is generated based on the personality. Sita loved Rama like that. The Gopikas loved Krishna similarly. The weight of love is important and not the form of love. People think that the eight wives of Krishna really loved Him. But when His finger was cut, it was Draupadi who tore her new silk sari as a bandage and not the wives of Krishna. Here the brother-sister love proved to be more than the husband-wife form of love. God sees the weight of love and not form of love. The cost of one-kilo sugar donkeys [sugar blocks in the shape of donkeys] is more than half kilo sugar horses. The cost is based on the weight of sugar and not on the form. The bond between Rama and Hanuman was only Master and servant which is not a family relation in our terms. But the love in that bond was the highest and Hanuman was rewarded with the post of the future Creator—God Himself.

The mentality to attract other souls is egoism. The mentality to be attracted to God is divinity. When you never aspire to attract any soul, you

will attract all the souls by the grace of God. When you like fame, you will be defamed as in the case of demons. If you ask, it shall not be given. If you knock, the doors will be closed. This is Nivritti. The reverse of this is true in Pravritti for initial encouragement. For the initial attraction towards God, some boons are granted, but it is only temporary. In the permanent advanced stage, love without aspiring for any benefit in return is valid. Hanuman wanted to always be a servant. His devotion of this kind was famous (Dasa Bhakti). But He was made the Lord of the world! Therefore love without any aspiration for benefit and that which is based on the divine personality alone is the real love. This divine personality is only God. Always be attracted to Him. All will be attracted to you, because His grace will fall on you. Even then, let your attraction to God continue without egoism. You will rise and rise and God will keep you on His head. Not only the world, but even God gets attracted to you. That is the love of Radha or Hanuman for God. There is no concept of male and female here. It is the concept of soul and God. Any soul is like a glass lens. It shines by the light of that Sun alone.

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

The gross body is inert and is like a cloth of the soul. Sex is momentary happiness that is experienced by the physical touch of the two inert gross bodies. People use the word 'love' for sex. Love is a quality of subtle body (the inner item), which is made of qualities. Sex is the physical

action of the gross body, like hunger, thirst etc., which is a biological function. Sex (kama) is related to body and love (Prema) is related to the mind. Body and mind are mutually linked. Both sex and love are created by God for the divine work of reproduction of souls (dharma) which is the essential basis of His divine drama. All this is only an issue between two souls. After death, both sex and love disappear because even the recognition of the other soul does not exist any more. The love towards God is called as Bhakti, which is eternal, because the bond with God is eternal. Love is not eternal as it is limited to this birth only.

The Veda shows the two ways. One is Pravritti and the other is Nivritti. In Pravritti, the Veda advises the soul to marry for reproduction (*prajatanam...*), which is also a divine mission. In Nivritti, the Veda asks the soul to do the work of God without marriage (*yadahareva virajet...*) because the soul is not interested in anything except God. Of course, marriage and reproduction to bring the souls from the upper world to earth, and training them with good devotion to God is also divine work. The momentary selfish happiness present in sex is not considered, because it does not persist afterwards. Thus it is the participation of two souls [in divine work] like two colleagues on a job. A third soul takes a body out of this association [the child born to the two] and appears in this world with its own line of destiny. The third soul is like a new trainee-employee for the divine mission. Even the Lord needs parents when He comes in human form to uplift the humanity. If the divine purpose of reproduction were absent, God would have not created sex and love between two souls. Without realising this divine mission, if the three employees forget the job and the employer, and only develop liking to each other, which intensifies, it is called blind foolishness or 'Moha'. In Jaimini Bharatam, there is a story that tells of the kingdom of Babhravahana, where people used to think of Lord even during their copulation at night. This means that they are remembering the purpose of the sex in the service of God. If this divine goal is realised, one need not feel shy and hide the feeling of sex as if it is a sin.

This divine purpose is reminded by the sculpture that shows the union of couples on the walls of sacred temples. The present westerners and ancient Indians do not feel shy about sex and are frank, without hiding their feelings regarding it. One need not magnify it and keep it secret like divine knowledge (Brahma Jnanam). When you are doing some work in the office, you forget it and go home peacefully. Shankara had to indulge in sex to defeat the wife of Mandana Mishra in the knowledge of Kama Shastra. He forgot it and never carried on the feelings about it, because His mind was

not on it. He replied to Goddess Saraswati with the same point when she stopped Him from climbing the throne of ‘Sarvajna Peetha’ [Seat of Omniscience]. [She alleged that He was not pure since He had had sex. He told her that His mind was free from desire in the act]. When some devotees asked Me about the sex affair of a great saint, I asked them “Why don’t you see the great work done by him? Do these silly things need any mention, since are just biological functions? Why do you magnify them, which are not even worth thinking? When you see a movie, do you see the excretion of the hero in the lavatory? Why are such scenes not shot? Only the great works done by the hero are mentioned on the screen. A Nobel prize is not given to a person who has controlled sex, and is not denied to a great person just because he could not control sex”.

The grace of God is also not related to sex for a householder, who is involved in sex just for a few moments as in any biological function and involves himself in God’s work without caring for it. It is the mind that is related in this issue and not the gross body which is inert. Scholars say “*Enaivaalingita kanta Tenaivalingita suta*” which means that the same gross body embraces wife and also daughter. The physical action is same. But the mind is different. The mind is responsible for the sin. Actually, here mind means the intelligence (Buddhi) that decides everything. Buddhi is the driver of this body-chariot. The driver is guided by his knowledge in driving. Therefore, Buddhi or the driver means the knowledge or jnana yoga that ultimately decides the sin. Only analysis can decide the sin (*Buddhiyukto...—Gita*). This knowledge that comes from God alone is correct. Therefore God decides sin.

Brahma created the first soul i.e. Saraswati and married her. All other souls are generated from that divine couple. This story is mocked at by people saying, that the Father married His own daughter. You are saying that all of us are created by God and that He is our divine Father. Then all of us are brothers and sisters of each other. In that case, how can any marriage take place in the creation? Now the mockers should mock at themselves. The rules are created by us in course of time, but they are valuable only after framing. There is no question of sin if you realise that Brahma, Saraswati and all other souls are involved in sex to help this drama which entertains God by bringing down the souls from the upper world and provides them external gross bodies like the dresses in a drama. If we realise that the very process of sex is only for this divine purpose and that it is a divine process created by God Himself, there is no question of sin. When the Creator is forgotten and when the purpose of our creation and

existence for the sake of the entertainment of God is also forgotten, even a life without sex is a sin.

This world is 'Mithya', which means that it is almost unreal because its reality is negligible. When the existence of a tiny cut on your shirt is negligible, you will not count its existence. This entire world is almost unreal for God and is like a daydream. All the five elements viz. matter and energy are almost unreal in the view of God. The soul is made of the tender and the weakest energy called as awareness (chit), which is nervous energy flowing in the most delicate matter i.e. brain and nerves. This nervous energy is almost negligible before the physical matter and inert energy. Physical matter and energy are in turn negligible before God. Thus, the soul is twice negligible for God. The most negligible item of this world is the soul. The qualities or feelings (gunas) are like waves of the soul. They are negligible before the existence of soul. Water associated with some kinetic energy induced in it, becomes a wave. The wave represents that kinetic energy. The physical existence in terms of visibility of that energy is negligible before the matter. Thus the wave representing energy is also not completely unreal and can be called as 'Mithya'. The subtle body made of these qualities is Mithya before the soul. Thus a dream made of feelings is Mithya for a soul. What are these bonds like parents, wife, children etc? These bonds are just feelings, which are waves of the nervous energy. A father and daughter or a brother and sister separated from the beginning met in a foreign country and got married. Later on they realised and could not continue as a couple. In some cultures, one can marry the daughter of a sister but the daughter of a brother is treated as one's own daughter. In some other region and religion, this system is reversed! It is the wave of mind or feeling that is the essence of a bond. Therefore all these bonds are almost unreal (Mithya) for a soul. Why then should there be tensions, murders and suicides for the sake of these almost unreal bonds? Why should there be corruption for the sake of these almost unreal bonds and why should one have to go to hell for the sin of corruption? It is these bonds that form the meaning of the word 'world' for the soul when the world is said to be Mithya and not the physical world. This is the essence of the preaching of Shankara, which is misunderstood and the soul treats the physical world as unreal! Only an ignorant soul thinks that these bonds are real and undergoes tensions.

A paper and pen are sufficient to give a certificate. Similarly knowledge and devotion, which are also made of nervous energy, are sufficient to attain the grace of God. The attachment to wealth is also a bond like the bonds with your family members. You are sacrificing your

attachment to wealth and family members for the sake of God. Already the wealth and your family members are the immovable and movable properties of the Lord. For the sake of God, Shankara sacrificed the attachment to His mother and did not sacrifice the mother because she is already a part of the movable property of the Lord. Similarly Gopikas sacrificed their families and butter (wealth) for the sake of the Lord and here also, sacrifice of their bonds is the point. The whole game is only with these feelings (bonds) which are almost unreal, and not with real things. Therefore there need not be any tension regarding the bonds. Your bonds with other souls are unreal compared with the bond with God, just like the bonds in the drama are unreal compared with the bond with the owner of the drama. The dramatic bonds change from one drama to the other. Similarly the bonds with other souls change from one birth to the other. The bond with God is real and eternal because, even in Maha Pralaya (the final dissolution of the creation) the souls exist in God, and are always controlled by Him. The Master-servant bond always exists [between God and the soul], and is also the essence of any other bond.

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

For a long time, I was keeping silent about issues of Pravritti such as these questions and problems related to sex. But recently I got a phone from one person from USA and the person said to Me, “Swami, I read your messages through emails. I am newly married. My wife is attracted to someone else. I am chaste and want to commit suicide. Please advise me through Your spiritual knowledge.” I told him to wait and see My message on such issues. The story of Shaktuprastha is a train from earth to heaven (I mean Brahma Loka). This message is a train from hell (Patala loka) to

heaven, so that anyone can get into it and reach the other terminus. The Gita says “*Apichetasi papebhyah...*”, which means that even the greatest sinner will reach the Lord by following the divine message i.e. the Gita. Similarly Jesus showed the path of divinity even to a condemned prostitute.

I once again tell you to realize the main aim of this human life and forget the insults in the side activities. For a student, education is the main activity and he should be upset if he fails in the exams. But, he should not be worried, if he fails in a game conducted as an extra-curricular activity in the college. All this worldly life is only a game or an extra-curricular activity. If you fail in your efforts to achieve the grace of the Lord, you should get tension because the spiritual effort is the main activity and aim of this human life. Othello killed Desidimona and ended his life too doubting her character and his doubt was actually unreal. But I assuredly tell you that this entire worldly life made of these unreal dramatic bonds is actually unreal and even if Desdimona were actually in the wrong, and if Othello were a realized soul, he would neglect the whole issue as an extra-curricular activity. Love in a free atmosphere alone is worthy and in a compelled atmosphere, it is hypocritical love which is useless. Before matter, energy is negligible because energy in a condensed form is matter. Before energy, awareness (soul) is negligible, since it is the weakest form of energy. Before awareness, feeling is negligible, since it is only a wave of awareness. Qualitatively matter and energy are one and the same energy. But the quantitative difference brings in the negligibility and hence, it is treated as almost unreal (Mithya). These bonds are just feelings and you can laugh at these bonds as said in the Gita (*karmabandham prahasyasi*).

Meaningless Pursuits

[Phones from USA]: Whether it is homosexuality or heterosexuality, do not give much attention to it. Try to control the homosexuality, because it is unjust since there is no reproduction involved and it is an unnatural way of pacification of the sex-hunger, which is as good as any biological function. In any case do not give much time and energy in thinking about that momentary extra-curricular activity. Let that moment be spent as a moment spent in excretion etc., which is inevitable to the body. That point is not a problem of even Pravritti since you are not disturbing the society in any way like corruption or communal war. It does not stand as an objection to the spiritual path in any way. It is only a laughable extra-curricular activity. Suppose a college student is playing with a small child. People watching will laugh at it. But that has no connection with the main activity of the student like attending the classes and writing the unit tests. Therefore

do not waste much time for such meaningless things. I assure you that your spiritual life has no link with that in any way. God simply smiles at it but will not be angry on it.

Regarding the issue of heterosexuality and suicide the same argument holds good. Try to preach to your wife regarding the justice in Pravritti especially when you are loyal to her. Attract her mind to God so that all attractions including the attraction to you too are diverted to God. The grace of God on her will not only protect her everywhere but will also protect her husband and children. It is hence a meaningful and useful diversion. Do not wish that her side attraction should disappear and that her attraction to you alone should remain. Such a wish is selfishness and egoism mixed with ignorance. If such a thing is to happen [that she should be attracted to you], it should happen spontaneously in a free atmosphere and not by force, economic necessity or fear of hell. There is no real taste in such unreal apparent love. In fact, Rama encouraged side attraction in Sita after war! But Sita refused and jumped into fire even for hearing it! That is the real spontaneous love, which is really enjoyable. Rama did not commit suicide doubting Sita. He did not try to attract her but He was spontaneously attracted by her. In any way all this is a momentary extra-curricular activity, which has no significance at all. Therefore neglect that point after a certain level and concentrate on the main activity.

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

Krishna was shot dead. Rama jumped into the river at the end. Shankara suffered with blood motions at the end. But they never cared about death which is inevitable. Before the problem of death, no other

problem is more serious and therefore should not be thought about. I did not answer such issues for a long time only due to this reason. But the negligibility [of these problems] is from My angle. Now I am answering from the angle of those affected persons by ignorance and illusions and I want to uplift those people also towards the spiritual path. I have extended the train of this divine knowledge to the last terminus so that any person can get into this train from any point. Even the worst sinner can get into this train since the starting point is now extended to the extreme terminus.

Now, let every human being become brave and not be discouraged by any problem. Realisation of the absolute Truth through divine knowledge is the only permanent solution. Doing some exercises of yoga is only a sedative, which does not solve the problem in a permanent way. Money is also another meaningless problem like sex. Money is needed and is inevitable for the basic biological needs. But too much concentration on the endless earning of money and getting tensions due to it, is meaningless. God provides the necessary money even to atheist. Even a thief in the jail is provided with the basic needs. All right, you can put efforts to that level or a little higher level than that [minimum savings], foreseeing some unexpected needs in the future. But it is meaningless to go intensively into the issues of money (Artha) and sex (kama) and get tensions and think of even committing suicide! The real aim is lost and the real person to be cared for is forgotten. The side activities are taken as the main activity. The unreal bonds are assumed as real. The useless colleague-souls are felt as useful. These are the real illusions. All these illusions form the illusory world.

The physical world consisting of matter and energy is real and in fact it is more real than the soul because of the greatness in quantity. Matter, which is the condensed form of energy, is real. The basic energy is real. The awareness, which is a form of energy, is real since it is also basically energy. All these are the basic items, which are real. But the qualities are unreal because they are just waves of the weakest form of energy, which is a very high dilution. Strictly speaking it is real but it can be assumed as unreal by its low quantity due to high dilution as it becomes negligible in its existence. Strictly speaking nothing is unreal. Even the space is a form of energy and thus vacuum is also energy and is 'something'. You are think that vacuum is 'nothing' (*Akasam gaganam shunyam*), which is indicated by the word 'shunyam'. There is nothing such as 'nothing'. The electromagnetic spectrum is infinite and you have waves of even shorter wavelength than cosmic rays. You could grasp only up to cosmic rays. Even though the entire world is made of the same energy, different

properties of matter arise due to the different quantitative arrangements of drops of energy called as sub-atomic particles. This is the explanation given by science, which is correct. Such properties are unreal in the view of God like the qualities of awareness are unreal in view of the soul. But the properties of matter are not unreal for the soul. The different properties of matter and energy are like different feelings for God. As you go into deeper levels of this nature (Prakriti), the super arrangement (Maya) is revealed but cannot be grasped beyond some level of depth (*Mayam tu prakritim—Gita*). Only divine liberated souls can understand the Maya at the deeper level compared to the ordinary human beings (*Mayametam taranti te*). But a still deeper level or deepest level exists because Maya is endless (*Mama maya duratyayaa—Gita*).

Essence of Divine Knowledge

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

*Avateernanaro Brahma,
Margah Karma phalaarpanam,
Jivah Srushti Kanah Srustih,
Mithyaa tasyaiva naatmanah.*

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

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

