

# **DIVINE DISCOURSES**

Volume 8



**HIS HOLINESS SHRI. DATTA SWAMI**



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## SWAMI'S BIRTHDAY MESSAGE

### Repulsion Between Common Media

[February 24, 2007] Identification of the contemporary human incarnation and selfless service to Him is the total essence of the entire spiritual knowledge. The starting point is the direct atheist or the scientist (an indirect atheist) misled by ambition and is a follower of Advaita. Whenever the Veda uses the word Atman in the context of God, it means only the particular individual soul, which is charged by God and is called as human incarnation. When it is said in the Veda that space was generated by the soul, the word soul means the human being charged by God like Krishna, who came as the human incarnation. Krishna says that He is the source of the entire creation and the first item of this creation is space, which is the first of the five fundamental elements.

The Gita clearly says that God comes in the form of a human being (*Manushiim...*). But the serious objection to the human incarnation is that if there were only one human incarnation like Krishna, only one human generation would be blessed [to be in contact with Him] and therefore God must be partial. To avoid this blame, Krishna said that He would come again and again (*Yadayadahi...*). But the same human body of Krishna is not seen again and again. This means that God is beyond the human body and hence God is beyond this entire creation. God takes a fresh human body every time, just like the soul. The human body is only a shirt, which can be changed often (*Vasamsi... Gita*). Unfortunately, human beings, due to the repulsion between common items, neglect God in the human body. Human beings do not recognize God existing in a particular human body and treat that particular human body as only an ordinary human being (*Parambhavamajananto...—Gita*).

As long as the human incarnation is alive, no human being recognizes Him; but people recognize Him after His exit. Krishna said that a human being recognizing Him as God is very rare (*Kashchitmam..., Samahatma Sudurlabhah...—Gita*). But, today most of us recognize Krishna as God. In that case how did Krishna say this? Is the Gita not universal and applicable to all times? A simple analysis of this point shows that Krishna said this in view of the negligence shown to Him by the human beings living during

His lifetime. Hence this statement means that many do not recognize the living human incarnation and several recognize Him only after His exit. This statement also clearly proves that Krishna was speaking about the human incarnation (Himself) existing in His time alone (contemporary human incarnation) and this does not refer to a single human incarnation generalized for all the times [such as the physical body of Jesus or Krishna]. If Krishna were the single human incarnation generalized to all times, this statement becomes wrong because later on several human beings worshiped Krishna. The recognition of Krishna as God was and is present during several human generations after Him (a long span of time) and only during a short span of time (Krishna's life time) was Krishna not recognized as God by most people, as per this statement. [Thus, the statement in the Gita would be true only for a very short period of time and false the rest of the time.] This means that there is no single human incarnation generalized to all times.

### **Salvation of Sage Nara**

Krishna said that He knew all the births of Arjuna. Arjuna was Sage Nara who was associated with Sage Narayana. Sage Narayana was a human form charged by God. But due to the repulsion between the common media of human bodies and the resultant ego and jealousy, Sage Nara could not fully recognize Sage Narayana and Sage Nara treated Sage Narayana as only his friend (Sakhya Bhakti). The same attitude continued when Narayana became Krishna and Nara became Arjuna. Arjuna worshipped Lord Shiva through penance to get the divine weapon called Pashupata Astram to win the war but he did not have full confidence in Krishna since he was treating Krishna only as a human being having some limited divine powers. In those days, having such divine powers was not a big thing since even Arjuna had several divine weapons, which contained miraculous super powers.

For such incomplete faith of Arjuna, Krishna told Arjuna that he would not fight with any weapon in the war. It was an indirect hint to Arjuna about his incomplete faith in Him since Arjuna tried for the grace of Lord Shiva when Lord Krishna was already present before his eyes. Krishna meant that since Arjuna had the divine weapon from Lord Shiva, there was no need for Him to participate in the war. Arjuna could not understand this sense in the statement of Krishna. Arjuna approached Krishna not as a devotee but only as a student, treating Krishna as a human Guru and not as Satguru or God in human form (*Shishyah teham...—Gita*).



Further, Arjuna asked Krishna that how Krishna taught Yoga to Sun-god [in the very ancient past] because Krishna was born only recently. Further, he asked for the proof of [Krishna being the Lord, through] the cosmic vision. Even after all this, on the last day of the war he did not get down from the chariot before Krishna got down and this shows the attitude of Arjuna towards Krishna was that of a only a human being.

The result of all this incomplete faith was that Arjuna went to heaven for some time after death and then returned back to earth and was born as a hunter called as Kannappa. He continued with the same worship to Lord Shiva in that birth also. He sacrificed his eyes for the Lord in the test. This shows that he gave full value to God; the only problem was in finding out the correct address of the Lord, due to the repulsion between common media. Then he went to the abode of Lord Shiva and could not worship Shiva there also due to the same repulsion of common media because he was also in the same energetic body as that of Lord Shiva.

Lord Shiva in meditation gives an impression that He is meditating upon the formless God called Brahman. All the devotees there are again misled by this Maya and neglect Lord Shiva due to the repulsion of common media and meditate upon the formless Brahman alone. These souls neglect the human form of God when they come to earth and worship the energetic form as greater than the human form. But the same souls in the upper world neglect the energetic form of God and meditate upon the formless God thinking that it is greater than the energetic form. Hence, the disease of repulsion of common media is common to both earth and the upper world. Even the souls in the divine energetic bodies called as Devas, are subject to this powerful illusion of neglecting the common form present before their eyes and loving some unavailable form, which is not before their eyes. This is stated in the Veda (*Paroksha Priyaa Ivahi Devah Pratyaksha Dvishah*). The Veda also says that God is before the eyes of the souls existing either on earth or in the upper world, since God takes the same common form as His medium (*Yat Sakshat Aparokshat Brahma*). When divine bodies are not exceptions to this great illusion, what to speak of human beings?

Indra neglected even Lord Shiva due to the same principle of repulsion between common energetic bodies and was made to stand still by a single look of Shiva. If that is the case of Indra towards the energetic incarnation [Shiva], what about his attitude towards God in a lower human body like Krishna? Therefore, Arjuna also worshipped formless Brahman in the upper world and his devotion to Shiva subsided completely by this

new form of devotion. He was born as Swami Vivekananda on earth with the formless devotion and his next birth will be that of an atheist. A devotee of the formless Brahman is easily trapped by misconceived Advaita and will conclude that the formless Brahman is his own self. Therefore, the next step will only be atheism. But the Lord wanted to save him because the Lord was very much pleased with his basic sacrifice for God in the previous birth. The Lord wanted that this soul should find the proper address of God since the value for God was already present in him to the climax. Therefore Vivekananda was dragged to Shri Ramakrishna Paramahansa, who was a simultaneous human incarnation of God in the time of Sai Baba and Akkalkot Maharaj. Shri Paramahansa praised him as Lord Narayana in human form. This is the special style of Datta in preaching. When He wants to preach to a fellow who has a large ego, He will reverse the concept to Himself and hence the real meaning of that statement is that Shri Paramahansa was Lord Narayana in human form. Nobody has understood the real sense of that statement including Narendra. Swami Vivekananda was called as Narandra, which means Nara (Arjuna) who is the son of Indra. He led all his life only as an Advaita philosopher. He treated Paramahansa only as his master or human guru. The Advaita philosophy can be used to develop confidence and to come out of stress for which God is pleased like a father-doctor seeing his child claiming [pretending] to be a doctor. One can feel that one is God and develop confidence in oneself. Krishna said that Arjuna is Himself i.e., God (*Pandavanam Dhanamjayah*). This statement aims at building up self-confidence in Arjuna, which was lost due to tension and grief. One can come out of stress, feeling that this world is unreal and that one is God. But one should not really believe this and practice it. If the child pretending to be a doctor starts performing surgery on a patient, the same father [doctor] will become furious because the life of another human being is spoiled [in danger]. Moreover, in the case of the Advaita philosopher, he is misleading [putting in danger] several innocent souls, who are also children of the same God. Shri Paramahansa said that He would open the brain [reveal the truth] of Narendra only in the end because such confidence and stress relief had to be given to the world through Narendra. In the end, Shri Paramahansa opened the brain of this soul. In the last days, Narendra sat near Him and thought whether his guru was really God. Shri Paramahansa immediately looked at him and said, "I am the Rama and the Krishna". Narendra realized that He was the human incarnation and fell at His feet. He became a liberated soul by attaining full

salvation from ego and jealousy that arises due to the repulsion between common media.

### **Removing the Repulsion of the Common Medium**

God exists in the same medium as that of the soul for the sake of the soul so that He can preach to the soul and the soul can fully experience and fully serve God with full satisfaction. The soul is present in the human body on this earth and is present in an energetic body in the upper world. Therefore, God exists only in these two media. One is the human form on this earth and the other is the energetic form in the upper world. The soul also enters the births of plants and stones (Sthavara), but there is no need for God to enter such inert media because neither knowledge nor service with satisfaction is possible in such media of plants and stones. Therefore, God does not enter the common medium for the sake of plants and stones. For the same reason God does not enter the bodies of animals and birds also, since knowledge is not possible for them. God may enter the body of an animal like a fish, tortoise etc., just for a very short time to kill some demons or to do some work that is suitable only to such a body. Such forms are not for giving knowledge and receiving the service of the soul. The soul should accept God in the common medium and get guidance and further get the satisfaction of serving God, whether the soul is on earth or in the upper world. For this, the soul should first conquer its ego and jealousy towards the common medium. If the soul misses God in the common medium in this earth, it will also miss God in the common medium in the upper world (*Ihachet Avedit...—Veda*).

To remove the repulsion between common media, the soul can serve [other souls present in the] the common media or at least serve a statue or picture having the form of the same common medium. For a human being, service to humanity is advised only for this purpose. For this purpose alone is the service to the statues recommended in the form of rituals by which one worships the statues and pictures in temples. The statues are of human forms of energetic bodies from the upper world or of past human incarnations from this world. The whole plan of the entire ancient tradition is excellent, provided you use it for a specified period and then develop further. If you become stagnant, we have to criticize you and reveal the limited purpose of that level so that you will try to go up, realizing the limited value of your present level. School is good, without which the student cannot directly enter college. But if you sit in the school alone, throughout your life, stating that school itself is the final college and

university, then we have to show you the right place of the school in the entire educational curriculum. You may misunderstand us and think that we are criticizing the school. But we are not condemning the school; we are only advising you that the school is not the final university. We are fully supporting the entire pattern of the original ancient tradition and we are condemning the twisted concept of treating the school itself as the final university.

All the epics describe God in the common medium. The main three epics (Ramayana, Bhagavata and Mahabharata) describe the worship of God in human form done by Hanuman, the Gopikas and the Pandavas respectively. Among the Pandavas, Arjuna is great and you have seen the whole life history of Arjuna. Dharmaraja only went up to temporary heaven because he could sacrifice anything and anybody for the sake of God except justice, by which one can only reach temporary heaven. He refused to tell a lie even though Lord Krishna desired for it. You will come near God by all the sacrifice and all the service that is possible for you to do for God. But you will become dear to God when He asks you to do a particular sacrifice or service and when you can do that sacrifice or service which you cannot do for anybody including God. God knows your single specific weak point, which is the only bond that cannot be sacrificed even for the sake of God and God finally asks you to sacrifice that weak point also, for His sake. Unless the sacrifice and service are total, you cannot become dear to God. The Gopikas sacrificed everything and everyone for the sake of Krishna and God tested finally whether they could even sacrifice the fear for torture in hell for His sake. God asked for the dust of their feet to be applied on His forehead to remove His headache. If such foot-dust were given to God, severe punishment in hell is certain. Sage Narada stated this clearly. Even Rukmini refused to give her foot-dust fearing the severe treatment in hell. But the Gopikas gave the dust from their feet without fearing hell, for the sake of Krishna. Their sole aim was that Krishna should be happy, for which even going to hell was happiness for them!

Bhishma was fighting against justice since he was bound by the word given to his father and mother that he would protect the throne irrespective of justice. He considered his parents to be the highest and he wounded even the Lord. He suffered all the torture that he was to suffer in hell, on earth itself on the bed of arrows, but since he could not sacrifice the word given to parents for the sake of Lord, he only went to Pitrloka [a lower heaven]. Duryodhana and Dhritarashtra went to hell since they could not sacrifice even the justified part of the kingdom to a devotee like Dharmaraja even

though the Lord Himself was requesting for it. The only successful devotees were Hanuman and the Gopikas who recognized the contemporary human incarnation and served Him with full sacrifice in all angles.

Hanuman and the Gopikas only served the Lord personally. Hanuman did full sacrifice of work for the Lord for His purely personal cause. The Gopikas did full sacrifice of the fruit of work (butter) and sacrificed even traditional justice by dancing with Krishna and all their sacrifice was only for the personal growth of the body and happiness of Krishna. In both these cases, there was no trace of social service for the benefit of other souls. The personal service was totally for the Lord alone and there was no service to society here. This shows the highest devotion in which the goal is only the Lord and not any soul or an aggregate of souls (society). Social service is only service to other souls. In the case of Arjuna, the Lord showed personal service to the Pandavas in getting their kingdom back and social service of establishing justice on the earth. The Lord did not give an opportunity to Arjuna to serve Him personally in His personal issues. In all the wars with demons, which were His personal affairs, Arjuna was not involved and God did His own work. The reason is that Arjuna was not of the highest devotion like Hanuman and the Gopikas. Arjuna would certainly misunderstand the Lord if it were purely the personal service of the Lord, since Arjuna did not have full faith in the Lord.

Apart from these three epics dealing with the contemporary human incarnation for human beings, the other epics (Puranas) deal with energetic bodies of God in the upper world, which are worshipped by human beings here itself because these humans are hit by ego and jealousy and fail to worship the human incarnation. Even there, the human form of the energetic body represented by a picture or statue gives a training to the soul to serve the human form alone and to remove the repulsion towards the human form. Social service to other human beings is also praised here and there in the Gita and this is also a way to remove the repulsion towards other human forms. The three best epics concentrate only on the service to the contemporary human incarnation, revealing the full success of Hanuman and the Gopikas and the partial success of Arjuna. These epics also reveal the fate of the people who hate the human incarnation as in the case of Ravana, Shishupala, Kamsa, Duryodhana etc.

## AWARENESS, SOUL AND ADVAITA

### Limitations of Awareness

[March 3, 2007. Shri. G. Lakshman came from Mumbai to have some spiritual discussion (satsanga) with Swami. His first enquiry was about the limitation of the soul in meditation and as well as in deep sleep. Swami compared pure awareness in meditation to a lump of gold, which becomes inert energy in deep sleep and can be compared to a lump of iron. This comparison was given in the poem, which was sent to Dr. Nikhil as a reply to his poem entitled Selfless Love. On this point, Shri. Lakshman raised the concept of the limitation of the soul even in the deep sleep, in which the soul is considered to be in its original state as per Advaita philosophy. According to Advaita the self becomes the unlimited Brahman in deep sleep as said by Shankara (*Sushuptyeka siddhah*). Following is Swami's reply.]

Shankara said that Brahman is achieved in deep sleep. The meaning of this statement is that Brahman is unknowable or unimaginable. In deep sleep nothing is known and nothing can be imagined. Such a state indicates that Brahman is unknown and unimaginable. In this state, the soul loses its awareness since the brain and the nervous system do not function (except some signals controlling the inner biological systems, which are constant throughout the life of the human being). This means that the soul becomes inert and enters into complete ignorance about Brahman in the state of deep sleep. The full ignorance of this state speaks about the full ignorance about Brahman and therefore Brahman is achieved in this state as a completely unknowable item. Deep sleep is termed as *Avyaktam* in the Veda beyond which only the Lord exists (*Avyaktat pursha parah*). After [waking up from] deep sleep, the soul knows about itself and also about the other worldly items. Therefore, the maximum possible field of knowledge of the soul can only be the knowledge about itself as in the meditation or about other worldly items as in the waking state or dream state. The soul cannot cross these limits of knowledge. The maximum possible power of knowledge of a soul is only knowing about itself or about the world; never about Brahman or God. The soul in the state of meditation is pure awareness, which is a special work-form of inert energy, and hence it must

be in the form of primary energy alone. In deep sleep it is the inert energy, which is also the form of primary energy. Primary energy is either in the form of waves or in the form of particles (quanta) according to science. Whatever the theory may be, energy has the form of waves or the form of particles. Hence, the soul has form and therefore has limits even in meditation or deep sleep. Therefore, the soul is not formless. Even space, which is considered to be formless, is supposed to be a very subtle form of primary energy according to science through the concept of bending of space around an object. When space is energy, it means that space also has the form of waves or particles.

Therefore, there is nothing like formless in this creation. Air contains molecules, atoms and sub atomic particles, which have form. Therefore, the word 'formless' has no meaning in this creation. The world is a composite of items with forms and hence the world as a whole has form and is not formless in the core region [essentially or basically]. The infinite limits of the world do not mean that the items in the world have no limits. Each item has limits and the number of such finite items is infinite. Certain items have invisible limits and this does not mean that the item has no limits. The invisibility of the limits of an item is assumed to be the absence of limits and such an item is treated as formless or an item without limits. The item with visible limits is considered as an item with limits. Thus the formless items and items without forms are distinguished by the relative sense of invisible limits and visible limits respectively. Such classification is only in a relative sense and not in the absolute sense. The world with infinite limits can be taken as formless in the region of the boundary alone. Here, the nature of the world, which is the aggregate of finite items, is knowable in the core region. Hence you cannot say that the world is unknowable in the core region.

In the case of God, even the nature of God is unknowable in any region. Formlessness, meaning infinite limits, can be applied to the world, which is knowable, by its nature in the core region. But God is unknowable by His nature throughout and therefore you cannot say that God is formless like the world. Only the limits of the world are unknowable and not the central core of the world, which consists of imaginable items. God exists in the border of the infinite limits of the world as the source of the world. This means that God is beyond the world. Science has clearly proved that awareness is a special work-form of energy and hence the soul cannot be beyond space, since space is energy. Therefore, the soul has limits in any state.

The soul in deep sleep exists as inert energy with finite limits confined to the human body and therefore, we cannot say that the soul has infinite limits like the world. However, if you treat matter also as the inert energy according to law of equivalence of mass and energy, then in that case, the body can be also treated as a quantum of energy, which is in continuity with the external atmosphere of the cosmos [surrounding cosmos which is also composed of energy]. Now the soul, body and the cosmos become one homogenous phase in the sense of the basic form of inert primary energy (this is only an assumption and practically this single homogenous phase is not achieved). You can achieve the single infinite ocean of cosmic energy and now you can say that the soul has become Brahman. But beware, the word Brahman is used here to mean the infinite ocean of inert cosmic energy since the word Brahman can mean any item, which is the greatest. This cosmos or cosmic energy is infinite but the whole core region is composed only of imaginable nature containing imaginable items. Hence, it is an imaginable cosmos with unimaginable limits and therefore it cannot be the unimaginable God, who is unimaginable throughout. Hence, you cannot say that the soul has become the greatest unimaginable God, who is also indicated by another meaning of the word Brahman. The confusion in the usage of the word Brahman must be clearly removed in this context.

### **Difference Between Liberated and Realized Souls**

[Shri. G. Lakshman asked about the difference between the realized soul and the liberated soul.] Realization is theoretical knowledge of the concept where as liberation is the practical implementation of the same concept. These two words can mean knowledge of some concept and the process of releasing of something bound by some other thing respectively. Realization is used in general as the knowledge of some forgotten truth and liberation also can mean release of an animal from the chains by which it is bound. In the spiritual knowledge, these two words have to be applied to the required context about which you are concerned.

The causal body (soul) is superimposed on the external gross body and the internal subtle body. When the soul gets rid of these two superimpositions and realizes its own nature of pure awareness, it is called as realization according to the Advaitin. The Advaitin is concerned only about the realization of the self and hence you cannot use this word in any other context. Similarly for the Advaitin liberation means the release of the soul from the illusions of the superimpositions of itself on the subtle and



gross bodies. The Advaitin is limiting himself to these contexts only and hence these two words cannot be used in any other context. For an ignorant villager these two words are limited only to his specific context. For him realization means finding out the location of an agricultural tool, which he had forgotten some time ago. For him liberation means releasing the cow from its chains and sending it into the field. You cannot bring the context of the Advaitin to the context of the villager and vice versa.

Therefore the realized soul and the liberated soul stand for certain specified contexts as per the scope of the observer. However, if you are interested in knowing these two words in the context of the final spiritual knowledge, the meanings are different. In the final level of spiritual knowledge, the realized soul is that soul which realizes that the unimaginable God is in a particular living human form. Realization means the knowledge of some forgotten concept. But God is always unknowable and hence there is no point of forgetting and realizing the forgotten nature of the God. Only in the case of a knowable item does the word realization have its application. Therefore, realization of absolute God is impossible and hence, words like the knowledge of Brahman (Brahma Jnana) or education about God (Brahma Vidya) are meaningless in the absolute sense. But these words exist and the sense of such words is to be explained. The unknowable God enters and charges the medium like electric current entering a metallic wire to give the knowledge about His existence and not to give the knowledge about His nature. Hence these words must mean the knowledge of the medium in which the unknowable Brahman exists (*Astityeva...—Veda*). Brahman or God always enters the common medium of human beings so that God can mix freely with and also preach to human beings through the human body. Therefore, the knowledge of the existence of Brahman in the living human body of a particular incarnation is Brahma Jnana or Brahma Vidya, which is complete only when the contemporary human incarnation is recognized. Therefore, realization means the recognition of the contemporary human incarnation alone.

To please the Lord in such a living human form, practical devotion (service) is necessary. Such service is seen in your family bonds [You practically serve your family in this manner]. The service in the family bonds shows your real attraction to those bonds. When your service is diverted from the family bonds to God in the living human form, you are a liberated soul and the liberation is from your family bonds. For such liberation, the realization of the living human form of God must be the reason (Before all this, you must be liberated from the illusion that your

own self is God). Without this reason, if the soul is liberated from the worldly bonds, it is just in the state of a stone. All the Advaitins who fix themselves in the state of pure awareness or life-energy without mind (subtle body) are just like plants in human form. All the Avadhutas who are just in the state of deep sleep without even a trace of awareness of anything are just stones in human form. All these are souls who are liberated from worldly bonds but since they are not realized souls, there is no use of such liberation. Such permanent liberation from the worldly bonds and such permanent realization of the self is again due to your constant prayer to God in which you rigidly requested Him to grant such permanent liberation and He finally granted His grace. God grants your request since you are rigid in your foolish desire. Otherwise, such liberation and such realization without the grace of God are only momentary. Shankara also stressed on God's grace to get such permanent realization, which was called as a *vasana* (*Pumsam Advaita Vasana*). The word *vasana* here means the strong and permanent feeling of realization. The realized soul without liberation is an incapable theorist and a liberated soul without realization is an inert practical example [or lifeless model]. Both are useless.

Hanuman and the Gopikas are real realized and liberated souls who recognized the contemporary human incarnation and they were liberated from the worldly bonds for the sake of such living human forms of God. Realization without liberation is like lameness and liberation without realization is like blindness. Duryodhana was neither realized nor liberated soul. Dhritarashtra was a realized soul, who recognized Krishna as God but he was not liberated from the bond with his son. The Pandavas were realized souls who recognized Krishna as God but their liberation from worldly bonds was almost complete, but not fully complete. The reason for the little deficiency in the liberation was only a little deficiency in their realization. Therefore, if the realization is without any doubt, determination will result in practice and the liberation will become complete.

Dharmaraja knew that Krishna was the incarnation of Lord Narayana. His concept was that Krishna was one percent human being and ninety nine percent Narayana. According to Dharmaraja, Narayana was hundred percent justice. When Krishna asked him to tell a lie, Dharmaraja thought that the one percent human being is asking him to tell the lie. According to him, Narayana is hundred percent sattvam, which is good quality. Therefore, Narayana is hundred percent good. Krishna is also good everywhere except in this instance. Therefore Dharmaraja thought that Krishna is only ninety nine percent Narayana. Therefore he refused to tell

the lie. This little fault in the realization, led him to slip a little from full liberation and hence he could not liberate himself from the bond of justice. The reason for this deficiency is in the knowledge about God and also the knowledge about the qualities. No single quality can have isolated existence. God is beyond all the three qualities. He is beyond sattvam also and therefore beyond justice (*Sarva dharman...—Gita, Punya Pape vidhuya...—Veda*). Thus realization becomes complete only when the divine knowledge is perfect and therefore God in human form (Satguru or Guru Datta) is giving stress on the propagation of the true divine knowledge.

In fact Krishna was hundred percent Narayana and one percent human being. (*Manushim Tanumaashritam*) This means that the full Lord Narayana entered into the human being and therefore the total Krishna is hundred plus one and not hundred. Since the one percent human being is relatively true, in the absolute plane, Krishna is also hundred percent Narayana. Even in Narayana, Rajas and Tamas co-exist as traces, which can also predominate whenever it is required in the divine game. For example the same Lord Narayana became Narasimha in whom Rajas (anger) came out to almost hundred percent. In fact Narayana is also hundred plus one because the hundred percent God entered the one percent human energetic form. Since energy and matter are one and the same according to science ( $E=mc^2$ ) the human body or the energetic body is only one percent.

### **Life of Lord Ayyappa**

After this discourse, there was an episode of a TV serial on Ayyappa (Dharma Shastha) shown on the television. Swami commented on the life history of Ayyappa. The queen raised Ayyappa as her own son. After some time she gave birth to a son. Everyone recognized Ayyappa as God in human form through His super human nature. Now to the queen, Ayyappa represented God plus the love in raising Him from childhood. But the queen feared that Ayyappa as her first son would become the king and she wanted to kill Ayyappa [so that her actual son could be the king]. So she asked Ayyappa to get the milk of a tiger to cure her headache. She thought that Ayyappa would get killed by the tiger. Before the love of her delivered child [child by blood], God plus some love [Ayyappa, the foster-son] was defeated [She loved her blood-son more than God, who was also her foster-son]. Where is the doubt of the defeat of God alone before the love of a

delivered child? In such a competing election, God will lose even His deposit! [God will not get even the bare minimum number of votes.]

Therefore the love for one's children is gold and the love between the husband and wife is silver. But God always loves the souls to uplift them by all means (even the punishment in hell is only to transform and uplift the soul and is not revenge) without aspiration of any help from the souls in return. Therefore, the love of God for the souls is platinum. But the soul does not return even gold or even silver to God for His platinum love.

### **Was Krishna Just a Realized Soul?**

[G. Lakshman said that somebody he met on the internet was saying that Krishna was only a Brahma Jnani or a realized soul].

There is a difference between the realization of Krishna and that of an individual soul. Krishna imposed apparent ignorance on Himself and for Him, realization means knowing about His own real nature of God present in His human body. Only God knows about the real nature of God (*Brahma vit Brahmaiva—Veda, Mamtu Veda na kaschasna—Gita*). Therefore, the knower of the real nature of God can be only God. Hence, in the case of Krishna, realization of Himself is the real sense of the word realization. But in the case of the ordinary soul, the realization of itself (getting released from the superimpositions on the subtle and gross bodies) is not the highest realization because the soul is not God. The highest concept of realization in the case of a soul is the realization of the human medium in which God exists and realization of the truth of the self, that it is not God. Therefore the word Brahma Jnani has different senses in the case of Krishna and an ordinary soul.

When Narada asked Lord Brahma about the address of a real Brahmachari, Brahma told him that Krishna living on the earth at that time was the real Brahmachari. Narada was confused because this word is used in the sense of a bachelor. But this word is applicable only in its root sense in the case of Krishna because He was not a bachelor. The word Brahmachari means the knower of Brahman [in its root sense] because the verb 'chara' also has the root meaning of 'knowledge'. Therefore the Brahmachari means the knower of Brahman. God alone knows about Himself and hence the knower of Brahman must be the Brahman alone. Since Krishna was Brahman in human form at that time, Lord Brahma used this word in its root sense. From this, one should know that the human incarnation is the only Brahmachari and not any bachelor human being. In the case of a soul the word Brahmachari can be used for the devotee who

has recognized the existence of Brahman in a living human form. Except these two cases, a simple bachelor who has not married, should not be called as a real Brahmachari. Therefore not only Hanuman who was a celibate is a Brahmachari, but the married Gopikas were also Brahmacharis. Hanuman was a Brahmachari because He recognized the living human form of God. Otherwise Hanuman is said to be married to Suvarchala and in that sense [of bachelorhood] this word has no application for Hanuman.

Lord Krishna said in the Gita that He has given the real spirit of the Gita or knowledge of God to the Sun-god. Hanuman was the student of that Sun. Therefore, we must be able to see the knowledge of God in the spiritual practice of Hanuman, which was nothing but the recognition of the contemporary human incarnation and selfless service to Him. Therefore, working backwards, this concept must have been the real spirit of the Gita.

### **Four States of the Soul**

The Veda says that there are four states of the soul.

1. Waking State: in which the soul is called as the Vishwa where the soul is superimposed on the materialized gross body.
2. Dream State: in which the soul is called as the Taijasa where the soul is superimposed on the subtle body which is a bundle of feelings and each feeling is awareness associated with kinetic energy.
3. Meditation State: in which the soul is called as Prajna where the soul is in awareness of itself as pure awareness, enjoying the bliss.
4. Deep Sleep State: in which the soul is called as the Turiya where the soul is beyond the above three states of awareness i.e. the soul is in its original raw state of inert energy with full of ignorance about God.

If you say that the fourth state is beyond deep sleep (by treating the third state as the deep sleep, eliminating the state of meditation), such a fourth state is not in the experience of the soul directly or indirectly. Deep sleep is indirectly experienced as complete ignorance by inference after rising from the deep sleep. When you awaken from the deep sleep, you say that you did not know anything during the deep sleep. This does not mean that you were experiencing the ignorance during the state of deep sleep also. The ignorance during the deep sleep was indirectly experienced through inference only after awakening from the deep sleep. Hence the deep sleep is also experienced indirectly through inference but even such

indirect experience is not there for the fourth state because after waking up from deep sleep you immediately enter into the first state. In absence of any authority [means of knowledge] like perception or inference for the fourth state of the soul, such a state is not acceptable to direct or indirect experience and logic. The fourth state is related to the soul and hence you cannot say that it is beyond logic. If we take deep sleep as the fourth state, it represents the ignorance of the soul regarding God and therefore it is the state of soul towards God and not the state of God. Therefore, meditation state is third which is almost considered as deep sleep.

If you take the soul as Prajna or pure awareness in deep sleep, it becomes absurd because in deep sleep the awareness totally disappears. In deep sleep there is no experience of bliss. But in the state of meditation there is experience of bliss during that state. After deep sleep, bliss is enjoyed due to the conservation of energy since the nervous system was not working in deep sleep. But the bliss due to such conservation of energy is not enjoyed during the state of deep sleep. During the deep sleep, the energy is stored and the stored energy is suddenly experienced as bliss when you wake up from deep sleep. When you take food, extra energy is supplied and in that case also you experience the same bliss. Similarly in deep sleep, there is excess available energy due to absence of its expenditure. Both the states of meditation and deep sleep are almost one and the same in the sense of excess energy, which alone gives more happiness or freshness for which the word bliss is used.

If you take the state of meditation, here also all the thoughts are arrested and the excess energy is stored. In this meditation state very little energy is spent in the awareness of itself. Thus deep sleep is hundred percent storage of energy and meditation is ninety nine percent storage of energy. Hence the enjoyment of bliss is almost the same except for the difference that the bliss is enjoyed during meditation whereas the bliss is enjoyed after the deep sleep. The merit of the meditation state is that the soul can be called as pure awareness in this state since it is enjoying the bliss directly during this state. In deep sleep, the soul is not awareness because it is transformed into inert energy and there the word Prajna meaning pure awareness cannot be applied. Moreover during deep sleep, bliss is not directly enjoyed. Due to these points, meditation state should be considered as the third state (sushupti) and the actual deep sleep can be considered as the fourth state (turiya), which represents the ignorance of soul towards God.

Deep sleep indicates the unknowable God due to the complete absence of knowledge of the soul. Before God, even the soul becomes an inert item and hence cannot know even a trace of the real nature of God. In deep sleep, the soul disappears since the causal body dissolves into its basic form of inert energy called as primary energy. This primary energy is the ultimate item of the universe and the soul in the waking state can at the maximum, recognize only the existence of this primary energy. Therefore the primary energy is the ultimate existence (Sat) with respect to the knowledge of the soul. Hence the Veda says that the soul dissolves in Sat in the deep sleep and does not know about anything because the primary energy is inert (*Sati sampatsya na viduh...*). This primary energy is the basic homogenous material cause of this entire universe and can be called as Brahman in the sense that it is the greatest in the world or among all imaginable items. Now there is no objection if you say that the soul dissolves in the primary energy (Sat), which is inert and the soul is in the state of full ignorance of anything including itself and God and the soul thus becomes the Brahman, which is the primary energy. The entire argument of Advaita is correlated in this way and yet God is not touched by the soul because God is beyond such Brahman and is called as Parabrahman. The word Brahman is not fixed to any particular item as it is clear from the usage of this word Brahman in the sense of the Veda, which is greatest among all the scriptures. Therefore, the whole misunderstanding comes from the usage of the word Brahman. The Gita says that the Parabrahman or God is beyond even Sat (*Na Sat Tat...*). God is indicated by the word Asat (*Asadvaa...—Veda*), which means that the God is not Sat or primary energy i.e God is beyond the primary energy (Mula Maya). However, the word Asat also has another sense of non-existence and this sense is removed by the Gita because God is existent (*Naasaduchyate...*).

### **Need and Benefit of Shankara's Philosophy**

If God is introduced through the medium of a human body, atheists will not agree. Hence Shankara selected pure awareness as the medium into which God is introduced. Even in the human incarnation, pure awareness (soul) acts as a medium charged by God. Now let us isolate that part of only the soul from the human incarnation. All this isolation is only an assumption. In general, pure awareness alone can act as the medium of God, since basically there is no objection for any item of this creation to act as a medium for God. The medium charged by God can be treated as God like the metallic wire charged by electric current. In this way you can call

the assumed pure awareness or soul charged by God in the human incarnation, as God. But a soul without God exists in every human being and Shankara called every soul as God due to the possibility of a soul being charged by God and due to the existence of the soul charged by God in case of the human incarnation.

What is the use of all this? Atheists are mainly characterized by ego and will not accept God other than themselves. This rigid psychology of the atheist cannot be condemned in the beginning. The preacher must follow the psychology of a rigid ignorant student and should slowly uplift him. Hence, there is no other way to uplift the atheists who were present in the time of Shankara (Buddhists and Purva Mimasakas). Shankara said that the soul in every human being is God and this satisfies the rigid psychology of the atheists. At least they have accepted the existence of God as the existence of themselves. Buddhists were in a very pitiable condition since they were thinking that everything, including themselves, is nothing (Shunya). Shankara brought them up by stating that there should be the soul to experience the 'nothing'. Otherwise, when 'nothing' is not experienced, 'nothing' cannot be established. The Buddhists came up and accepted the existence of the soul that experiences 'nothing' (the school of Prajnavada of Dignaga). Since that soul is God, they have accepted the existence of God. But they were rigid about the concept that everything other than the soul is 'nothing' and therefore Shankara had to follow their rigid psychology of 'nothing except the soul'. Hence Shankara said that the soul is the Truth and God and except the soul or God everything else (world) is nothing. (*Brahma satyam....*).

The ego of the atheist was also satisfied because the soul itself is the Supreme God. The Purva Mimasakas had already accepted the existence of the soul and the world. Now there was a contradiction between the Buddhists and the Purva Mimasakas regarding the existence of the world though not regarding the existence of the soul. To convince both these rigid and ignorant students, Shankara said that the world is neither existent nor non-existent (mithya). A negligible trace can be treated as almost non-existent but it is existent in the strict sense. Since the world is a negligible dream of the soul, it is existent as well as non-existent. Thus he combined both in the concept of the world and made them accept the existence of God as a soul. The Purva Mimasakas were interested in achieving happiness in heaven by doing rituals. Shankara exploited their ambition for happiness and stated that God or soul is infinite happiness (ananda). This attracted the Purva Mimasakas to concentrate on God rather than on heaven. But in



practical experience all of them found the absence of the experience of the natural infinite happiness and this raised the doubt of whether the soul is actually God in its original state. Shankara had to drag these atheists further; otherwise, they would have gone back to their original atheism. Then Shankara applied another trick by stating that the ignorance of the soul must be removed practically due to its long-standing effect. This long-standing influence of ignorance is called as vikshepa. Even if you awaken from the dream and realize that the tiger in the dream was unreal, its effect like your shaking with fear will not cease immediately. The theoretical realization removes only the apparent layer of ignorance called as Avaranam. For the removal of the practical effect of ignorance, Shankara suggested meditation on a completely liberated soul called as Ishwara, who is just like a leader in the same class. Both the soul and Ishwara are essentially the students of the same class but Ishwara, is a more meritorious student whose help can be taken by the soul. The atheist is trapped here because basically there is no difference between himself and the Ishwara. He thought that there is nothing wrong in taking the help of a meritorious student of the same class so that the less meritorious student can become equal to the same meritorious student one day or the other. Shankara maintained the essential equality of Ishwara and the individual soul as Brahman to satisfy the continuing ego of the atheist. Thus atheists started meditating upon Ishwara.

See the wonderful talent of Shankara who made the atheist not only to accept God but also meditate upon God! That is the talent of the Satguru when God comes in human form. Nobody can handle this situation except God. The technique used by Shankara was along the lines of Vedic tradition alone. The Veda also attracts theists by projecting God as the source of materialistic benefits, here as well as in the heaven. Worship of God is introduced through this attraction (kamyā karma). Slowly the theist tastes the nature of God and gets attracted to God, leaving the other attractions. Shankara has extended the same to the atheists also. If you have taken the path of Shankara as the absolute truth, you must be an atheist like a Buddhist or a Purva Mimasaka. But if you are a grown up student going to college, you should not aspire for the chocolates given to kids to make them go to school. Shankara was correct in that time, for the sake of those atheists, since the final result was only their eternal welfare. A psychological trick for a good application, and which results in final benefit is always appreciable because the ends justify the means. You should take Shankara as the Guru, who has great affection for ignorant students and not

as a mere scholar who just reveals the absolute truth and goes away without bothering about the practical upliftment of the students.

## RECONCILIATION OF THE THREE PHILOSOPHIES

[March 4, 2007]. Shankara stated that awareness is Brahman irrespective of its association with intelligence or good and bad qualities. This means that birds and animals without intelligence and even cruel wild beings are introduced into the spiritual field since Brahman or God [by Shankara's definition] exists in all living beings. Of course there is no use of spiritual knowledge for animals. But Shankara included all living beings in the spiritual field because even among human beings, there are some without intelligence and some demons having cruel qualities. Lord Shiva is worshipped even by demons and is said to be the Lord of animals (Pashupati). Angels with great intelligence and good qualities also worship Lord Shiva. Therefore, Shankara embraced all human beings irrespective of intelligence and qualities for spiritual upliftment. It is like a school program opened in a tribal area. The students are attracted for admission into the school without any admission tests and mere attendance is sufficient for the promotion to the higher class. There is also a scheme of free midday meals for attracting students. Any child is admitted into the school. Similarly, all human beings including bad demons and ignorant people are attracted to the Advaita scheme, which says that you are already God if you have the basic lump of awareness. Such liberal attraction is essential for that level.

### Levels in Spiritual Education

The student of a certain level is called as an adhikari. The part of knowledge that suits his level is called as vishaya. Any number of assumptions and modifications can be done in that part of the knowledge so as to suit the basic psychology of the student, which cannot be changed all of a sudden. Such suitability of the part of the knowledge is called as sambandha. The final modified form of the suitable part of knowledge alone can be the subject (vishaya) since such a subject alone can be useful to uplift him to the next higher step. The use [of this subject] in the practical aspect of the progress of the student is called as prayojanam. These four parameters (adhikari, vishaya, sambandha, and prayojanam) are called as anubandha chatustayam, which are the guidelines of a preacher either in worldly subjects or in the spiritual subject. All the modifications

and assumptions introduced into the subject by the preacher form the part of the curriculum of the subject at that level. As the student is promoted to the higher class, he drops out such modifications and assumptions. But all these assumptions and modifications remain in the curriculum for the sake of the future students admitted into that class. Hence, one should not worry that the modified knowledge suitable to a particular level is destroyed when an individual goes up to the higher class. The Advaita of Shankara will remain forever in the level of the school for all the batches of students that are admitted every year. Thus the level of the philosophy is always eternal and cannot be discarded by anybody. He alone has left that level to reach the higher level. If one goes to the college level, the school syllabus is neither condemned nor destroyed. Therefore, no school of philosophy can be condemned by anybody.

### **Advaita—School Level**

The Advaita philosophy is meant to satisfy the ignorant level of school students in whom the ego and jealousy are at the climax as in the case of demons. The concept of the soul already being God suits such a psychology and stands as an attraction like the scheme of free midday meals. In this level, the truth is completely masked on one side but the same truth appears at the climax level on the other extreme end. The highest level or angle of God is used in the lowest level as an attraction. Qualitatively, the same concept appears at the lowest as well as the highest levels. The concept is that a human being is God. This concept remains the same qualitatively, even at the highest level except that it is concentrated quantitatively at the highest level. This means that at the lowest level, every human being is said to be God and at the highest level, only a specific human being like Krishna is God. Thus the qualitative aspect is like the single coin and the quantitative aspects are like the two sides of the same coin. Therefore, qualitatively, Shankara stands in the same concept in the lowest level as well as in the highest level. This is the miraculous talent of the divine genius, Shankara who is the incarnation of Lord Shiva.

Lord Shiva is the source of the divine knowledge and represents the climax of Sattvam (*Sattvat Samjayate Jnanam...., Jnanam Maheshwarat....*) as Lord Dakshinamurthy preaching divine knowledge to the sages. He is therefore worshipped by the angels. He is in the climax of rajas while destroying the world as Rudra. He is in the climax of Tamas with all the habits that are anti-tradition, like staying in burial and cremation grounds, liking demons etc., Thus Shankara covered all human

beings irrespective of knowledge, intelligence or good and bad qualities. He covered all the atheists too in order to convert them into theists, for which lot of attractive schemes were announced by Him. The promotion rule [promoting from one class to another] was also very liberal like mere attendance of the class, which is saying that you are already God and that there is no effort necessary to become God.

### **Vishishtadvaita—College Level**

The next level is that of college where some strict rules for admissions and promotions were introduced by Ramanuja. He continued the same basic concept that the lump of awareness is Brahman, but He announced that the awareness associated with Sattvam (Vishnu) alone is God. Now the atheists were already converted into theists and could not go back to the school level. The strictness is that the human being must leave Rajas and Tamas to please God. If this point were told to atheists in the beginning, they would not care because they do not accept even the basic existence of God. Now spiritual effort is stressed, to get rid of [that] Rajas and Tamas which disturbs the balance of society (Pravritti). This is the stage in which the spiritual aspirants perform their spiritual effort.

Even for the divine play, the establishment of Sattvam or justice is essential because unless justice is strongly established and unless the fear for injustice is established through punishment, there is no meaning in the violation of justice for God. If injustice is ruling as the natural and inherent policy, everyone can easily violate justice for the sake of God. Only when justice is strongly established, and one can still violate it for the sake of God in Nivritti, such a violation has value. Therefore, the establishment of justice is required even for Nivritti. In the beginning of the Gita the Lord stressed on the establishment of justice (*Dharma samsthapanarthaya...*) for Pravritti and in the end for Nivritti, He also recommended the violation of justice (*Sarva Dharman...*). Along with the strict rules in the college, some liberalization still continues in the college level like giving scholarships for paying fees. Similarly, though the concept of the soul being God is not extended here, the concept of the soul being a part of the God is introduced.

The concept that the soul is already God cannot be suddenly broken [It appeals very powerfully to people and once a person accepts this philosophy, it is very tough to give up this concept]. Thus the Vishishtadvaita philosophy of Ramanuja acts like a bridge between the school level of Shankara and the university level of Madhva. The soul associated with sattvam and charged by God in the energetic body is

Vishnu, who is fixed as the ultimate God. The development of the concept of God by Ramanuja is that the gross human body of Shankara's theory is replaced by the gross energetic body, because ego and jealousy in the student are not completely removed for accepting God in the human body. In Ramanuja's theory, every gross energetic body (angel) is not God. Thus the concept of God is not generalized to all souls but is concentrated to a specific individual soul. Even among souls, only that soul is chosen which has only one quality of sattvam and not rajas and tamas. This is almost like introducing God as completely different from the human soul. Of course the soul is one and the same in both a human being and Vishnu [according to this theory]. Even in the concept of the soul being a part of God, Ramanuja played a trick. The [human] soul is not actually a part of the Divine Soul. The soul is only a part of this creation, which is treated as the external gross body of God. Hence, it is actually clear Dvaita [duality] except that a consolation of soul being part of God is given through this trick, which is not also the truth. Thus there is no fundamental difference between Ramanuja and Madhva except for this one consolation, which is also not true upon analysis.

### **Dvaita—University Level**

The third level of university with lot of strict rules and serious admission tests is maintained by Madhva, who proposed the Dvaita philosophy, announcing that the soul is completely different from God. The ambition [of the soul wanting to be God] is completely suppressed and only very little liberalization in the form of a few scholarships continues here. Even though the soul is not a part of God, it is rewarded by the grace of God as best, average and worst. The soul is always a servant of God, who is always the Master. The basic concept of awareness associated with Sattvam (Vishnu) continues here also. Here, the trick of Ramanuja to console the souls was also avoided since the world is not treated as the external gross body of God. Therefore, the soul is no more a part of God. The soul is an external item like a servant who is not like a limb of the body of the master. The only consolation here is that God is pleased by the service of the soul and awards some medals to souls such as best, good, average, bad and worst. Here a development in the concept of God is made by Madhva. He stressed on Krishna, who is a human incarnation and stressed on Hanuman who worshipped the human incarnation. The concept of Shankara is brought over here qualitatively as it is (that a human being is God). But whereas Shankara had diluted the concept such that all human beings were

said to be God, Madhva concentrated it to only specific human beings by saying that only incarnations like Krishna, Rama etc were God. However, even though Madhva stressed on the concept of the human incarnation, He could not dare to introduce the concept of the contemporary human incarnation because this concept is acceptable only when ego and jealousy in the devotee are completely eradicated. While introducing the concept of the human incarnation, He maintained the energetic form of God simultaneously. Thus He acted as a bridge between Ramanuja and Datta Swami, who not only gives a stress on the concept of human incarnation but also gives the final stress on the contemporary human incarnation.

### **Shri Datta Swami's Teaching—National Research Laboratory Level**

The fourth level is introduced by Datta Swami, which is a pure national research laboratory at the PhD level. In the university also research programs and the PhD level exist. In the level of Madhva, the concept of human incarnation exists. The final development in the concept of God is given here. Datta Swami changes the basic concept of God being awareness associated with either sattvam or the three qualities. Here, awareness is also treated as a quality possessed by God. Awareness is like the colorless cotton shirt having the three colors as qualities. But a colorless human being also possesses the shirt and the shirt is not the final possessor. The human being and the cotton shirt are beyond the three colors and this does not mean that the colorless shirt is the colorless human being. The soul (awareness) is beyond the three qualities and since God is beyond the soul, God must naturally be beyond the three qualities. God is not any known item of the creation including awareness, because awareness is also a known item, which is completely proved by science.

The practical authority for establishing the existence of an unknowable or unimaginable God is the unknowable or unimaginable nature that exists in a superhuman being like Krishna. The address of God cannot be obtained in every human being. It can be obtained in a superhuman being like Krishna. The human being and Krishna have all the common items (soul, subtle body and gross body) but the unimaginable nature established through His unimaginable knowledge (Gita) and His unimaginable miracles is an extra item. Hence, we consider that extra special unimaginable nature as the final Absolute God and He is the Possessor of the awareness (soul) also. The Veda says that He is the Controller of all the souls (*Atmeshwaram...*). Here the same concept of a specific human being being God is taken from Madhva but the basic

concept of awareness being Brahman is modified. This is not a new concept introduced now. Several Vedic statements clearly speak that Brahman or God is unimaginable and the Gita also says the same (*Mamtu Veda Na Kashchana...*). God charging a specific human being is also mentioned in the Gita (*Manushim tanum...*). The actual essence of the Gita is the contemporary human incarnation, which is now rediscovered and stressed. When even angels, due to their ego and jealousy, reject the contemporary energetic incarnation as said in Veda (*Devah pratyaksha dvishah....*), what to speak of human beings rejecting the contemporary human incarnation! Only one like Hanuman and the Gopikas who have fully conquered the ego and jealousy can identify this climax of truth. Truth and the number of followers are inversely proportional. If you want a large crowd of followers, go to the climax of lies like saying that every human being is already God and say that there is no need of even a trace of effort to become God. Of course, even this climax of lies is in the curriculum, to cater to a vast majority of ignorant people, who have the climax of ambition [of becoming God]. It can be used as a weapon of attraction to uplift the downtrodden people to the next step.

### **Equal Opportunity to Godhood**

You need not be discouraged that a specific human being has become God and that you have no opportunity to become like that in this very human life. The analysis of the human incarnation shows the coexistence of the unimaginable God and a selected soul who is suitable for the specific purpose of the divine mission of God (*Dvaasuparnaa...*). When the divine program needs various suitable talents, God can simultaneously enter into multiple human bodies to make simultaneously existing human incarnations. Therefore if you make yourself suitable for the divine mission of God, God can certainly enter your human body and do a specific task needed for the divine mission through you. In such a case you too are the human incarnation acting in a specific direction of the program. Datta Swami is a soul selected for the purpose of generating divine knowledge because He has the talent of the knowledge of both scriptures and science, which is suitable for that line of work. All the devotees who are working in this divine mission have different talents and God has entered their human bodies also and is working along those lines of the program. Therefore, all the devotees who are already working in this mission are already simultaneous human incarnations of God. That is how Datta Swami views His devotees. The devotees of Datta Swami do not accept themselves as



simultaneous human incarnations and this shows their submissiveness, which is the basic characteristic of Lord Datta. Datta Swami, sometimes declares Himself as the human incarnation of Lord Datta and therefore Datta Swami alone has to be doubted! The devotees who are going to join this mission in the divine service are the future human incarnations. The cosmic vision of the Lord (Vishwarupam) shows several heads and several hands. This means that the human incarnation is a complex of several divine brains planning in the mission and several divine hands working in the mission. Hence, the concept of Shankara is now concentrated only to some extent so that it is neither a single human incarnation nor every useless human being, who is the human incarnation. This is the golden middle path avoiding both the extreme ends.

This divine mission is a teamwork of a selected number of simultaneous human incarnations working through different channels like fans, lights, TV screens, etc., in a hall. The same electric current is working through all the different channels in all these electric instruments. You cannot say that an insulator, into which electric current can never enter, is also an electric instrument. At the same time you cannot say that a specific light in the hall alone is an electric instrument. Therefore, let us join together to carry on the propagation of this divine knowledge, using our various talents in the service of the Lord without any feelings of difference like superiority or inferiority. The difference in the channels of talents has nothing to do with superiority or inferiority. You cannot say that the light is superior and the fan is inferior. In the Gita the Lord mentions that He is the best talent among each category. If all these best talents are grouped together, this best group of talents, which is a team of the best divine personalities, forms the total picture of the Lord. The Lord says that He is Adishesha among serpents, Garuda among the birds and Arjuna among Pandavas. Adishesha, Garuda and Arjuna are sincerely involved in His divine service in all the times. Hence, His total personality is a composite of all these best souls. He is Krishna among Yadavas, as told by Him in the Gita. Therefore, He did not specify Himself to be Krishna alone, even though Krishna generated the divine knowledge (Gita). Krishna is also one of this composite.

### **Nara and Narayana**

[Shri. Lakshman commented that Shri Datta Swami alone is the human incarnation and such statements declaring His devotees to be simultaneous incarnations only shows the love of God towards His

devotees. Smt. Vasumati, wife of Shri Bhimashankaram, said that such statements are meant only to encourage the unity in the team and to remove any differences. Swami replied as follows:]

This angle may be also correct because God treats His devotees even more than Himself. Narada said in the Narada Bhakti Sutras that real devotees can be considered as God (*Tanmayahite...*). But apart from this angle, the other angle may also be true in which the human incarnation and the devotee may be simultaneous incarnations of God as in the case of Rama and Hanuman. Hanuman is very famous for His firm faith in the contemporary human incarnation, Rama. But while remaining as the most obedient servant of Rama, Hanuman was a simultaneous human incarnation of God. Apart from these two angles a third angle may also be possible where the master may be a soul and the devotee may be God as in the case of Sandeepani and Krishna. Sandeepani identified Krishna as the Lord but kept silent on the request of Krishna. Then there may be a fourth angle in which the master is a false human incarnation with ignorance and ego and the servant is a real human incarnation. For example Bade Baba, an egoistic soul, declared himself as the master of Shirdi Sai Baba, who was the incarnation of God. Sai Baba agreed to this and served Bade Baba as His master for some days. God will not mind His position in the bond with His devotee, provided there is love in the bond. God will act as per the desire of the devotee. Dasharatha acted as a father and Rama acted as his son based on the request of Dasharatha in the previous birth. In this bond, Dasharatha loved Rama without any ego, unlike the case of Bade Baba. In fact, Rama the Lord, is the Divine Father of all souls and Dasharatha was one of the souls. Yet Rama did not mind being Dasharatha's son and treat the soul as His father to fulfill the desire of the devotee. Similar is the case of Krishna and Yashoda.

Therefore, the ways of the unimaginable God are always unimaginable and any unimaginable turn can happen at anytime. Parashurama was the human incarnation and Rama was a simultaneous human incarnation. Parashurama was affected by ego and God left him. He was then insulted by Rama. The human incarnation must also be very careful in resisting the ego to maintain the unimaginable God in His body. Sai Baba, the human incarnation, always repeated that He is the servant of God (Allah Mallik) to please God, who present in His human body and His statement means that He is aware of the truth. Sai Baba, Akkalkot Maharaj and Ramakrishna Paramhansa were simultaneous human incarnations of God. For the devotees, the human incarnation should be [treated as identical

to] God just like the live wire itself is treated as electric current. But, the human incarnation is always very careful about His angle, in order to maintain God in His body throughout His life. When Krishna gave the Gita, it is said that God spoke (*Shri Bhagavan uvacha*) and it is not said that Krishna spoke (*Krishna uvacha*). When Arjuna asked Him to repeat the Gita at the end of the war, Krishna expressed his inability. Krishna was the PA [personal assistant] and God is the Boss. Both co-exist in the same office room, which is the single human body. This does not mean that God is modified into Krishna or that Krishna is modified into God. When Arjuna insisted, Krishna repeated the Gita based on the knowledge that He had learnt from Sage Sandeepani. The second Gita given by Krishna called, as Anu Gita is not at all famous. This clearly shows the existence of both God (Bhagawan) and soul (Krishna) in the same human body. But this is the angle of Krishna and the same should not be the angle of the devotees of Krishna. For devotees, Krishna is God as the live wire is the current. If devotees take the aspect of separate God and soul (Dvaita) in the human incarnation, the devotees are lost. God has taken Krishna as the medium to give His experience to the devotees and there is no other way to experience God directly. Hence the angle of the devotees must be Advaita [non-duality] towards the human incarnation.

God selects this two-in-one system for His divine play also. When God has to act as a human being to test the faith of His devotees, He cannot act as a real human being acts and therefore the human being [the human part (PA) in the incarnation, which is a two component system consisting of human being and God] acts directly. Similarly, when human incarnation has to act as God, the human being in Him cannot act as God and hence God (Boss) in Him acts directly. Therefore, in the case of the human incarnation, whenever the context of direct action of God comes, God acts directly through the human being since in the human incarnation, the human being is only the expression medium. But some people misunderstand it because even though God is speaking directly, externally it looks as if the human being is speaking. They feel that the human being is boasting as God. In cinema, male actors play male roles and female actors play female roles. Hence, the cinema is very effective and attractive due to the natural acting of actors as males and females respectively. In olden days male actors also acted in female roles but in such female roles, they could not exhibit the natural actions of females. Hence the old dramas were not as attractive as cinemas. Thus this two-in-one system is a wonderful

combination of Nara and Narayana in the human incarnation with natural actions to serve both purposes according to the contexts.

### **Choose Your Angle**

Shankara was the incarnation of God and Advaita is the angle of God. God alone can explain the angle of God. Ramanuja was the incarnation of Adishesha who is one of the closest circle of God called as a liberated soul. The angle of a liberated soul can be best explained by a liberated soul alone. Madhva was an incarnation of Vayu [Lord of Wind, an angel] and claimed to be the son of Vayu and the younger brother of Hanuman and Bheema. Among Dharmaraja, Bheema and Arjuna, Bheema was the best servant since he had full blind faith in God. After recognizing the Lord through thorough analysis, logic must be stopped before the Lord, because God is beyond logic. Logic only helps to eliminate the false forms of God. When the Lord decided to wage war, Bheema simply jumped into the war. But Arjuna asked for a lot explanations from the Lord. When the Lord asked Dharmaraja, to tell a lie, he refused. Bheema told the same lie on the order of the Lord, even though it did not click. Vayu is an angel and one of the five fundamental elements and is only a soul. The angle of a soul can be best explained by a soul alone. Therefore, if you understand the background of the personalities of three Acharayas, the theories in their respective angles are well understood. The whole spiritual knowledge from the angle of God, from the angle of a liberated soul and from the angle of an ordinary soul are explained and thus there cannot be any contradiction between these three philosophies, since the angles of explanation are quite different but mutually coexist at the same time.

The unimaginable God is like the invisible management of a college, which is not seen on the campus. The visible Principal is only one and represents the entire invisible management as the final authority in the college. The management and the principal are quite different but the principal must be treated as the management for all practical purposes. Similarly, the human incarnation stands for the unimaginable God and such God is experienced through a specific human incarnation like Shankara or Krishna. There will be a few vice principals like the Vice Principal for Administration, Vice Principal for Academic Affairs and Vice Principal for Student Affairs. These three Vice Principals constitute the [components that make up the] total composite of the post of the Principal. Each Vice Principal can stand as a partial representative for the Principal. Similarly, the liberated soul like Adishesha (Shesha means part) stands for God as a

part of the composite. He incarnated as Ramanuja. Ramanuja stated that the soul is a part of God. The Vice Principal is not the total Principal actually. Thus the difference is maintained and at the same time the closeness as a part, is also maintained. This is the case of a liberated soul, which stands between an ordinary soul and God. The third state of Madhva is a Lecturer working in the college as an employee without any power except doing service. Similarly Madhva represented Vayu who is an ordinary soul and a servant of God. He established the complete difference between the master and servant. Therefore, the angles of Principal, Vice Principal and Lecturer exist simultaneously in the same college with mutual correlation and there is no trace of any contradiction, just as the Principal, Vice Principals and Lecturers coexist in the college with mutual cooperation and without any contradictions. Then I do not understand why the followers of these three philosophies are quarrelling with each other? You have to decide for yourself, whether you are the Principal, Vice Principal or a Lecturer and you can speak and behave as per the corresponding angle, without any contradiction with the other posts in the same college and in the same time. If you are God in human form, behave like Shankara. If you are a liberated soul behave like Ramanuja as a part of God. If you are an ordinary soul behave like Madhva as a sincere servant of God.

## SHANKARA AND RAMANA

### Major Lessons from Minor Incidents

[March 5, 2007] Tomorrow Lakshman is leaving for Mumbai. Therefore I shall serve a food item, which is to his taste on this farewell day. I will serve the food item of his liking, which is prepared in a better way or in a proper way so that its original true taste is known to him and his liking for that food item will be reinforced. The food item that he likes is the philosophy of Shri Ramana Maharishi, who is considered to be the human incarnation of Lord Subrahmanya. Lord Subrahmanya is the son of Lord Shiva i.e. He is the incarnation of Shiva. Shri Ramana Maharishi was a follower of the philosophy of Shankara, who is also an incarnation of Lord Shiva. Lord Shiva is the incarnation of Lord Datta (Shiva Datta) who is the source of all the three divine forms (Brahma, Vishnu and Shiva). When Lord Datta is in My human body, how can the spiritual knowledge given by Him through My mouth contradict the philosophy of Shankara and Shri Ramana Maharishi? If it contradicts, it becomes a self-contradiction. Lord Datta in me is only clarifying the misunderstood Shankara and Ramana Maharishi. It means Lord Datta Himself has been misunderstood. The misunderstanding comes only when the total concept of Shankara and Ramana Maharishi is not conceived. Suppose a professor teaches school students for a long time during the day and handles his research students for only an hour. Based on the long time spent with school students and the work done by Him for them, can you conclude that He is merely a school teacher and neglect the one hour that He teaches research students? When the majority consists of ignorant beginners, the preacher has to spend a lot of time in preaching to their level and this does not mean that He is only a preacher of the basic standard. If you take just one incident from the life of Shankara or Ramana Maharishi, you can understand the high standard of those preachers.

Shri Ramana Maharishi prayed to Lord Shiva (Arunachaleshwara) to cure the disease of His mother and it was cured. Similarly when the body of Shankara was partially burnt, he prayed to Lord Narasimha and the burns disappeared. Now the question is why should they pray to Ishwara to cure the diseases? Their souls were Brahman and Brahman is the Creator, Ruler

and Destroyer of the world. They have preached Advaita (Self is God) to a large extent through their commentaries and messages respectively. Based on the large effort that they have put on Advaita, you are concluding that Advaita is their final concept. Even though the above incidents are very small, the concept in those incidents is very powerful. A single gem is far valuable than a million gravel stones. They did not pray to themselves or simply wish to cure the diseases. They prayed to the Lord with different names. If you argue that those names of the Lord are also the alternative names of their Self, then they should have taken the name of the Self itself to cure the diseases. Only in that case could their Advaita philosophy have got direct practical proof.

Shri Ramana Maharishi used Advaita when a surgery to remove a boil on his hand was done and he did not require any sedative medicine. He confined to his self (pure awareness) detaching himself from the super impositions on the subtle and gross bodies so that the pain of the gross body was not received by the soul. The subtle body links the gross body with the soul and conveys the feelings of the pain. When the soul is detached from the gross body and when the subtle body (mind or a bundle of feelings) is destroyed, the link is cut and the feeling of pain itself gets destroyed. The soul or pure awareness becomes free from all the qualities (nirguna chit) and the 'I' is fixed in the pure awareness or the soul itself. This is the achievement of self-analysis by Advaita, which is called as Atma Yoga. The self could not cure the boil as Lord Arunachaleswara cured the disease of his mother. He did not pray to Lord Shiva for the cure of his boil. What is the message he conveyed by these powerful minor incidents, which are like rare diamonds? You are always pondering over the majority of gravel stones given by him to ignorant people, who are in majority. These minor incidents give a message to spiritual aspirants of high standard, who are always in a minority. The essence of these incidents is that the value of Advaita or Atma Yoga is just the price of a sedative tablet! It cannot cure the disease, which means that it cannot interfere with the cycle of deeds and fruits. When the self cannot interfere even with the implementation the constitution of cycle of deeds and fruits, can it create, rule and destroy this universe? These incidents also convey that only God other than the self can interfere in this cycle and cure the diseases and therefore such God only can be believed to be the creator, ruler and destroyer. Therefore, only God can be Brahman and not the self. If you are giving importance to the large quantity of messages and commentaries given by those preachers and if you are not worried about these minor incidents, it clearly means that you are

one of the majority of school students and you are not one of the minority of research students.

### **God and Soul: No Comparison**

God, called as Brahman so far, and to be called as Parabrahman hereafter, is unimaginable. It is essential to differentiate God from the Brahman because the word Brahman is not confined to God alone and is used for other items like the Veda, due to its root meaning of greatness. The soul, which is knowable or imaginable, can never be compared with the unimaginable God either in the qualitative sense or in the quantitative sense. Water present in two cups of equal volume is equal in both qualitative and quantitative senses. The water present in a cup and the water present in a pot are equal in the qualitative sense but differ in the quantitative sense. Qualitative comparison comes when the quality of the two items is known. When the nature or quality of God is unknown, there is no possibility of qualitative comparison. In the absence of qualitative comparison, quantitative comparison does not even arise because quantitative comparison is possible only when there are two different quantities of the same item that is qualitatively known.

The soul is a work form of inert energy and work is a form of energy. Therefore the soul is energy, which is inert in its basic form and this basic form of the soul is realized in deep sleep. The subtle body is nothing but the work form of nervous energy or pure awareness and is represented as a bundle of feelings or a bundle of various forms of kinetic energy. This means that the subtle body is also inert energy. The gross body is also inert energy because the matter of the gross body can also be converted into inert energy according to law of equivalence of mass and energy. Therefore the gross body, subtle body and causal body (self) are nothing but a quantum of inert energy in the basic sense. Similarly, the entire cosmos is also an ocean of inert energy in the basic sense. Now you, as a composite of all the three bodies are a drop of inert energy in the vast ocean of cosmic energy. Ishwara is the unimaginable God covered by this sheath of the ocean of cosmic energy. You are a drop of that ocean of cosmic energy. Now there is a qualitative similarity between you [self] and the ocean of cosmic energy because both are inert energy. But there is a quantitative difference between you and the ocean of cosmic energy. There is no question of comparison between you and the unimaginable God, either in the qualitative or quantitative sense.



When Ramanuja said that the soul is a part of Ishwara, he meant just this. Since God charges the ocean of cosmic energy, it can be treated as God under the name Ishwara. The soul is said to be a part of Ishwara and this means that the soul is a part of the ocean of cosmic energy and not a part of God. Shankara also meant the same when He was praying to Lord Jagannatha, while taking a bath in the ocean. The verse He composed says “O Lord, even though the difference between Ishwara and that soul is gone, I am in you like a wave in this ocean and You are not in me because the ocean cannot be accommodated in the wave.” Here He means that even though the qualitative difference between the wave and ocean has vanished by knowing the qualitative similarity between the wave and ocean as both being water, the quantitative difference between the ocean and wave exists. He is only comparing the soul with the covering sheath (Upadhi) of God, which is the cosmic energy. The comparison is not between God and the soul.

You are a small piece of cloth. A diamond is wrapped in a large cloth. There can be a comparison between you and the large cloth qualitatively, because both are qualitatively the same cloth. There is a quantitative difference between the piece of cloth and the large cloth. This does not mean that the piece of cloth is a small particle of the diamond. There is no comparison in any point between the cloth and diamond.

The above concept of comparison takes a completely different angle when Ishwara is compared to Krishna [human incarnation of God]. In fact Adi Shankara is no way different from Krishna. But Adi Shankara said the above verse assuming Himself to be an ordinary human being. When you compare Ishwara with Krishna, the concept is quite different. Suppose, two diamonds qualitatively as well as quantitatively similar, are wrapped by a small cloth and big cloth respectively. Krishna and Ishwara are those two similar diamonds wrapped by a small cloth and a big cloth respectively. The cloths are similar qualitatively but differ quantitatively. But the diamonds in both the cloths are similar qualitatively as well as quantitatively. Here the two cloths are the human body and the cosmos, which are small and big respectively. Both have qualitative similarity even though the quantitative difference exists. The nine items (Nava Avarnam, which are the five fundamental elements and the four antahakarnams namely ego, mind, intelligence, and storage capacity) are common to both the human body (Pindanda) and cosmos (Brahmanda). The two diamonds are the same, one unimaginable God. You should not think that there are two unimaginable Gods, similar to the two diamonds. The same

unimaginable God, by His unimaginable power, can exist in both the places. There cannot be an exact simile in this world, to describe God, since the world is composed only of imaginable items. Due to this practical limitation, one should cooperate with us to understand whenever a simile is given for God.

The same above verse can be applied to the case of Adi Shankara and Ishwara also. Even though the qualitative difference is removed in the human body and the cosmos, the quantitative difference exists between the human body and the cosmos as in the case of a wave and ocean. In this second case too, there is no difference (qualitatively as well as quantitatively) between the God existing in the human body of Adi Shankara and Ishwara. Therefore, in this case the only difference between the human body and the cosmos is in the quantitative sense.

In the first case of Ishwara and an ordinary human being also, the same quantitative difference exists between the human body and the cosmos. The big iron box containing the diamond inside is Ishwara. The small iron box without a diamond is a human being. The big and the small iron boxes [representing the cosmos and the human body respectively] have qualitative similarity but differ quantitatively. As far as the diamond is concerned, there is no point of comparison because the small box is vacant. In the case of Ishwara and Adi Shankara, the small box also contains the same diamond, which is equal qualitatively and quantitatively. In this case the comparison is only between the two boxes, because there is no need of comparison as far as diamonds are concerned, since both the diamonds are one and the same. Therefore in both cases, the comparison is only between the boxes and the comparison is also one and the same, in both the cases (i.e. the small iron box and the big iron box differ quantitatively and are similar qualitatively).

By this similar comparison of the boxes and by the similar absence of comparison in diamonds (there is no need of comparison in diamonds in both the cases since in one case the diamonds are one and the same and in the other case there is no second diamond), the above verse can be equally applied to Adi Shankara and an ordinary human being.

This led to the misunderstanding that the ordinary human being is also exactly equal to Adi Shankara. Hence, when Adi Shankara stated that He is Brahman (*Aham Brahma Asmi*) and that He is Shiva (*Shivoham*), the ordinary human being also started repeating the same statements. Then Adi Shankara swallowed molten lead and this unimaginable action indicated the existence of the unimaginable God (diamond) in Adi Shankara. The

ordinary human being was unable to do that which clearly established the absence of the same unimaginable God (diamond) in him. Then Shankara modified His earlier statement and said that He alone is Shiva or God (*Shivah Kevaloham*). The word 'Kevala' means 'alone' which was absent in the first statement.

The word Atman means the pervading item [that which pervades]. Electric current pervades the wire and can be called as Atman. In Adi Shankara and Krishna, God pervaded all over their souls. Their souls pervaded all over their bodies (as usual in the case of any human being). Since the soul pervaded the body, the soul is called as Atman and since God pervaded all over the soul, God is also called as Atman. Here both God and soul can be called as Atman. To differentiate between these two, God is called as Paramatman and the soul is called as Jeevatman. In a liberated soul as per Advaita, the jeeva (subtle body) may be destroyed and in such a case, the soul can be called as simply Atman. However, in any case, Paramatman is different from Jeevatman or Atman. Therefore, God is different from an ordinary soul as well as a liberated soul. Here a liberated soul is taken only in the sense of the Advaita philosophy, because the actual liberated soul is that which is not simply free from qualities but that which is full of divine qualities like devotion.

The king is wearing a silk cloth. A citizen is wearing a cotton cloth. Another citizen is naked and has no cloth. The king is different from both the citizens. Now let us take the case of Krishna or Adi Shankara. The Paramatman is pervading all over the Jeevatman or Atman and the Jeevatman or Atman is pervading all over the human body. The ultimate pervading item here is only Paramatman, which directly pervades Jeevatman or Atman and indirectly pervades the human body also. Therefore, the Paramatman is the ultimate Atman. The Jeevatman or Atman is pervading only the human body but is not pervading the Paramatman and hence the Jeevatman or Atman here cannot be the ultimate Atman. Therefore, when Krishna says that He is Atman (*Ahamaatma—Gita*), it means that Krishna is referring to Paramatman present in His human body. Since Paramatman is the basis of the entire world, He stated that His Atman is the basis of the entire world (*Sarva bhutaashayasthitah...*). If an ordinary human being repeats the same verse of Gita, what is the meaning of the word Atman in his case? In his case the human body is pervaded only by the Jeevatman or Atman and there is no Paramatman in his Jeevatman or Atman. Therefore in his case the word Atman means only Jeevatman or

Atman, which cannot be the basis of the world, because it is a tiny particle of the world.

A king said “I am the king who rules this country”. A scientist with certain scientific equipments started analyzing the king. He found only three items in the king. The external gross body, the internal subtle body and the ultimate innermost causal body (self) are the three items. Now he started analyzing the source of the word ‘I’ in his statement. With all his logical analysis he found that the word ‘I’ means the causal body in the king. Therefore he derived the conclusion that the causal body is always the king. With the same equipment and analysis he found that the same three bodies exist in him also. He concluded that since the causal body is the king, the causal body in himself must also be the king. Therefore, he wanted to rule the country like the king. Unfortunately, he was arrested and put in jail by the king for this.

What is the point that he missed in the analysis? The only item that he missed here is the invisible kingship, which is different from the causal body. Therefore, the causal body as the source of the ‘I’ is only referred to as the king because that causal body alone is charged by the invisible ‘kingship’. Similarly, the Advaitin analyzed his preacher Adi Shankara. As in the case of his preacher, he found the same three bodies in himself too. Adi Shankara said “I am Brahman”. The student thought that the causal body (the source of ‘I’) in himself is also Brahman. Here the unimaginable Brahman exists in the causal body (self) of Shankara and the word ‘I’ indicates the unimaginable Brahman in the self and not the self alone. When you say that the live wire is electric current, the word current indicates the current flowing through the live wire; not mere metallic wire. If you misunderstand that the current indicates there mere wire, you will call any wire without current also as electric current.

The invisible kingship (and the unimaginable God) and the invisible current are misunderstood as the visible causal body and the visible wire respectively. You must differentiate between the live wire and any other [unenergized] wire at least by knowing the property of electric current such as giving an electric shock. You must call the live wire alone as current because it gives a shock. You should not call the unenergized wire as current because it does not give a shock. Similarly Brahman is supposed to rule the sun (*Bishodeti Suryah...—Veda*). Krishna and Adi Shankara could control the sun since they swallowed the forest-fire and the molten lead respectively. Thus both are live wires [God had charged their bodies]. The

Advaita philosopher, who will surely die of sunstroke in the hot summer sun, should be treated as an unelectrified wire.

### **Confusion about the Source of I**

The whole tragedy is based on the investigation of the source of 'I'. In olden days science was not developed and the subject of physiology in which neurology is a chapter, did not exist in medical science. 'I' is just a feeling, as good as any other feeling. All the feelings including 'I', constitute the subtle body, which is a bundle of feelings or information. In deep sleep all these feelings are stored in a 'chip' called as chittam [mental storage faculty]. The awareness-current is absent in the computer. The information is exhibited only when the computer is associated with electric current [when the computer is switched on]. In deep sleep, the current (awareness) is absent because the nervous system or battery is not functioning. The state of meditation is that of a current associated with a functioning battery but the computer is not connected and therefore the information is not exhibited. In death, the battery stops functioning permanently and no current is produced. The information chip (jeeva) also leaves the computer after death. Now the computer is just the dead gross body without the chip and without the supply of electricity. When the person awakens from deep sleep, the battery is supplying current and the information is connected so that all the information is exhibited again.

It is not necessary that everybody feels that he has slept well [One of the concepts in the analysis of the Advaita philosophy is that one wakes up from the state of deep sleep thinking "I slept well", which indicates that deep sleep is a state characterized by great happiness or bliss, which is the nature of the Atman]. This feeling is generalized to every human being and therefore it is concluded that as soon as one awakens from deep sleep the 'I' [I-thought] rises in the first instance [before any other thought]. From this, it is falsely inferred that 'I' existed during deep sleep. You must note that several people remember very important information other than "I slept well", as soon as they awaken from deep sleep. If a human being goes into deep sleep after suffering a tragedy, as soon as the human being awakens from deep sleep, he immediately remembers the tragedy and not the feeling of happiness after the deep sleep.

Even during the waking state, the feeling of 'I' does not continuously exist such as while feeling or discussing several topics [during any mental activity]. Even in the waking state, there is no continuous existence of the feeling of 'I'. What is the use of your unnecessary effort of establishing the

continuous existence of 'I' in deep sleep through inference? In the waking state, everything is established by direct experience and even in this state, the feeling of 'I' does not exist continuously. You are trying to establish the continuous existence of 'I' in deep sleep through inference, in which direct experience is absent! In fact the feeling of 'I' and other strong feelings are recorded in the chip (chittam) during deep sleep but during this state, awareness is absent. During this state of deep sleep the basis of 'I' and other strong feelings is only inert energy and not awareness. Hence, the source of 'I' and other strong feelings is only the chip (chittam) in which the information is permanently recorded. The association of electric current with the chip is not permanent and therefore the source of 'I' is the chip (inert energy) and not the awareness (self) or current. However, if you consider the inert energy as the basic form of awareness, you can hold on to the policy [concept] of constancy of self or awareness. If you limit the self to awareness alone, the self is born daily and dies daily (*Athachainam nityajatam...—Gita*). But if you consider the self as the basic inert energy also, the constancy of self can be accepted because the basic primary inert energy (Mula Maya) is eternal (*Ajo nityah...—Gita*). If you take the self as only awareness, the constancy of the self is lost. If you take the self as permanent awareness, the permanency is lost. You cannot have the self as permanent awareness because in deep sleep, awareness is disappears due to which alone the state of deep sleep is full of ignorance.

You either have to sacrifice the single constant nature (awareness) of the self or the permanency of the self. Since you fix the nature of the self as awareness, you cannot establish the existence of the same nature in deep sleep through inference. In the absence of this knowledge of neurology in olden days, our ancestors should not be blamed as blind conservative believers. They tried their level best and made the hypothesis of the existence of the self even in deep sleep through inference. They were correct in their hypothesis because the self exists in deep sleep too, but with a different nature—of inertness instead of awareness. They could succeed partially in imagining the constancy of the self in deep sleep and they failed only in finding the alternative nature of the self, which is inertness. In the absence of science, they were unable to know the interconversion of inert energy and awareness, which was not their fault. If the same ancestors were present today, they would certainly appreciate the truth and modify their concept with an open mind.

Today you must be blamed as blind because even though science has analyzed the whole concept, you are not accepting it due to your closed

conservative blind mind, clinging rigidly to their hypothesis, which was made in the absence of science. The interconversion of inert energy into awareness is well established by science because the oxygen supplied by the functioning of the respiratory system oxidizes the food digested by the digestive system and the oxidation reaction of the food releases inert energy. This inert energy, associated with the functioning nervous system, releases awareness, which is a special work-form of inert energy itself. This awareness-current associated with the chip of information stored in the functioning brain, exhibits the experience of important past information and also gives the experience of events grasped from the external world [sensory perception]. The Advaita philosophy, based on the investigations of Advaita philosophers is only a partial development of neurology, which is a part of medical science and this cannot be called as spiritual knowledge, because the unimaginable God is not at all touched anywhere. Even the concepts of the self were not completely established by them (which are now completely established by the present neurology) and such 'self' is misunderstood to be God, which in fact is not as clearly established by the present neurology. Therefore they have not touched even the boundaries of spiritual knowledge, because spiritual knowledge means the subject related to God.

### **Spiritual Chocolates**

Shankara and Ramna Maharshi gave the Advaita philosophy as a chocolate to the majority of people who were at a basic level of ignorance, to attract people into the spiritual path. Shankara prepared this wonderful chocolate made up of only the truth with some intellectual flashes as tricks that are useful for people's welfare in long run. After all, it is not impossible for a human being to become God and every human being has an equal chance to become God (human incarnation) in this very life itself. Adi Shankara Himself was a human incarnation and God can enter various human beings and many human incarnations can exist simultaneously. The only twist given in this concept is that every human being is 'already' a human incarnation and this cannot be ruled out fundamentally because God can enter all the human beings simultaneously and this earth can be filled with only human incarnations. After all, the possibility of such a situation cannot be ruled out from the angle of the omnipotency of God.

This twist had to be given because the atheist does not accept the concept of God other than the self in the very first instance. Slowly for practical achievement of becoming the 'forgotten' God existing as self,

Shankara introduced a procedure to remove the practical influence of ignorance (*Ajnana Vikshepa*). In this, Ishwara, introduced as a practically realized soul, is to be meditated upon. Shankara left the atheist at this point by connecting the soul to God (Ishwara), who will take care of the upliftment of the soul from that point. In this twist, there is no trace of a lie because it is only the twist of the truth. When a golden wire is twisted, is there any impurity other than gold that is introduced due to the twist? Such twists are appreciable in the view of their inevitability, for the welfare of the atheist in the long run. Even the followers of Shankara were unable to understand the twist in the absence of the present advanced scientific developments in neurology. Therefore they made certain inevitable assumptions and their inevitable incapability of realization of the complete truth in its original state without twists is also justified.

But today you are not realizing the truth even though science has given you a tremendous practical analysis of this concept and therefore your position is not justified. Even though the truth is clearly exhibited, you are unable to come out of this dream due to the climax of its sweetness that you are already God, without any effort. The utility of Datta, who is the Satguru in living form, is that all your doubts are clarified and such a possibility does not exist in learning the total concept by reading Shankara and Ramana Maharishi. The same God exists in Shankara, Ramana Maharishi and the present living Satguru but the present Satguru alone can clarify your doubts and give you the total concepts in the correct direction. This is the main advantage of the Satguru who is the contemporary human incarnation, present in your generation, before your eyes.



## DEVELOPING DEVOTION

### Selfishness of Human Devotion

[March 19, 2007, on the occasion of Yugadi or New Year according to the Indian Calendar.. The devotion to Lord in the theoretical phase as well as the practical phase should be done by making God as the final goal. Only such devotion is real, and the real devotees are Hanuman and the Gopikas, who should be our guides in the spiritual effort. But very few human beings can attain this level and God says in the Gita that one in millions alone can attain such a state. In this real spiritual path, all items except God are only the means, whereas pleasing God is the final goal. But the majority of human beings is reverse to this real path. Most human beings make God as means to achieve their self-pleasure by crossing the difficulties in life. Even devotees who worship the Lord for attaining the upper world, belong to this path alone because they are also making God as the means to avoid hell and attain the upper world. Crossing difficulties and the attainment of selfish pleasure is the only goal, whether the place is earth or the upper world. Hence, for ordinary human beings, it is almost impossible to attain such real devotion. Selfishness is the nature of the soul and can never be avoided like the curvature of a dog's tail (*Prakritim yaanti Bhutani*—Gita). Therefore, for almost all the human beings, God only becomes the instrument or means to attain selfish pleasure. Even the so-called spiritual aspirants say that the goal of their spiritual effort is only to attain the bliss of God, but in reality, they only want selfish bliss and not giving bliss to God. If you take the case of Hanuman, He wanted to commit suicide in the service of His contemporary human incarnation while searching for Sita. He thought that if Sita were not found, Rama would die and instead of becoming the cause of the death of Rama, it is better to end His own life. Generally people worship God to avoid pre-mature death. But Hanuman wanted pre-mature death for the sake of God. Several demons worshipped God to become immortal and avoid death. Thus, there is a 180-degree difference between Hanuman and the demons and hence Hanuman is the bitter enemy of all demons.

Therefore, to achieve real devotion towards God with a final aim of pleasing God at the cost of one's own death is a matter of dream for human

beings. Jesus says that unless one is prepared to carry his own cross for the sake of God, one cannot become the dearest disciple of God. In fact the crucifixion of Jesus was not only to save the real devotees from their sins but also to create kindness in the hearts of even cruel people so that they will be attracted towards the spiritual path. Hence, the crucifixion of Jesus was completely a part of the divine program of God. Hence, Jesus accepted it to fulfill the work of God. The result of such sacrifice for God is that Hanuman became the future Creator and Jesus sat on the right side of God. When Krishna left His body, the Gopikas jumped into fire while their husbands were still alive. They sacrificed not only their lives but also the tradition of jumping into fire only on the occasion of the death of the husband. They attained Goloka, which is above the abode of God. Such examples of Hanuman, Jesus and the Gopikas stand only as inspiring ideals for ordinary human beings, so that every human being can at least get passing marks.

It is very clear that the human being can worship God only to cross difficulties and attain selfish pleasure (Maanushananda) and if possible to attain the bliss of God (Brahmananda). The difficulties may belong to this world or the upper hell but the philosophy is one and the same. In that case, how to keep the human being constantly in the devotion of God, which is certainly only a means and not the end? Even in such low type of devotion, people forget God as soon as their problems get solved. For a few days they may remember God with gratefulness but very shortly they forget God. People will remember the problems of the past forever provided there is a possibility of claiming credit for their effort. This means that people will remember the difficulties in the past and explain the scenes with a lot of interest to others continuously till the day of their death provided there is a possibility of mentioning their own capabilities as the means for crossing those difficulties. Therefore, the past difficulties are of no use to keep the human being constantly in devotion because God has to be praised and not the self. Hanuman never mentioned that He jumped over the sea in a single long jump to project His own capability. Even if somebody mentioned that incident, He would say that He jumped over the sea only with the grace of God. But if you replace Hanuman by an ordinary human being, what will happen? For some days he will say that he jumped over the sea by the grace of Rama. But slowly, as time passes, he will say that he jumped over the sea in a single jump. You can see such egoistic attitude in the conversations of even old people, who always try to project their capabilities expressed in their past life-incidents.

The only spontaneous devotion towards God that we have (which of course is not real, since our devotion is only a means) is due to the pressure of present problems. This artificial devotion shoots up spontaneously because God is only the final means for crossing such present difficulties. There is no need of any message or force for the devotee to maintain the devotion during the tenure of present problems. But once the problem is solved and peace and happiness are attained, the human being forgets God completely after a very short time. This ungratefulness towards God is mainly based on the effect of ego because there is no possibility of keeping the self in the place of God in solving such problems. If there is even a trace of possibility of keeping the self in the place of God, the fellow would constantly remember that incident till the day of his death because it projects self praise.

### **Astrology Continues Devotion**

You may say that the only alternative then is to continue the problems without end. In fact Kunti asked the Lord for such a boon. She said that since difficulties alone can keep devotion alive in the case of human beings, that the Lord should give her continuous difficulties. But this is not possible because continuous difficulties also bore the soul and the attitude of God as the Divine Father is to make the souls happy and not to bore them. For this purpose He arranged the cycles of lives with alternate happiness and misery. Unless the soul is a demon, it cannot get continuous difficulties because only a demon does continuous sins. A human being is neither a bad demon nor a good angel. He is a mixture of both (*Anistamistam Mishramcha*—Gita). Therefore, continuous problems cannot be accommodated in the cycle of deeds of human beings. Hence, happiness has to come after some period of misery like winter after summer or day after night. In that case the problem is that devotion to God during the period of happiness becomes impossible.

Therefore, some clue should be adopted to foresee the misery in the future, so that God can be worshipped even during the period of happiness to avoid misery in the future. The knowledge of alternating happiness and misery of the cycle of deeds is sufficient to realize the misery in the future. But for ordinary ignorant human beings this general concept will not give a real psychological effect. Unless an individual case is specified and unless the misery in the future is specifically indicated, the human being will not take up the worship of God with utmost care, during happiness. For this purpose alone, was the subject of astrology born. By astrology an

individual can foresee the misery in the future. Astrology is Jyotisha Shastram, which means the science of light. It is the torchlight to foresee the misery in the future. It shows both misery and happiness in the future. But a human being will be alert only to avoid the misery in the future by taking some action in the present as prevention. If the misery appears after a long time, the human being will again sleep in the present happiness. Therefore, the design of the recycling periods of the nine planets (Dasha) is arranged in a wonderful manner so that you can see some misery even in the next hour. This is done by the system of Dasa-Antardasha-Vidasha-Sukshma Dasha-Prana Dasha etc. Among these nine planets, some planets are good and some planets are certainly bad for any Zodiac (Raasi) in which one is born. By these systems of period, sub-periods, sub sub-periods etc., one can find the involvement of a bad planet (intensity may vary) even in the next hour. Based on this system astrologers can calculate the time of the incident very precisely, even up to hours and minutes. Therefore, astrology helps the human being to foresee the misery in the future and advises to avoid the misery by worship of God and by doing certain specified sacrifice (Daanam). This covers both theoretical and practical devotion continuously throughout the life. Therefore, astrology is justified because the ends justify the means. In fact it is a part of spiritual knowledge because God is also mentioned as the ultimate light (*Paramjyoti rupasampadya*—Veda, Jyotiridhikaranam of Brahma Sutras). Hence, these torchlights of the planets acting as secondary lights help the human being to worship the main ultimate light (God).

Today human beings approach astrologers and hear the predictions for one year. Earlier, there was no difference between the Satguru and astrologer because the Satguru adopts the method of astrology for ordinary ignorant human beings to create interest in God. In the beginning the interest may be as a means but slowly on realizing the taste of God, they may become real devotees. This is the right spirit and direction of our tradition. If you observe today, you can see the fate of this well-established divine tradition. The astrologer is not at all a Satguru. He is just giving his predictions to collect some money on that day for his predictions. He also designs the future plan of his work in the year to earn money through the remedies suggested and his prediction is just an annual financial budget. He sows the seed of fear of future misery in the minds of some rich people so that the future remedies can give some financial benefits to him or to his secret partners, who are the priests involved in such remedies. Astrology is a part of the divine philosophy because the planets are the executive

authorities of implementing the cycle of deeds based on the constitution spelled out by God. If you insult astrology, God will also be furious because if a constable is insulted, the state police authority will feel insulted. Astrology is expected to lead the ordinary ignorant human beings to the spiritual path. If the astrologer realizes this truth and behaves accordingly, God will be pleased with him because the astrologer will become a servant in the divine mission of the Lord. In that case all the problems of the astrologer will be taken care of by divine grace and he need not worry about himself any more. Ordinary human souls are always like children who will sit and study only due to fear of the cane before their eyes and such a cane is the misery in the future indicated by the astrologer. Either devotion or fear (Bhakti or Bhayam) can give fruit. If devotion is impossible, fear is used to develop devotion at the ground level.

The Sutras written by Jaimini are the fundamental basis of astrology and also Purva Mimamsa. Jaimini indicates various forms of God for getting a remedy to various human beings according to their qualities. Vishnu (Saturn and Mercury), Lakshmi (Moon and Venus), Shiva (Jupiter), Skanda (Mars), Durga (Rahu) and some village deities (Ketu) are such divine forms mentioned by Jaimini. This shows that he is bringing ordinary human beings upward to the level of devotion, through the cane of fear. The Uttara Mimamsa of Vyasa finally concentrates on establishing the unity (Brahman) of these divine forms. Both Jaimini and Vyasa constitute the two gradual steps in spiritual progress. They are not opposite to each other. Both Vyasa and Jaimini sat as judges for the debate between Shankara and Mandana Mishra and this shows the correlation between these two steps.

Jaimini concentrates on sacrifice (Yajna) and even a large extent of the Veda gives stress on sacrifice, which is the donation of prepared food to a deserving guest. The food indicates the sacrifice of the fruit of work (karma phala tyaga) of the man and also the sacrifice of work (Karma Sansya) of his wife in the process of cooking the food. Hence, it is a complete sacrifice, which is the result of devotion. Devotion is the result of knowledge. Only the service involving sacrifice can yield fruit. This is the spirit of the stress on Yajna laid by the Veda. Without understanding it, people give importance to knowledge and devotion. Almost all the Veda concentrates on Yajna. If Yajna were nothing, why would the Veda give so much importance to it by covering it so extensively? The followers of Jaimini gave importance to mere sacrifice without God. Mere social service without God is of very little use since it gives only temporary heaven. Hence, Jaimini joined the sacrifice with devotion to divine forms.

## **Eclipse on New Year's Day**

[Devotees asked Swami about the eclipse on this New Year's Day. Swami replied as follows.] The eclipse is of no divine nature because today science explains everything about an eclipse. It is a simile for a divine concept. The sun represents intelligence and the moon represents the mind according to the Veda. Rahu and Ketu represent the dark shadow of ignorance by which both intelligence and mind are eclipsed. The pity of our unfortunate tradition is that the concept disappears immediately and the apparent simile always stands forever and in course of time becomes the concept. A broker [matchmaker] described the bride as a rose flower (metaphor; not simile). The bride escaped with her lover on the day of the marriage. The clever broker brought a rose flower and kept it in the place of the bride because he had already said that the bride was a rose flower! Today the priests do not know even the meaning of the word the Veda from which they recite the hymns. Even if they try to understand the meaning of the word the Veda, they will stop the recitation. The Veda means knowledge and not mere recitation of the words without knowing the meaning. The tradition has exploited this unfortunate situation also and tried to use it for the benefit of the upliftment of ordinary human beings. The ignorance of this situation is used to cause fear and the tradition tried to induce fear into the minds of ignorant people so that they will at least step into the spiritual field by fear. Once this spirit is realized, there is no need of these similes (*Jnate karma na Vidyate*—Gita). If your brain comes out of these worldly illusions through knowledge and devotion, and if you are determined to serve the Lord, there is no meaning of any eclipse in your case.

## DESCRIBING UNIMAGINABLE GOD

### Knowable Items to Represent God

[March 20, 2007]. God is always unimaginable and unknowable for any human being and under any circumstances because He is beyond the dimensions of space and time. This is very much stressed in the Veda and the Gita. There is no second thought about this point and Shankara also said the same when He said that God could be understood only in deep sleep. In deep sleep (Sushupti) there is no entity that understands (Jnata) because the process of understanding (Jnanam) disappears. When the process of burning disappears, there is no fire. If you say that the process of knowing itself is the knower, then also the knower is absent because there is no process of knowing in deep sleep. The knower can no more be a knower if the knower loses the process or quality of knowing. Then the knower is converted into an inert item in deep sleep. In fact, this is true according to science also because the knower or process of knowing is converted into inert energy in deep sleep. Shankara means by His statement that God is unknown as indicated by deep sleep, in which a state of total ignorance remains, indicating that one is totally ignorant about God (*Sushuptyekasiddhah...*). You cannot say that the knower or the process of knowing (knowledge) itself is God, because in that case, God is not eternal but vanishes daily (converted into inert energy) and is born daily (inert energy is converted into the knower or knowledge). This is not acceptable because God is eternal.

To evaluate the unknown answer [in mathematics], you represent the answer by X and then get the answer for X using the given data. But in the case of God, the answer will always be unknowable and unimaginable. The link between the unknowable God and the knowable items of the world is also unknowable and hence no data related to God can be knowable. In the mathematical problem, since the answer is knowable, the data related to the knowable answer is also knowable with the help of which the knowable [unknown] answer can be evaluated. But that is not the case with God. Hence, any knowable item of the creation can be made as the representative of God. The only knowable experience about God is that God exists. This is established by the knowable experience of the unknowable nature of God.

The unknowable nature of God is experienced but such nature cannot be analyzed and hence such nature is always concluded as unknowable. For example a small boy (Krishna) lifting up the huge mountain is seen and the existence of the unknowable nature of the boy is experienced. Since, such nature could not be analyzed. It remains always as an unknowable item. Hence, the Veda says that only the existence of the unknowable God is experienced (*Asteetyeva...*).

### Why Awareness?

Since, there is full freedom in selecting any knowable item to represent God, the best and most suitable item for explaining the status of the unimaginable God is awareness, according to Shankara. As long as awareness stands as the simile, there is no harm in selecting it to represent God even though it is not eternal. If awareness serves the purpose of explanation of the actions of God, we need not worry about its longevity. The age of a doctor is immaterial if he is capable of doing the surgery needed by the patient. It becomes an irrelevant point. The awareness (Soul) is like the electric current and the Jeeva, a bundle of very strong qualities, is like the chip of information. The Jeeva is eternal because even during deep sleep, the information is stored in the inert chip, which is re-expressed as it is even after waking up from deep sleep. The Jeeva is eternal during the time of death and even after death he is eternal, since he leaves the gross body. In the beginning of the Gita, the Lord described this eternal Jeeva alone and not the awareness, which is born and dies daily (*Athachainam...*).

Also the Lord was referring to an ordinary human being alone and not a realized soul. A realized soul is like a fresh disc without any information, since it was erased after a lot of effort. There is not much difference between a fresh inert disc and inert electric current except that the former is matter and the latter is energy (the concept of storing information by energy is also indicated by the electro magnetic disc). Since matter and energy are essentially one and the same, you can call both these together [Atman or Awareness] as a realized soul. But once the information recorded on the chip exists, such a chip of information (Jeeva) predominates and hence is mainly referred to [as Jeeva and not Atman] in any ordinary human being. You have superimposed the information (Jeeva) on the disc (Atman) and hence the disc also means information alone. The gross body is superimposed on the Jeeva and the Jeeva is superimposed on Atman. The gross body (Deha) is separated from Jeeva and Atman but Jeeva and Atman



are not separated and are together called as the possessor of the gross body (Dehi).

What made Shankara select awareness as the representative for God? God created this world for entertainment and therefore God must be treated as awareness to enjoy His own creation as in the case of a daydreamer, who enjoys his own imaginary world. Mud cannot enjoy the beauty of the pot although the pot is its own creation, because mud is inert. I know you will immediately exploit this point, without any patience, and straightaway say that the awareness itself is God. There are several points opposing this conclusion such as the temporary nature of awareness, the dependence of awareness on food, air and the nervous system etc. Such opposing points will immediately control you from drawing such a hasty conclusion. You must remember that awareness is only a representative of God to explain certain actions of God like entertainment etc. God can enjoy the creation-dream without being awareness. Do not forget that God is omnipotent. Do not bind God by your rules of the physical world and its consequent logic. If God were a worldly item, definable by the four dimensional space-time model, then certainly your logic would be valid. If I say that some scene entertains a worldly object, then certainly you can say that the object cannot be inert. The actions of unimaginable God are also unimaginable as stated by the Veda “*Apanipado...*”, which means that God can run without legs and can catch without hands. If you apply the same worldly logic, you will object to this and say that God must have legs and hands to run and catch. Similarly, when we say that God wishes to create the world or when we say that God is enjoying His creation, you should accept that God wishes and enjoys without being awareness. Therefore, do not try to make God imaginable or knowable by applying the logic of the physical world. The Veda clearly says that He is beyond logic (*Atarkyah...*, *Naisha tarkena...*etc).

### **Shankara Implied the Human Incarnation**

The awareness selected by Shankara to represent God, exists in lower living beings like birds and animals, average living beings like human beings and high living being like the Human Incarnation. The awareness in birds and animals is ruled out [as being God] because birds and animals cannot create an imaginary world for entertainment like a daydreamer. Their logic is very much limited and minimum, adequate only to search for food and shelter. The average living being like a human being can imagine a world of its own and enjoy it with full control in a daydream. Therefore,

animals and birds are filtered from the doctrine of Shankara. The human being can also be in a state of simple awareness, without imagination like a bird or animal. Hence, the bird or animal is also included in the human being where as the human being does not cover the range of animals or birds. You need not worry about ten rupees in a note of twenty rupees because ten rupees are included in twenty rupees. By the same logic, if you proceed to a superhuman being like Krishna, the ordinary human being is also included in the superhuman being. The doctrine of Shankara based on awareness and its imagination, exists in the superhuman being also. In the ordinary human being, the doctrine of Shankara is purely theoretical because neither is the awareness in the human being actually God, nor is the imaginary world actually the world. Therefore, the ordinary human being stands only as a simile for the concept of Shankara and as usual the concept is forgotten and the simile remains as the concept. The bride escaped from the house and the rose flower exists in her place, ready for marriage! If you go to the case of the superhuman being, God charges His awareness and His imagination is actually the physical world. In this case, you find the actual bride with the color of a rose and looking beautiful like a rose flower. The concept and simile merge with each other. The simile acts as the medium to convey the concept.

When you say that the awareness enjoying its imaginary world is Brahman, where is the free awareness without the human body? Since, independent awareness without the human body is absent, it naturally means a human being only. Based on this, you cannot say that any human being is Brahman, because in any human being the awareness disappears in deep sleep and is not eternal. In the case of a Superhuman being like Krishna also, the awareness may disappear in deep sleep but the extra unimaginable God, indicated by the specially expressed unimaginable nature as in lifting the huge hill, exists separately, apart from the awareness. In an ordinary human being, such an indication of unimaginable God is not expressed and hence God does not exist. In Krishna also, the awareness is creates a daydream as in the case of the ordinary human being and this does not contradict the existence of unimaginable God as proved above. A demon, Ravana, who also lifted a huge hill (Kailasa) like Krishna, can be eliminated [as not being God] because the unimaginable knowledge like the Gita was also expressed by Krishna, but was absent in the case of Ravana.

A deep analysis of the doctrine of Shankara clearly shows the concept of human incarnation alone. Shankara clearly said that a superhuman being like Himself alone is God. He said "*Shivah kevaloham*" which means that

He alone is God. The awareness (soul) creating the dream in the case of an ordinary human being, stands as a simile for the creation of the world by God. This soul also exists in Krishna because Krishna is an ordinary human being, charged by God. The ordinary human being-part of Krishna can stand as the simile as usual for the theory of Shankara and for this purpose another ordinary human being need not be taken. The second part of Krishna, which is God, stands as the actual concept. Therefore, there is no need of a place for a separate ordinary human being in the doctrine of Shankara.

The statement in Gita “*Manusheem Tanumashritam*” means that God entered the human being. It is a two-component system, but it is a single system. When a rose-colored bride is available, who will marry a rose flower? The bride is most important since the marriage is with the bride to beget children. Neither the rose color nor the flower can give children. The rose color of the bride is an attraction to marry the bride and the final fruit of children is given by the bride and not by the rose color. The rose color of the flower indicates the rose color of the bride in the absence of the bride. The material and color of the flower is quite a separate item from the material and color of the bride, although both are similar to each other. This similarity is the helpful factor in understanding the color of the bride. Similarly, the awareness-dream concept (rose color) of the human being is quite a separate item from the God-world concept (rose color) of Krishna. Both the concepts are similar. This concept helps you to get attracted to God and serve Krishna so that the divine fruit of salvation can be attained.

### **Three Similies for God**

The similes given for God are always worldly items, which are definable by space and time. God is beyond space and time and no simile can perfectly represent God in the full sense. This defect brings doubts in the minds of human beings since their minds cannot cross the dimensions of space and time. The Veda gives three similes (*Tatha Aksharat...*) in explaining the process of creation from God but no simile can convey the full meaning because all the similes are worldly items after all. The world comes out of God like the web from a spider, like plants from the earth and like hair and nails from the human body. In these similes, the spider, earth and human body are imaginable worldly items and convey partial concepts. In the first simile the liquid from the mouth of the spider is very simple but the network is multi dimensional. Similarly from the single God, this complicated universe is designed in a wonderful manner. The material of

the web is nothing but the condensed form of the saliva of the spider. Both the saliva and the web are inert matter alone in different states of liquid and solid. This means that the material from God is condensed into the world. But since God is unimaginable, the material of God is also unimaginable and hence the condensation of the unimaginable material of God into imaginable material must be ruled out.

For this purpose the other two similes are given to show the difference between the unimaginable cause and the imaginable effect. In the other two similes, living matter (plants) is produced from the inert matter (earth) and the reverse of this is also told in the third simile, where the inert matter (hairs and nails) is produced from living matter (human body). The difference in these two similes establishes the difference between God and world and through these two similes you can neither establish God as living (awareness) or inert. In the second simile God is compared to the inert earth and in the third simile, God is compared to the living human body so that you should neither conclude that God is inert nor that He is awareness. This proves that God is beyond awareness and inert nature.

The third simile shows that living matter produces inert matter and this means that the characteristics of the cause need not enter the effect. This proves the violation of the logic of the physical world in the case of God and hence the argument of Advaita (the awareness characteristic of the cause, entered the creation as the soul) cannot be accepted in the case of God. At the same time the Sankhya school also is ruled out since it states that the soul is the product of the inert item called as Pradhanam. These two similes are given to show that the logic of cause-effect fails in the case of the production of the universe from God. These three similes mean that this wonderful universe, which is constituted by imaginable items, emerged out from the unimaginable God through an unimaginable way, which is called as "*Anirvachaniyata Khyati*" by Shankara.

### **Multidimensional Dance of Shankara**

Shankara played different roles for the sake of different human beings for their upliftment. It is a multidimensional dance (Tandavam) of Lord Shiva. He introduced the self-God concept (Advaita) to atheists to uplift them to the next step of theism. But the already existing theists started following Advaita and hence Shankara corrected them by swallowing molten lead and declared that He alone is God. For their sake, He composed several prayers on God. By that time the atheists also became theists and worshipped the Lord through the same prayers. But the attitude of those

who were already theists was to remain as the humble servants of the Lord forever. The attitude of the atheists, who were recently converted in to theists, was quite different. They wanted to become God by the grace of God Himself. The former were made God because even if they are made God, they always remember themselves only as the servants of God (*Dasoham*—Ramayana). Hanuman was made Creator (God) and Adishesha was made God as one of the ten incarnations (Balarama), who is given the post of the Maintainer of the world. But both always remember themselves only as servants and they never felt that they became God (*Soham*) by sitting on the throne of God.

The latter (atheists converted into theists) can never become God even if they claim that they are already God. They are worshipping God just to become God. They have accepted and worshipped God only to get rid of the Vikshepa (practical effect of the ignorance) since Shankara said that unless one worships God, the Vikshepa cannot be removed. This was a trick of Shankara to make them worship God, while continuing their desire to become God. If this desire had not been maintained, they would have reverted back to atheism. In course of time, due to long worship of God, Shankara expected them to slowly change and become real devotees. The present Advaitins, who are worshipping God, have to be helped by God alone in course of time. He alone can give them the right direction. God only guides as Satguru and will never put His finger in your spiritual effort. The teacher will teach well in the class and clarify your doubts any number of times but as the invigilator in the examination hall, he will never help you. Therefore, there is a lot of variation in the results obtained by student-souls. One soul may get a gold medal, another soul may get a distinction, another soul may get a first class, another soul may get a second class, another soul may get a third class with just passing marks and yet another soul may be a failure. The teacher is not at all responsible for the result.

### **Subsequent Levels and the Final Level**

Shankara came as Ramanuja and Madhva to show the further path to the real devotees. After the school level, the levels of college and university are always subsequent. In the middle level of Ramanuja, a middle position is proposed, which is a state of reduced desire. The desire to become God is reduced to the composite-part relationship between God and soul. According to this, God is a composite like fire and the soul is a part of God like the spark. But remember that Ramanuja clearly stated that the soul is not the real part of God but is a thread (part) of the shirt (world) of God.

However, the consolation in this level is that at least the shirt is on the body of God and can be treated as almost the body of God. Thus one can treat the thread, which is a part of the shirt on the body, as a part of the possessor of the shirt. This is again another clear psychological trick to pacify the desire at least partly. Finally Madhva declared the ultimate truth. The world is a cloth used to clean the divine feet of God and the soul is a thread of that cloth in this final level. This means that the soul is always a servant of God even if the soul is made to sit on the throne of God and is made God. Madhva kept Hanuman as His Guru, who is made God (Creator). But Hanuman still says that He is only the humble servant of God in the service of the creation of the Universe.

The fourth and final Acharya or Satguru is this Very Datta Swami, who is at the level of a research laboratory conducting the Ph.D program. He continues the philosophy of Madhva as it is and the additional contribution is that God is in the form of the contemporary human incarnation on the earth for the sake of living human beings. Only dead human beings go up and attain the upper world in energetic bodies and only for their sake, does God exist in the energetic form called as Narayana (as called by Ramanuja and Madhva). If devotees conquer ego and jealousy and overcome the repulsion between common media, they can understand God present in the human form before their eyes. Hanuman is a monkey and is lower than the human level. To worship Rama as God, Hanuman did not want to be a human being, fearing the possibility of repulsion between common media. The nature of any soul is to neglect the common medium and worship the higher medium. The human being worships the higher medium of energetic form and the animal worships the higher medium of human form. The Gopikas became ladies of lower caste and both these factors suppressed their ego because Krishna was man of higher caste. Arjuna was a man of the same caste as Krishna and hence could not get rid of the ego in spite of the very first hearing of the Gita. Therefore, do not look down upon women and the lower caste. The soul has to take the birth of a lady of a lower caste to get final salvation as in the case of the Gopikas. Otherwise, the Gopikas were the top most sages and need not have been born as ladies in the lower caste.

Shankara aimed at the divine society in which every human being deserves to become God like Hanuman. For the sake of encouragement and to give confidence He used Advaita in advance. The present tense can be used to indicate the immediate future. When He stated that you are God (*Tattvam Asi*), it refers to the immediate future, in which you are expected

to become God. Lord Shiva is famous for unlimited kindness even towards demons. He revealed the whole truth gradually in the form of Ramanuja and Madhva subsequently. The Lord is always kind. Even hell indicates His intense kindness. The severe punishments in hell are for the transformation of the soul as early as possible, so that the soul can be uplifted as early as possible. There is no contradiction between the three spiritual preachers. Their intention is one and the same. The methods of treatment vary due to variations in the levels of the souls. All the methods of the three Acharayas are only subsequent steps to the subsequent levels of the devotees.

## RENUNCIATION, DEVOTION AND SATGURU

### Devotion Produces True Renunciation

[March 20, 2007. Shri C.B.K. Murthy asked Swami about the way to conquer the Ahamkara (ego) and Mamakara (attachment to the world). Swami replied as follows.]

The only way to conquer ego is to always keep your self in the Dwaita of Madhva. Always remember Hanuman as your guide and the ghost of ego will run away. Remember that Hanuman always says that He is the servant of Rama (a human form of God) even though He is made the Creator (God). Attachment to the world can never be broken without tasting the attachment to God. In such a case there is no need of any special effort to break the attachment with the world. If you taste badam kheer, (a delicious sweet) you will spontaneously reject coffee. Without devotion or Bhakti (attachment to God), there is no meaning in trying for the detachment or Vairagyam from the world. Even if you try for it, such detachment for the world is not permanent and you will again get attached more vigorously to the world, within a short time.

The worldly bonds [such as family members] will leave you since they are neglected by you due to more attachment to the world. Sometimes the worldly bonds may fight with you with jealousy like the first wife of a husband on seeing the newly married second wife. In that case, do not leave the worldly bonds mercilessly. You must try your level best to convince the family members and you must try to convert them also into devotees. Even if they do not fight with you, you have to do this as a part of God's mission. Your family is a part of the world. The propagation of divine knowledge in the world should start from your family. You are working day and night for the welfare of your family. Then, is it not your duty to work for their eternal spiritual welfare? By this if your family members become devotees, they will not oppose you. Instead, they will support you.

Even if you leave the family and go out, you have to live in association of devotees alone. Ignorant people leave the house and go to the forest, where even the normal behavior of human beings is not seen and instead they see only animals and birds, which are always struggling and fighting for food. Shankara left His mother but He did not go to the forest.



He went to Shri Govinda Bhagavat Pada to have spiritual association. Throughout His life, He was wandering in the world alone and having spiritual debates. I do not understand the significance of forests in the spiritual field. If you say that a peaceful atmosphere exists in forests, it is zero. Plus, which is the association with devotees and Satguru, is far better than zero. Zero is only better than minus, which is the disturbance in the world. Therefore, the sages took the advantage of zero and plus by living in forests together. Hence, the association with devotees is the main point and not merely the forest. If you can convert your family members into devotees, you need not go out. Thus, the obstruction in your spiritual path is removed and simultaneously, you have also done the work of God. It is the best way because it is double edged. It simultaneously achieves the work of your self and that of God. In spite of your best efforts, if the family does not change, then alone do you have to leave the family for the sake of God (*Yadahareva virajet—Veda*). But this step should be the last resort and should not be the first step.

This problem becomes most serious if God is the contemporary human incarnation. Hanuman did not have such problems because His mother and father were divine and had full spiritual knowledge and encouraged Hanuman to leave the house to serve Rama. He was not married and therefore the problem from the side of wife and children did not arise. But in the case of the Gopikas, the problem was very serious because their husbands and relatives were also ignorant. It was a fire-test for them because that was the last worldly birth for those sages. The detachment from the world should be done carefully, without haste. Only as a last resort should the extreme step of samnyasa be taken up for the sake of God. In the absence of Krishna, the Gopikas became mad and did not live in their houses. They just wandered in the outskirts of the village called as Vrindavanam. Their stage was the climax and hence they were given the highest position called as Goloka. In their case, the detachment from the worldly bonds was without any effort or force. Their detachment was due to their madness for Krishna.

Hence, you should not aim at the detachment from the world because it is a spontaneous consequence of devotion. Once Shri Ramakrishna Paramahansa was killing bed bugs present on His cot. The devotees were surprised at that. He told them that anything that comes as a hindrance in the spiritual path should be cut down mercilessly. But He took such an extreme step because the bed bugs can never realize the truth even if He preached to them. Similarly, when the family members stand in the level of

animals, without any realization, in spite of your best efforts, then alone do you have to discard them to save yourself from drowning in the world. A swimmer tries to help the person who is drowning. But in that effort, if he finds that he is also getting drowned, he will leave that person and will save at least his own life instead of letting both drown. The word 'samsara' means only the strong family bonds, which are constantly penetrating into the mind day by day (*Samsarati iti Samsarah*). You have to cross this samsara and not this physical world, since samsara does not mean this physical world. If samsara had meant this physical world, you can cross samsara by death and for that no effort is needed.

Renunciation (samnyasa) cannot come by emotions if the cause is a quarrel in the family and it cannot be real if the aim is to earn one's livelihood. Arjuna wanted to take samnyasa based on emotion developed in killing his grandfather. Samnyasa means detachment from the bonds of family. But Arjuna wanted to take samnyasa due to attachment to the bonds of his family members like grandfather etc. Samnyasa is a natural consequence of intense attachment (devotion) to God. The emotion should be in the devotion and should not in the detachment from the family. The emotion in the devotion will spontaneously detach you from the family. Shankara did not leave His mother just based on emotion or some family problems like poverty etc. He left the home to go to the Satguru called as Shri Govinda Bhagavat Pada, and to proceed further for the propagation of the correct divine knowledge in the world. Samnyasa should come as natural and spontaneous consequence of your intense interest for God. If one asks whether he should take samnyasa or not, such samnyasa is not real because samnyasa happens naturally and spontaneously, without any enquiry or doubt about it. Shankara never had any debate about His samnyasa from the home. It is just like a mad fellow naturally getting detached from worldly matters. Will he discuss with anybody whether he should be detached from worldly matters or not?

### **Human Incarnation or Greatest Devotee?**

[A devotee asked whether Swami is the human incarnation or one of the top devotees from the inner circle of God. Swami replied as follows.] God can come simultaneously in the role of a human incarnation as well as in the role of a divine servant as in the case of Rama and Hanuman. Hanuman is Lord Shiva, who is the top most Boss (Ishwara) in the entire creation and He is never a servant to anybody. This Lord acted in the role of a servant, which is the other extreme end. You can never smell even a

trace of His Lordship in that role. For our sake, He has stooped down to such level of an animal at the feet of the human form of the Lord. A diamond remains a diamond even if it is kept on the earth and the stone is a stone even if it is kept in the sky. Similarly, God is God even if He is acting in the role of a servant like Hanuman. Parashurama was a liberated soul acting in the role of the Lord as one of the ten incarnations and Rama (who was God acting in the role of an ordinary human being) insulted him for his ego. Hanuman was never insulted because the Lord (Actor) can never be insulted. Sometimes even the Lord appears to be insulted since He wants to taste the entertainment in defeat. Arjuna, in the case of Gaya defeated Krishna and this was a play for the Lord. Hence, the nature of role, insult, honor etc., cannot affect the original nature of God (diamond) and the liberated soul (stone acting as an artificial diamond).

Balarama was the human incarnation of Adishesha (a liberated soul), acting in the role of God and is counted in the ten incarnations. He could not be given the maintenance of the entire creation instead of his external thousand heads because internally, he is only a liberated soul and cannot do the work of God to maintain the entire world. Sesa means a part of God and can only maintain a part of the creation and hence only earth is given to him for maintenance. Hanuman is a monkey externally and the brain of a monkey is very unstable. It cannot design even a small work. But He was given the post of Creator because internally He is God and can design the entire world. Hence, Hanuman was made Creator of the world and in fact He, as the Actor of the role, is already God internally. Hence, becoming Creator is only apparent.

Therefore, the power of position is related to the internal essence and not to the external appearance (Upadhi). The power lies in the internal actor and not in the external role. Hanuman exhibited the climax of service in that role in order to be an example for devotees. His life is His message to us. Rama also behaved like an ordinary human being to show the protection and success of a human being who sticks to justice (Pravritti). He showed that the final success is only of justice. People do not have patience in this world to get justice. If injustice wins it will be blamed only on the administration of God and therefore one need not worry about this. God will take care of justice and he is capable of protecting justice even in the last fraction of a second by turning the tables around. For us even to turn a physical table, it takes hours. But you should remember that justice is decided by God who is aware of all the births of the soul (*Bahuni me—Gita*) and all previous deeds. He is aware of the internal bad soul, which

may be hidden, in a human body with an innocent external nature. Abhimanyu was a very innocent boy but he was a cruel demon hidden in the body. Krishna knew it and so got him killed. You will blame Krishna for the injustice in getting Abhimanu killed in the war. Therefore, you cannot be the judge to give the judgment with limited knowledge of the present birth and with the ignorance of internal structure of the soul.

When the Lord in human form sometimes behaves like a devotee, it is to give a message to devotees. Krishna did penance for Lord Shiva. Sai Baba constantly reminded Himself that God is His master (Allah Malik). Jesus addressed God as the Divine Father. All this is for the sake of the devotees alone. It is very difficult to recognize and worship the contemporary human incarnation. Therefore, God uses the main part of His life only to act as the sincere devotee so that His life can be taken as the message directly, by ordinary human beings.

### **Can Songs Give Salvation?**

[A devotee asked if singing divine songs about God could give salvation as in the case of Meera. Following is Swami's reply]

Divine songs certainly will inspire and develop intense devotion in the mind. But what is the use of such devotion limited only to the mind, tears and the throat? The mind (theoretical devotion) should be transformed into action or service to God (practical devotion). The inspiration in the mind is like the bags of fertilizer stored in your house, which are to be applied to the field so that you can get the best crop from the field. The field is action or service, which alone can give you the divine fruit. You have taken only the songs of Meera but you are not taking the resultant effect of those songs on her practical life. She left her house and wandered in the world in the propagation of devotion by singing songs constantly. That was her participation in the divine mission of God. You are taking only the commentaries of Shankara and analyzing them, sitting in your own house. Such divine knowledge limited only to your brain is just like a lot of water stored in the water tank of your house. Shankara left His house and propagated the divine knowledge throughout the world and participated in divine service of the Lord, which alone can give you the fruit directly.

You should take the water from your house to the field and supply it to the plants to get the yields from the plants. Neither the fertilizer stored in the room nor the water stored in the tank can give you the fruits directly. They should be supplied to the field to get the fruit. Similarly, the devotion of Meera (fertilizer) and the knowledge of Shankara (water) should be

applied to the service of God to get the fruit. You are taking Meera and Shankara partially up to the storage of devotion in the mind and knowledge in the brain, which are of no use since they cannot give you the direct fruit unless they are transformed into divine service. You must take also the resultant practice of Meera and Shankara to get the grace of God.

There are three instruments (Trikaranas) in the spiritual effort, which are mind (and intelligence), words and work. The mind is transformed into work directly and there is no need of words for the transformation of one's mind into work. Meera did not sing to convert her mind in to practice. She sang for the sake of the world in the divine mission and not for her personal practice. Similarly, Shankara did not debate for His personal practice because He left the house (practice) even before the debates. His debates were only for the world. Therefore, the middle instrument (words) has no significance in your personal progress. It is used only for the sake of others in the divine service of the Lord. A word is a mixture of mind and the work of the body (throat). The mixture is not actually a third component since only the other two components exist in it. Hence, there are only two instruments. One is external (work of body) and the other is internal (mind or intelligence).

### **Present Validity of Manu Smriti**

[Shri Surya asked that a devotee raised the question about the validity of Manu Smriti in this age of Kali, which was quoted by Swami in His divine knowledge.]

Manu has brought out the original constitution from God in the field of Pravritti (*Manvadin Prajapatin Srishtva*—Shankara). Only Parashara etc. modified this constitution here and there through certain amendements in certain sections and such sections are only valid in the Kali age (*Kalau Parashari Smritih*). Those sections are few such as that on samnyasa based on false reasons, killing an animal when the guest comes, getting children through the brother of the husband etc. Except these few sections, which cannot be adopted with a genuine view of purity in this Kali age, in general, the Manu Smriti is valid for any age constantly. If the parliament makes certain amendements to the constitution, it does not mean that you should burn the original constitution and print out only the amendements as the new constitution!

### **Importance of Satguru**

[A devotee asked about the importance of Satguru.]

Satguru is needed for the correct guidance in the spiritual path, which is eternal. For temporary worldly affairs there is no need of Satguru. Animals, birds etc., do not require a Satguru. They are constantly concentrating only on the needs of the body and the needs of their issues and are never aware of God. Human beings, who are always concentrating only on the needs of the body and the needs of their children, are no different from animals. Working to satisfy one's basic needs is not implied here because just to satisfy one's basic needs there is no need of concentration throughout the life. We find people who are always engaged in constant work even though their basic needs for future hundred generations are met. After some time, the human being becomes a workaholic (like an alcoholic). In the beginning a little alcohol is taken as a medicine for appetite. Alcohol is used in several medicines in a little quantity. But in course of time, the person becomes alcoholic and goes on drinking alcohol in unlimited quantities. Similarly, one starts working for the sake of meeting the basic needs of the body and the needs of his family. But in course of time, even if he has earned enough to meet basic needs for his future hundred generations, the fellow is not pacified and continues to work and work till the day of his death. Such a workaholic starts preaching that work is worship. Such human beings are basically the citizens of the animal kingdom. Even animals do not work if their stomachs are full. But this human being earning without end is worse than animals and therefore even their citizenship in the animal kingdom gets cancelled!

Even a tiger kills a deer when the tiger is hungry. But our fellow kills poor innocent devotees also through endless corruption even though he has earned for his future thousand generations! Therefore the association of cruel animals also expelled this human being from their association! He goes on with endless corruption for the sake of endless comforts of his endless future generations! Such souls are going to be thrown into the births of animals and birds and in their case God is not angry at all. God is the Father who fulfills the desires of the children. When such human beings do not turn towards the spiritual path in spite of repeated preaching, the Divine Father finally yields Himself to the rigid desire of the children who want only materialistic things permanently. Hence they are given the births of animals, which are always involved in the materialistic world alone, till their death. By taking birth in the kingdom of animals, the human soul will at least learn to limit its endless ambition as said above.

Therefore, God is trying to uplift the soul even by throwing it into animals and there is no revenge here also. Only to reduce the intensity of its

ambition is the soul subjected to torture in hell and here also God only wants the upliftment of the soul. Hence, the Divine Father is always working only for the betterment of the soul and there is no feeling of revenge on His children in His heart. Such souls are condemned forever. They continue revolving in the cycle of hell and animals, which is a constant training for them. They are responsible for their own fate. A permanently mentally deranged son has to be kept only in the mental hospital forever and cannot be brought back to the house (human kingdom).

There are certain good and learned souls, who are interested in the spiritual path to gain the grace of the God. But in the spiritual path there is confusion, since several human beings interpret the scripture of God in different ways. Only God has to give the correct version of His own scripture. For this purpose God comes in human form called as Satguru to give correct guidance in the spiritual path. God has to come in human form in every generation because as soon as God exits, selfish people misinterpret His message constantly. The misinterpretation satisfies the majority of people, who are incapable of practicing the right path. For example God decides that 70% are the marks for passing with distinction. When God exits, the majority of students, who are incapable of getting a distinction, want to bring down the percentage so that they can also have the satisfaction of getting a distinction. A student who gets 7% also wants to have a distinction. Now the misinterpretation is given like this. In the number 70, there are two numbers. One is 7 and the other is 0. Since 0 has no value, 70 must mean 7. Therefore, the student getting 7% can get a distinction. Such a misinterpretation by a mischievous teacher is admired by a large majority of students. Now he is the greatest teacher with a large majority of followers! This is the present situation of false preachers misleading the vast majority. The distinction can neither be given by the teacher nor by the students. The board conducting the interview for a job position selects the students who have really got a distinction. The board has the knowledge of what a real distinction is and for such a real distinction alone is there real fruit [getting a job]. Hence, God gives the divine fruit only to the real distinction since He is well aware of the marks for distinction, which were prescribed by Him alone. Therefore, God had to come again and again and also everywhere simultaneously (especially when there was no electronic communication in the world) to establish the correct interpretation in the entire world. This correct interpretation attracts only the meritorious students and the majority consisting of incapable students will reject it. God is also not bothered about such a majority because even if

the truth is established to them, there will be no use in the case of such students. Krishna never preached spiritual knowledge to many people in His life. In His entire life, He chose only one occasion to preach the Gita and that too just to Arjuna.

The devotees of Krishna are establishing the concept of contemporary human incarnation but they are not implementing it themselves. They tell the story of Jambavan fighting with Krishna. Jambavan, who was worshipping the past human incarnation (Rama) could not recognize the human form of God present before his eyes. What is the conclusion of this story? They themselves are establishing the ignorance of Jambavan in worshipping the past human incarnation, without recognizing the present human incarnation existing before his eyes. Finally Jambavan realized that the same God existed in the past human incarnation (Rama) and also in the present human incarnation (Krishna). This means that the same God can come again in a different human form. This was not recognized by Jambavan for the same reason of the difference in the human forms and external qualities. I wonder how these devotees of Krishna who explain the story and preach the above conclusions do not practice the same and at least do not think about searching for the human incarnation in the present time. Jambavan is a bear which is famous for its rigidity [tenacity] in catching anything. Even such a Jambavan could come out of his rigid concept but our present devotees of Krishna (more powerful bears) are not coming out of their rigid concept of the past human incarnation. What is the use of preaching the Bhagavatam without understanding the conclusions from the life history of Krishna?



## SPARKS OF DIVINE KNOWLEDGE

### Satguru

[March 21, 2007] Satguru is the preacher of spiritual knowledge and is the human form of God. God is hidden in Him like electric current in a live wire. God is indicated by the word Hiranya (gold) which means the best and most precious. Hiranyagarbha is the name of Lord Brahma, who is the first spiritual preacher or the first Satguru. He is the energetic form charged by the hidden God, given (Datta) to angels. He is the first energetic human form of God given to the creation for correct spiritual guidance. Today all the false spiritual preachers also deserve the name of Hiranyagarbha. This word also means that gold is hidden in their stomachs. It means that they are simply swallowing money for preaching false spiritual knowledge.

The real Satguru can be compared to the abode of a snake [termite mound in which snakes often live], which is worshipped by Hindus, who pour milk in it. If the snake hidden in it comes out, the devotees will run away. Krishna was like that abode of a snake worshipped by human beings. When the hidden energetic form in Him called as Narayana came out as Vishwarupa (*Vishwam Vishnuh...*), Arjuna ran away in a similar way. The human being is unable to perceive even the energetic form of God hidden in the human form. The energetic form of God is in no way different from the human form and thus Narayana is not all different from Krishna. In both God is one and the same. Only the external cover (Upadhi) differs since the cover in Narayana is an energetic form and the cover in Krishna is a materialized human form.

If this is the state, how is the human being imagining to perceive the unimaginable original God? It is impossible. It is impossible. It is impossible. Even the intelligence, which is limited by the dimensions of space and time cannot grasp God (*Yo Buddheh...*), who is beyond space and time. A sharp intelligence (*Drishyatetvagraya...*) can at the most grasp only the most subtle item of creation i.e., self (soul). The soul exists in the human incarnation also, but the unimaginable God charges it. You can grasp the soul present in the human incarnation but you cannot grasp God who is beyond the soul and who has charged it. The electric current is quite

different from the wire but charges the wire. Hence, you can treat this soul as God just as you can treat a live wire as electric current. It is this charged divine soul existing in the body of Krishna that was referred by Him in the Gita (*Ahamatma...*). Even the energetic body of God is intolerable to humans, then what to speak of the original God? Krishna referred to this original God as that item that is unknowable to any one (*Mamtuveda Na Kashchana—Gita*). When Hanuman tore His chest and showed God in His heart, that God was only the energetic form of Rama. Rama was fully recognized by Hanuman and was constantly maintained in His heart because there was no point of repulsion between common media. Hanuman was a monkey where as Rama was a human being, who is at a higher level. Hanuman exhibited several miracles but the other monkeys could not recognize Him as God due to the same repulsion of common media. The monkeys accepted Rama because Rama was a higher human being. Similarly, Arjuna could not fully accept Krishna due to the same repulsion. But Arjuna could accept the higher energetic form of Lord Shiva since Krishna also worshipped Shiva. Similarly, the monkeys could not accept Hanuman as God because Hanuman also worshipped the higher human form of Rama. Daksha, an angel having an energetic form could not recognize Shiva as God for the same reason of repulsion. This repulsion of common media exists even among angels (*Paroksha Priyah—Veda*). When God appeared before the angels in an energetic form of light (Yaksha), they could not recognize God for the same reason.

### **Lord the Kingmaker**

All the human incarnations have a single common point, which is the spiritual guidance given to human beings, since that is the most important program. Other factors like the physical form, dress, language, culture and composition of the three qualities in them, are not important and this variation occurs, as you can see in Rama and Krishna. Therefore, God is represented by this common characteristic of true spiritual knowledge alone (*Satyam Jnanam Anantam Brahma, Prajnanam Brahma—Veda; Jnanitvatmaiva—Gita*). Even a liberated soul should be in constant awareness of the Lord and even if the liberated soul is made to sit on the throne of God, it should remember that the Lord is the kingmaker. The divine wheel (Sudarshana Chakra) is always revolving around the finger of the Lord. The revolutions constantly indicate that the Sudarshana is only a zero. The finger of the Lord indicates the number one. All the zeros placed after the one get value only due to the existence of the number one behind

them. This must be the constant memory of the liberated soul even if it becomes a human incarnation. If ego enters, the liberated soul will fall down and Sudarshana was born as Kartavirya who was full of ego and was killed by Lord Parashurama in the war. But Parashurama was also a human incarnation of a liberated soul. Again he committed the same mistake and Rama, who was the original human incarnation of God, removed his ego.

### **Selfless love**

Selfless love is like sugar that can be sometimes seen even in the worldly bonds, which do not deserve it. Selfish love is the salt, which is also white like the sugar and is generally seen in worldly bonds. The worldly bonds are like pickles which deserve only the mixing up of salt and not sugar. God is like the Badam Kheer (special delicious sweet) and it deserves only sugar. If you put salt in Badam Kheer and sugar in pickles, you will lose the taste in both the places.

### **Wealth is for the Divine Mission**

Goddess Lakshmi is the deity of money and wealth. In the world (Pravritti), she is the ruling queen. But she does not look like the queen. She is always sitting at the divine feet of the Lord in His service. What does this mean? Wealth is not meant for attaining power and prestige in the world but it is only meant for the service of the Lord in His divine mission.

### **Maintain devotion inspite of loss**

[Shri Partha Sarathi (USA) asked Swami about his continuous financial loss due to the victory of injustice in this world]. Injustice will never win because if that happens in this divine rule of God, it will only bring blame to His administration. With the limited knowledge of this birth, you cannot decide justice. In the view of all the previous births and the deeds in the previous births, God gives judgment, which is perfectly justified in the wide range of all the previous births. If you criticize God, God will leave you with the due justice as per the cycle of deeds. If you are a devotee of God, God will compensate your financial loss through some other way at a later date. If you waste the present time in worry, the financial compensation may be done, but you cannot have the compensation of the time that you have lost in the past. Hence, you should take the help of the spiritual knowledge and try to be happy even in misery so that you will not lose both time as well as money. If you are worried, you cannot concentrate on God. Your devotion also becomes weak and your financial compensation in the future also gets correspondingly

reduced. Therefore, you must be brave in the troubles, without any worry and maintain your concentrated devotion to God.

### **Co-existence of two birds**

The human incarnation is an association of God and the human soul in the same human body like the boss with his PA [personal assistant] residing in the same house. This is the meaning of the statement in the Veda “*Dvasuparna ...*.” This statement can be also applied to the case of an ordinary human being because even in the human body of an ordinary human being, two items co-exist, which are the soul and the intelligence as the owner and driver of the chariot [body] respectively. Shankara gives this alternative application of the above Veda. In the Kurukshetra war, several chariots are seen with drivers and owners, which represent ordinary human beings. In such chariots both the owner and the driver are ordinary human beings. Similarly, in ordinary human beings, both the soul and the intelligence are imaginable items of creation. But in the chariot of Arjuna, Krishna (the unimaginable God) is sitting as the driver and Arjuna, the owner is the imaginable ordinary human being. This single chariot represents the human incarnation.

### **Knowledge, devotion and work in the Veda**

The Veda is divided in to three parts, which are Jnana (knowledge), Upasana (devotion) and Karma (work or service). There is no contradiction between these three because these three are only subsequent steps. You have to decide whether these three steps are in the direction of God or in the direction of the world. Without realizing the real place of contradiction, preachers are fighting with each other regarding the non-existing contradiction within these three steps. They are beating around the bush and the bird is lost! All these three steps exist in God (Nivritti) as well as in the world (Pravritti). In Pravritti, Jnana means the knowledge useful for earning money. Upasana means the blind attachment to the family. Karma means sins like the corruption done for the endless luxuries of the family. These three steps have same meanings in the context of the different direction towards God. Jnana means the knowledge about God. Upasana means the blind love for God. Karma means the selfless service done for the sake of God, which may some times include even sins during the tests given by God.

## Cancellation of sins

Sins are not cancelled by doing mere good social works. You will get separate results for your good and bad deeds. The Pandavas did a lot of good works and did very few bad works. The lot of good did not cancel their little sins. The Pandavas went to hell for a short time to suffer for the little sins and then went to heaven to enjoy the good results for a long time. This means that the good works, which will have separate good results, cannot cancel the sin. Hanuman advises Ravana not to do injustice and says that good deeds like penance cannot cancel the sins, since both have to be enjoyed separately (*Praptam Dharma Phalam...Adharmasyapiha Phalam*—Ramayana). But the devotion to God can cancel the sin because God will suffer for the sins of His devotees (*Ahamtva...—Gita*). The Gita says “*Apichet...Bhajatemam*”, which means that even the greatest sinner is protected if he serves God. Some preachers take this verse and apply it to the case of a theoretical devotee, who sings songs etc. The verb Bhaja means service and not songs (*Bhaja Sevayam...*). This verb has also another meaning of attainment (*Bhaja Prapane*). You cannot say that the devotee will be saved if he attains God. Ravana reached Kailasa and stood near God and this is attainment of God, which could not save him.

## Statues do not eat food

[A devotee referred to a story of a devoted boy by whose innocent devotion, the statue of God became alive and God ate the offered food. Swami replied as follows]. Several people create stories. I do not think that this is possible because no sincere devotee, who tells only the truth can say this in spite of hectic devotion. There is no end to these stories. But you can draw a very good conclusion from this story. This means that the statue never eats the food. The statue has to be converted into human form to eat the offered food. This finally means that the human form of God alone can eat the offered food and therefore the real service can be done only to the human form and not to the statue. In the story the devoted boy has taken the correct meaning of Nivedanam which is offering food to God. He proved that the daily offering of food to God done by his father was not correct and he taught the truth to his father. Of course, God has the super power to eat the food even through the statue without converting the statue in to human form. Such special type of eating or conversion of statue in to human form involves the unnecessary use of the special super power because God is available in human form to eat the food offered by you.

**Illusion of fame**

[A devotee asked about the bliss that can be derived in the fame obtained by doing social work]. When social work is done, people will praise you. Such praise will enter your brain and cause intense happiness. Suppose, a person is imagining the same social work to be done by him and also imagines the consequent praise, such imagination can also generate the same intense happiness. The feeling gives happiness. In the first case, hearing the praise generates the feeling. In the second case imagining the praise from people can also generate the same feeling. Once the feeling is the same, the result of the feeling (happiness) is also the same. You are in no way greater than the second case. If you consider the eternal fame even after your death, you are in no way connected with it to derive happiness in the next birth. Therefore, do not fall in the illusion of fame, which is also Maya. If you serve God and do social service under the guidance of God, God is pleased with you. The pleasure of God is real and is not illusory as in the above case of the fame.

## COMPASSION IN PUNISHMENT

### God's Endless Compassion

[April 8, 2007] God acts as the Father as well as the Teacher (Guru) of any soul. Since God created the soul, He is the Father. But at the same time, He is the teacher who trains every soul to come up in the spiritual path. Generally in the world, the father is different from the teacher. But here, in the case of any soul the real Father and the real Teacher is only one, and that is God. Therefore, God is always kind as the Father and strict and harsh as the Teacher. But the harshness of the Teacher is only apparent and in reality the harshness is kindness alone. Hence, basically God is always kind. God only appears harsh as the Teacher and kind as the Father. Since, the Teacher is basically kind, even in his harsh attitude, God is always kind in reality or in the basic sense.

Souls have done continuous sins and continuous good deeds and if the results are to be given in the same sequence and span of time, there will be continuous punishments for a long time and continuous happiness for another span of long time. It will be like summer for one whole year and winter for one whole year. But the kindest God has re-arranged our results in such a manner that our human life is made up of alternate good and bad results. Hence we will have summer for two months and winter for two months so that the two years are made up of alternate couple of months of summer and winter. This way, neither summer nor winter gets boring due to continuity and the two one-year spans of summer and winter get exhausted.

The punishments are used to remove ignorance and happiness is given as an interval between punishments. The punishments are also selected in such a way that their intensity is suitable to the frequency of requirement for the transformation in the life again and again [God chooses the appropriate duration and intensity of punishment for a soul, repeatedly in his life, depending on the soul's degree of ignorance, so as to achieve maximum transformation in the soul]. This means that a particular soul requires a particular punishment of a specific intensity, suitable to the degree of ignorance of the soul. Based on the same, the duration of the punishment also varies from one soul to another. According to the

requirement, a suitable portion from the sinful results is cut like a piece from a large cake. The size of the piece depends on the requirement based on the nature of the soul. The sizes of the pieces of the salty cake (bad result) and the sweet cake (good result) depend upon the duration and intensity of treatment required by the nature of the soul. The salt cake is a medicine for the soul's ignorance and the sweet cake is the food that has to be given during the treatment to the patient-soul. The leftover portions of both cakes are exhausted, by giving them to the soul in the external hell and heaven in the upper world. Whatever may be the place (hell, heaven or earth), the punishments are given for the treatment of ignorance alone. On earth, the punishments are used as medicines but in hell, the punishments are used as the final surgery for removing the ignorance. In any case, only the kindness of God is reflected. Thus, God can be seen as Father, Teacher or Doctor giving medicines or as a Surgeon doing an operation. In all angles His kindness alone is reflected.

He is working constantly to uplift every soul. God works as a Teacher, Doctor and Surgeon and at the same time God with an attitude of the Father, observes the possible limit upto which the soul can withstand the treatment. Once the limit is reached, God will regain the attitude of the Father, withdrawing Himself from the attitude of the Teacher, Doctor or Surgeon. As a Father, He starts giving the food of happiness for some time. Remember that He is using the bad and good results of the deeds of the soul alone, in every action to uplift the soul. The deeds are done by the soul in a free atmosphere and God has no trace of interference in it. At the same time all this treatment and food arranged alternately, makes the soul's life cycle quite interesting to the soul. There is no boredom since continuity [prolonged duration] of anything is absent. Otherwise the soul would have got bored and the Samskara (strong feeling) of boredom would have followed the soul. The soul would then have developed repulsion to this world as soon as it is born in this world.

The results of sin not only serve the purpose of providing alternating intervals in the continuous happiness but also serve as the cane for guiding the soul on the proper spiritual path. Due to happiness, the soul becomes lazy and proud with ego and such continuous laziness and ego will ruin the soul. Therefore, the results of sin are required immediately to bring normalcy to the soul. After some time these punishments bring down the soul to the subnormal state and now good results are required to bring the soul up to the normal level. It is just like balancing a horse with double reins; controlling it from both sides. Or it is just like balancing the



weakness in a patient caused by antibiotic medicines and strength caused by nutritious food alternately. The treatment is very critical and balanced, and is highly specific for each soul.

A learned soul will not ask for stopping misery because God has already cut the salt cake to the required size and it has to be finished. The dosage of misery selected by God is like the dosage of medicine selected by the doctor who analyzes the disease properly. You should not decide about the use of medicine or its dosage. You are an ignorant patient and you are not aware of your internal structure. The doctor has scanned your internal organs and knows the right dosage of the medicine. The doctor knows whether medicines are to be used or whether surgery is necessary in hell. Therefore, you should not pray to God even to avoid hell. How can the patient say that surgery should be avoided in his case? Even if the soul is thrown into hell for surgery, the soul should see the kindness of the Doctor-God. Therefore, the soul that has surrendered to God, will never ask for the removal of misery. It should ask only for the removal of the ignorance-illness. The method of treatment is selected by the Satguru-Doctor-God.

Often, the patient cries due to the pain caused by the injection of medicine or the pain of surgery and prays to stop the injection or surgery like the ignorant child. The learned patient will not find fault with the doctor and the doctor will not bother about that pain. Kuchela (Sudama) was suffering from severe poverty and he did not pray to Krishna to remove his poverty because he was a scholar of the scriptures. The Lord also kept silent during his misery, since the patient is learned and tolerates the pain of the injection of medicine. If the injection here is denied, the patient certainly needs surgery in hell. The surgery is far more painful than the injection. Neither was the Lord unkind nor was Sudama ignorant. The Father and son were both learned doctors and therefore there was no need of the interference of any third party between them.

Rukmini, the wife of the Lord, being the mother of the souls recommended the case of Sudama to the Lord. The wife of Sudama was also highly emotional because the Lord being the friend of her husband was keeping silent. She was emotional due to the motherly pain on seeing her starving children. Both the women could not understand the truth, which was known both to the Father (Lord) and the son (Sudama). Some scholars ask God to exhaust all the sins by continuous punishments so that they can have continuous bliss. It is just like asking the doctor to give a dozen injections on one day itself. This is also another type of ignorance since the patient wants to take the full dosage of medicines immediately so that

illness should disappear on the spot. You must leave everything to the Divine Doctor and you should surrender to the Doctor who is the best judge of the medicine and its dosage. If all the sins are exhausted, the soul will be bored with continuous happiness and a new misery due to boredom is generated.

In the beginning (Kruta Yuga) there was continuous happiness because God created only pure souls. In course of time the continuous happiness bored them and misery was generated from the continuous happiness itself. Happiness is the mother of misery. The misery produced in the continuous happiness is special because it is generated without any sin. Therefore, God never created misery. Hence, both who like to stop misery and those who like to continue the miseries are not wise because in both cases, the patients are trying to act like doctors in their own cases. Even a doctor on becoming a patient, consults another doctor. In that case the patient, who is not really a doctor but is acting as a doctor in his own case, is really pitiable.

### **Proper Utilization of Misery**

When Prahlada was tortured, he cried in the name of the Lord but never asked for protection. He understood that the torture was taking him up to the climax of devotion. He always thanked the Lord for his exceptional kindness since God was giving him intensive coaching in devotion. His devotion reached the sky due to the torture. But every step of the torture failed at the end to prove the existence of God. [Prahlada's tortured and tried to kill Prahlada several times, saying that if Prahlada's God really existed, He should save Prahlada's life. The torture was a means to prove that God did not exist. God never came to rescue Prahlada until the very end.]. If you had been in the place of Prahlada, you would blame God for interfering only in the last second, after such a long torture. You would feel that you have wasted a lot of time in the long span of the torture. You would feel that God is cruel and has finally become kind due to your pathetic appeals. But Prahlada thanked God for the long torture, which is an intensive coaching in devotion, and he was happier because the existence of God was also proved at the end.

If you are not devoted to God during difficulties and if you have wasted that precious time in useless worry and tension, you have really lost the time. If you have used these difficulties for intensifying your devotion more and more, you have used the difficulties very well. Once the interval of happiness comes, you are going to become lazy and egoistic and thus in

happiness you cannot even dream about devotion. In happiness, you feel lazy even to say name of God. People who have missed developing devotion in difficulties are unfortunate because they have suffered without any use. Therefore, difficulties are your golden opportunities to develop your devotion. If you have simply suffered the difficulties just for the sake of finishing the punishment, without developing devotion using those difficulties, even your silent suffering is a big waste.

The Advaita scholar suffers the difficulties with patience and detachment by confining to the self. He does not use these difficulties to develop devotion to God and to cry for God. In happiness, you will not even utter the name of God and there is no question of crying for God. Only in difficulties can you cry for God and develop your devotion to the sky. Prahlada used the torture for developing his devotion to the climax by crying for the Lord. He did not detach from the body and confine to the self to suffer the torture with detachment like an Advaita scholar. You must realize the beautiful intention and design behind the miseries, which alone can develop devotion to God. Of course this devotion is theoretical because it is related to the mind. However, without the theory, where is the birth of practicals? The love for God present in the mind alone can lead you to practice, which is His service. Hence, you cannot rule out the theory for a beginner. If a person enters into practice directly in this life, it means he had sufficient background of theory in his previous birth, which has followed soul as a strong feeling (Samskara or Vasana).

The difficulties are really pious because they serve the Lord on earth when He comes down, bored with the continuous happiness of the upper world. The servants of God are always your real guides in the spiritual path. Getting detachment from the difficulties is not the aim of the Lord. If that were the aim, the Lord would not have created problems at all in this world. The difficulties serve as good intervals between two happy scenes. After misery the happiness gives you the real taste [enjoyment; refreshing change] just like tasting a sweet after eating a spicy pickle. Therefore, to enjoy the happiness, misery is a pre-requisite. God enjoys both happiness and misery equally like sweet and hot dishes in the meal. Even the soul has to enjoy in this way alone, if it wants to reach the state of God.

The difficulties are real preachers even to Advaita scholars. In a soul's lifetime if the soul enjoys the difficulties also with equal entertainment, such a soul is certainly Brahman. Thus, the experience in difficulties gives you the proof of the status of your soul. Logically you may arrive at the conclusion that you are God, but experience is different from logic.

Logically one may prove that the food eaten by a person is another form of the excreta of the human being itself. Pigs eat the excreta of human beings and excreta of pigs is used as manure for the fields. The manure becomes the material of the crop. This cycle proves that the human being is eating his own excreta. But the conclusion is not correct because the experience in tasting food is quite different from tasting excreta. Logic is useful in rejecting the non-divine items but not in experiencing the divine nature of God. God is beyond logic. Therefore, if you are God (Brahman), why don't you enjoy the problems like tragic scenes in the cinema? For you (Advaita scholar) the entire creation is only imaginary like the cinema. Therefore, the difficulties prove that the soul by itself is not God inherently. But the soul can become God when God charges it to enter this world as the human incarnation. If the soul enjoys the difficulties, the soul reaches the state of God even though the soul does not become God. When the soul becomes God (when the soul is charged by God and becomes a human incarnation) such a soul is the Creator, Maintainer and Destroyer of the world. But when the soul attains the state of God, the soul is equal to God in all aspects (*Matbhavayopapadyate*—Gita) except in the above-mentioned three aspects, because it is not actually God.

## PRAYING IN DIFFICULTY

### Praying for Basic Needs

[April 9, 2007]. When the child cries for milk, the mother does not mistake the child for its desire for milk saying that love should be without desire. The same mother (if wise) will find fault with her grown up daughter asking for her ornaments because ornaments are not basic needs like milk. The wise mother will say that she will give the ornaments to the daughter only after her death. But the same mother will not say that she will give the milk in her breast to the child after her death because the dead body cannot give milk and moreover the child cannot wait for the milk for a long time. Similarly, God will not mistake a pure soul asking for the basic needs of life, especially when the soul is participating in the divine service. For a mother the cry of the child is needed because the mother is not always omniscient like God. But God is omniscient and knows the basic requirements of the devoted soul and will give the basic needs even without the soul's cry. Yet, the mother experiences love in giving milk to a crying child. Similarly, God experiences love when you cry to God asking Him to grant your basic needs. There is no necessity for crying to God but after all the crying gives the experience of love. Moreover, the soul should not think that God would automatically grant his basic needs like the salary given by the employer in return for the employee's service. In the case of God, the service to God itself is the salary and there cannot be an additional salary for accepting the salary!

Nivritti (Spiritual field) is quite opposite to Pravritti (Materialistic field). When the soul is pure and deserves a favor, God desires that the devotee ask Him like an innocent child so that He can enjoy the love. God takes pleasure in fulfilling the desire when the child asks for it. A child crying for milk is not equal to a prostitute crying to snatch away your property, since property is not a basic need. A fool does not distinguish between basic needs and property. A foolish mother will give away all her ornaments to her daughter like the milk from her breast. Then she will end in trouble because the son-in-law will force the daughter to kick out her mother, since the mother's ornaments are already in their possession. When the devotee is in the service of the divine mission, praying to God for basic

needs is not wrong because the basic needs are essential to maintain the body and the family. Such a request is not like the extra worldly desires and it is in fact a part of the divine mission alone. Jesus asked God to favor Him on several occasions but each favor was a part of the divine mission alone.

### **Misery, the Real Preacher**

By begging to God for food, the inherent traces of ego, induced through the Advaita philosophy will also disappear. God also tastes the sweet love in such prayer. If the soul is really God, it will not be affected by the misery in anyway and moreover it will enjoy the misery with more vigor since misery is not available in the upper world. By self-analysis you may detach from the misery but that much is not sufficient to declare the self as God. The characteristic of God is not detachment to misery but it is the entertainment in misery with more interest. For a soul, even detachment is not possible for a long time and the soul suffers with depression. Then, where is the question of enjoyment of the misery for which God comes down with a lot of interest in misery?

Totapuri was an Advaita philosopher and gave a long speech to Shri Ramakrishna Paramahansa regarding the unreality of the world. One day he got a terrible pain in the stomach and his self-attainment was not firm for a long time. Unable to withstand the pain, he tried to kill himself but even the suicide-attempt failed. Then he realized that his soul is controlled by God's power and is not the ultimate controller. Then the pain disappeared immediately. The soul develops ego during its lifetime by helping other souls. The ego is the most dangerous snake that enters the self without your notice. The ego hides itself in the subconscious state of the mind and you will feel that you are not egoistic at all. It is like the first stage of cancer, which is generally not noticed. This hidden ego is smashed when you kneel before God on your four legs and beg for the basic necessities. The saint practices this by begging for food from householders so that the concept of donor shall vanish. God alone is the ultimate donor.

Kunti asked the Lord for difficulties so that her devotion to God may improve more and more. She was the first soul to recognize the difficulties as the real preachers of devotion to God. The second soul was Myself who asked God to create problems. You know I did long prayers to Lord Shiva to grant difficulties so that My divine knowledge and devotion improve more and more. God was astonished in these two cases since no soul requested God for difficulties so far since creation! As a soul, My devotion to God improved tremendously during the difficulties. As God, I enjoyed

the difficulties in this world, which are not at all possible in the upper world. You can take Me in whatever way you like.

### **Correct Context of the Three Philosophies**

God and soul are the two components mixed homogeneously to form a single phase called the human incarnation. As the single phase I can call Myself as soul as well as God. Two metals acting as components are homogeneously mixed to form a single phase called as an alloy. Gold and copper mix freely to form the single-phased commercial gold. As a phase it is one but as components it is two. These two aspects are Advaita and Dwaita. Gold is the major component and copper is the minor component. This is Vishishtadvaita, in which God is treated as the major component (Angi or Sheshi) and the mixed soul is treated as the minor component (Anga or Shesha).

Please note that the most important point in these three schools of philosophy is: These three schools are dealing only with the human incarnation (alloy) and not God and any general soul, which are obviously different and separate. If you keep gold and copper side by side, there is no debate because they are clearly seen as two different and separate items even by a small kid. These three schools deal only with God mixed with a selected soul (Son of God) and do not deal even with God and a liberated soul, who is very close to God. When the two items exist clearly and separately, there is no debate of whether they are one or two, even if they are very closely associated. But when those two items get mixed and appear as one, the debate of one or two or two-in-one comes into the picture. Shankara says that it [human incarnation] is one [God] because the devotee should worship the human incarnation as God alone without the idea of the soul. Even the commercial gold is called as gold because gold is the predominant component. The presence of copper is neglected. Without copper, gold cannot be ductile and cannot be made into a chain. Similarly, without the soul, God cannot be perceived and cannot be meditated upon. The angle of Shankara is the correct attitude for any devoted soul towards the human incarnation. But when God exits that soul [which was the human incarnation], the soul is no more God. Arjuna even cremated the human body of Krishna. When God left Parashurama, the latter was insulted. In such occasions the devotee should come to the concept of Dwaita of Madhva. By following the middle Vishishtadvaita, the devotee should respect the soul also since it is the minor component, which cannot be isolated from the major component. This path is Dwaita with the final effect

of Advaita. Without knowing all this main essence and the basic contexts of these three schools, the followers are quarrelling with each other, applying a particular school in another context. The wrong context is the case of God and a separately existing soul, which are made the subject of these three schools. There is no debate in the case of two separate blocks of gold and copper even if they are very closely associated. When the context itself is gone, where is the debate, which is based on the wrong context? The fruits have fallen in the drainage and the quarrel was for the useless vacant basket!

Neglecting copper as a trace of impurity, Shankara treats the commercial gold as pure gold. The lady who wears the golden ornaments should think that the ornaments are of pure gold. Madhva says that the copper atom present in the commercial gold is not the atom of gold under any circumstances. This is also correct from the point of a scientist who analyzes the gold and studies the properties of gold and copper separately. The views of the lady and the scientist are quite different and both the views are correct in their own contexts. The view is based on the context and here the reference is very important. A devotee should treat the human incarnation as absolute God and serve God directly. Otherwise the very purpose of the human incarnation is lost. But at the same time, when the human incarnation exhibits properties of the human body and the human soul like birth, illness, hunger, human feelings, death etc., the devotee should become a scientist and must realize that God is beyond these properties. Sometimes the Lord exhibits these properties extensively to test your firm faith and devotion in Him. During such tests, you should realize Dwaita of Madhva and should stand firm in the tests. Both Advaita and Dwaita are essential like the two eyes, but you should not open both the eyes simultaneously in the case of the human incarnation. Depending on the context, you should open the corresponding eye.

Ramanuja maintains both these concepts together since He is the bridge between Advaita and Dwaita. Since gold and copper cannot be separated and isolated, it is Advaita. But gold is not copper and copper is not gold and therefore it is Dwaita. He treats the world, which consists of inert materials and souls, as the body of God. For a scholar, the body is like a shirt according to the Gita. The inert objects (Achit) and souls (Chit) are like different colored threads of the shirt. The world is like the blue color [attribute], which is an adjective (Visheshana) and God is like the flower which is the substratum (Visheshya) and both are inseparable according to Ramanuja. The inseparable aspect brings Advaita and the two separate



items establish Dwaita. All this is only in the case of the human incarnation. There is no debate in the case of pure gold and pure copper.

### **Difference Between Similar and Same**

God as the Creator of this world is untouched by the world and remains as pure gold. The world never touches God and stands as a separate scene (Drishya) and God (Drashta) is entertained by the self-imaginary world, which is like a cinema. The entertainment on watching the cinema (Drik) is only one aspect of the seer (Drashta). The seer is also listening to the dialogues of the cinema. Now from this angle, God is the hearer (Shrota) and the dialogues of the cinema are the heard (Shravya). The process of hearing (Shravana) is not the process of seeing (Drik). Therefore, awareness is only the process of knowing the object and it is not creating, controlling or destroying the object. The soul can know the object but cannot destroy, control or create the object. The soul can create, know, control and destroy its imaginary world. But in the actual world, the soul can just know the objects and neither create, control nor destroys the objects. Knowing the objects is the common point to both the actual and the imaginary worlds in the case of the soul or God. But the creation, maintenance and destruction of the actual world are not in the hands of the soul and are not common points. These three are only similar points. It means that as you create, maintain, and destroy your imaginary world, God also creates, maintains and destroys the actual world. It is a simile but Shankara expressed it as a metaphor in the case of atheists to uplift them. The metaphor should be taken as a simile alone.

If a marriage-agent [matchmaker] says that the girl that he has found for you is a rose flower, it means that the girl looks like a rose flower. It does not mean that the girl is actually a rose flower. The soul and its imaginary world can be taken as the best simile for God and the actual world. The simile helps you understand the concept and at any time you should not think that the simile and actual concept are one and the same. A similar point is not a common point. Therefore, the creation, control and destruction of objects are the three points of similarity between the actual world and the imaginary world. God and soul are similar; not the same. The actual world and the imaginary world are similar; not the same. The only common point is that God and the soul (assuming that the soul is a perfect scholar) know the actual world and imaginary world. This common point cannot make God into a soul or the actual world into the imaginary world.

## **Purpose of Service to God**

The Lord does not need your service in anyway for His work. He is only testing your attitude of sincerity in His work by taking help from you in His work. You should not think that He really needs your help. You should also not think that you need not help Him because He does not need your help. Both these are the two branches of ignorance. He is actually testing your extent of sacrifice towards Him and thus He does not need your help in reality. But based on this reality you should not withdraw your help to Him because He is testing your attitude and the extent to which you work for Him. When the examiner asks a question, the student should not think that the examiner is really ignorant about the answer and is in search of the answer from the student. The student should also not keep silent thinking that there is no need of giving an answer to the examiner since the examiner already knows the answer. Both these views of the student regarding the examiner are wrong. Neither did Rama need the help of the monkeys in the battle nor the monkeys kept silent, without helping Rama thinking that Rama does not require any help in reality. The reality is that Rama did not require any help and that the monkeys helped Rama to the best of their ability to prove their real interest in God.

## **Defects in Different Religions**

The essence of all the religions is one and the same since the same Universal God has given it. The religions are different from each other because the religious leaders, who are human beings, create the material that surrounds the essence. The skeleton is one and the same and there is no difference in the skeletons of human beings. The difference lies only in the external materials covering the skeletons, which are flesh, skin etc. In these external materials, differences arose due to deficiencies. Suppose there are two students. One is weak in physics and the other is weak in chemistry. Each student mocks the other for the other's deficiency. Therefore, deficiency is the root of difference and quarrels among religions. The reason for the deficiencies is the human brain that developed the external body of the spiritual knowledge. Therefore, the spiritual knowledge is the skeleton and the religion is its body. The deficiency in a religion can be removed by taking the merits of other religions. Every religion has deficiencies and the rectification of those deficiencies should be by taking from other religions, without any ego or jealousy. Do not think that you are without defects. Do not think that your parents have no defects. Do not

think that your teachers and preachers do not have defects. Therefore, observe others and take the merits from anybody without prejudice. The blind thinking that your nation, your state, your district, your town or village, your caste, your family, your parents, etc., are the best or highest, should be eradicated from your brain. Always base your self on your analysis and commonsense from examples observed in the world. Your elders might have polluted the scriptures but this world is the best scripture written by God. This world-scripture is Universal without any color of any religion. You can develop the entire spiritual knowledge by observing this world and the scientific knowledge existing in the various examples or items of the world. No human being can pollute these. You must be scientific and analytical in your belief. Ignorant and clever religious elders always exploit blind belief.

Hinduism has two defects. The first is that all the rituals are not conducted in the mother tongue. The rituals involve hymns in Sanskrit. In the ancient days, Sanskrit was the mother tongue of the sages. They understood the meaning of the rituals and were very much interested in God. Every ritual explains about God alone, directly or indirectly. Today the rituals are like dead bodies without life. Their real aim and purpose is lost. Not even a trace of devotion is developed through any ritual. At least the priest should translate the hymns and should create interest in the ritual. If you observe the other religions, this defect does not exist because all their rituals are performed in their mother tongue. This is the reason for the sincere devotion in Christianity and Islam. Added to this, like ghee to the fire, the concept of only one present human birth in these religions has developed tremendous interest in God, due to fear. In Hinduism the belief of several future human births brought lenience towards spiritual field. If you allow the candidate to pass the examinations in several attempts, no seriousness can be developed. If you say that one has to pass the examination in a single attempt, the education system will be perfect. Observing the other religions, Hindus must rectify these two defects.

Christianity and Islam have their own defects. They should also rectify their defects by observing Hinduism. Selfishness, pathetic scenes and fear develop their belief in God. If you want to develop interest in God by saying that Jesus suffered for your sins and by showing the pathetic scene of crucifixion, it is not real and pure love. When you develop interest in Jesus since He suffered for your sins, your love for Him is only based on selfishness. Your love for Jesus should be based on His divine personality and knowledge, without any trace of selfishness. Similarly, these two

religions try to create fear in the minds of human beings by mentioning about the permanent hell. Fear should not be the basis of the love for God. Love should be spontaneous and without any selfishness in a free atmosphere. The reason for this deficiency in these religions is due to the absence of metaphysics in the scriptures. Their scriptures mainly deal with the development of proper human behavior to balance society. Such scriptures are mainly dealing with ethics and not with the philosophy of God like the nature of God, path to please God etc.

The analytical development in the spiritual knowledge is not much seen in their scriptures. They have confined God to the path of Pravritti alone. Accordingly, God is simply an administrator bound by His own rules. He is just a judge to deliver the judgment and a jailer who jails the sinners. He is just a mechanical examiner, without any freedom or love for devotees. He cannot go beyond the rules of justice. Of course, all this is good for the initial development of human beings. Mere happy life in society is not sufficient because such a life is not eternal. The life after death should be also analyzed. Mere judicial procedure is not the ultimate to be known about God. The love towards God, the sacrifice for the sake of God, the concept of the contemporary human incarnation for the sake of His most beloved devotees etc., are points of higher importance than mere limitation to the petty family. The narrow view of limiting to the family alone is at best generalized to service to the society. Society is only a large family of your colleague-souls only. God is beyond society. You must transit from the service to family to the service to society and finally to the service to God. These three are the subsequent steps in ascending order.

These religions [Christianity and Islam] are mainly confining only to the first two steps and not to the third step. In the name of the third step, they are remaining in the second step (social service) alone. The basis for this deficiency is the lack of the concept of the contemporary human incarnation. They criticize the idol worship of Hinduism. But they are doing the same in another form in their churches and mosques. The exploitation of the devotees by priests is common to their religions also because the concept of the contemporary human incarnation is completely eradicated from the root in these religions. The selfish priests do not allow such a concept at all. This is what happened in the case of Holy Jesus. Hence, Holy Mohammad did not allow this concept for fear of such horrible jealousy towards the contemporary human incarnation. In Hinduism also the selfish priests oppose the contemporary human incarnation. However in Hinduism, this concept is at least partially alive since the Gita says that God

will come again and again (*Yada Yada hi*—Gita) and that God will come in human form (*Manusheem tanumashritam*—Gita).

## CLARIFICATION OF KNOWLEDGE, DEVOTION AND SERVICE

### Who is Intelligent?

[June 10, 2007. This morning, Swami composed this song spontaneously in Sanskrit and was singing it. He also explained the meaning of the song.]

*Naasadhyamasti kimapi te Datta  
Nacha karanamapi karunayaste Datta*

Oh Lord Datta! Nothing is impossible for Your infinite power  
And there is no reason for the kindness that You show form me.

*Papi shailamuddhartum shaktiraparacha  
Ayogyashikharaa yapyo karana karunacha  
Mahyam dwyamida mavasara bhavyam bhavatihi.*

Infinite power is needed to uplift me, the mountain of sins  
And reasonless kindness to protect me, the most undeserving  
I, in need of these two infinite divine qualities, praise You

In this creation people are running after money thinking that it can solve all problems. But if some incurable disease attacks a person, no amount of money can solve the problem. Therefore, Artha (money) is not a power that is applicable in every place. The next one is kama (sex), which only destroys the person both physically and mentally, and no problem can be solved by it because it is the source of several problems. The fruit of kama is issues [offspring], who are responsible for the extension of the family bonds. The third is dharma (justice) or doing good social work. The fruit of dharma is temporary heaven and one has to return back to the earth (*Kshine punye...—Gita*).

Hence all these three are not complete and permanent powers. The fourth is moksha<sup>1</sup> (related to God) and the power of God is infinite and permanent. Our forefathers have realized this and would spend most of their energy and time only in worshipping God. Today, we treat them as old outdated people without materialistic (laukika) intelligence while we are only running after dharma, artha, and kama. We are trying to save the life of the tree by pouring water to the branches, leaves and flowers of the tree. Our ancestors were pouring the water at the root of the tree. Any problem in the world and any problem in the upper world have a permanent solution only in God. Therefore, we do not even have materialistic intelligence and our intelligence regarding the problems of the upper world is a big zero. Therefore, you should understand that our forefathers were the real intellectuals, who could solve all the problems not only in this world but also in the upper worlds by catching God, who is the root of the tree. All the worlds in this creation are only the branches of this big tree of creation. The Lord advises us to understand and follow the path of our forefathers, which is the good tradition (*Purvataaram kritam*—Gita).

### **Importance and Limitations of Each Step**

Singing songs which involves words and the emotional mind is devotion (bhakti). It is the result of spiritual knowledge (Jnana), which is spiritual discussion which involves words and the analytical intelligence. Awareness has two faculties. The lower faculty is mind (manomaya kosha) and the higher faculty is intelligence (vijnanamaya kosha). The awareness is represented by the word mind itself (manas). A word<sup>2</sup> is a mixture of sound representing inert energy and awareness, which is nervous energy. The inert energy involving action (karma) is the final phase. Thus these three namely, word, mind, and action (vak, manas, and karma) are the instrumental faculties (trikaranas). Jnana is the first step, like the stage of school and was preached by Shankara. Bhakti is the second step like the stage of college and was preached by Ramanuja. Karma or seva is the third step like the stage of university and was preached by Madhva. It is directly related to the fruit. Only work or karma can yield the fruit and not words, or mind. Jnana and bhakti involve words and mind. This means Jnana and bhakti cannot yield the fruit directly, but are instrumental or indirectly responsible for the fruit because they lead to karma or work. In both jnana and bhakti, the mind is involved. Mind or awareness as a lower faculty

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<sup>1</sup> Salvation

<sup>2</sup> A word that is uttered

gives emotion or bhakti or love. The same awareness as a higher faculty gives knowledge or jnana, which generates the love. There are several children on the road. First you have to identify your child and this identification of your child is jnana. Then love for your child is generated, which is bhakti. Subsequently, you will serve your child and this is karma or seva. Shankara, Ramanuja and Madhva came one after the other in that order because jnana, bhakti and seva are the three subsequent steps.

Rukmini heard the description and details of Krishna from Sage Narada and these details constitute the first step of knowledge. From this the second step is generated, which is the love for Krishna. Due to this love she could attain Krishna. After attaining Krishna, she served Krishna by pressing His divine feet. Therefore, her love led to the subsequent service and not to the enjoyment of any fruit such as becoming the queen of the kingdom of Dwarka. The Lord by Himself made her the queen and it was not her intention at all. She was the incarnation of Goddess Mahalakshmi, who also did the same service to the Lord after her marriage to the Lord and she was made the deity of the entire wealth of this creation. But she remained in the continuous service of the Lord because that was not her intention. Hence, when God is attained, your intention should be to serve the Lord without the aspiration of any fruit in return for your love for Him. Service to Lord itself is the highest divine fruit.

Service is like the plant that yields the divine fruit. Devotion is like the fertilizer and knowledge is like water. The fertilizer and water are essential for the generation of the fruit, but they cannot yield the fruit directly without the plant. Therefore, you must understand the importance as well as the limitation of knowledge and devotion. Both these together constitute theoretical devotion. Service is practical devotion, which alone can yield the fruit. But the plant cannot generate the fruit without fertilizer and water. Hence, you must understand the importance and limitation of service also. In every step you must understand both the importance and limitation of the step. You should not say that any one step without the other two steps could yield the fruit. Service cannot be generated at all without love and knowledge. Unless you identify your child and unless you love your child, the service to your child is not seen at all. Therefore, all the three steps are important and have their own limitations. No step can alone yield the fruit. The three divine preachers stand together and have given the single composite spiritual effort, which constitutes the three subsequent steps.



Service is like the plate of meals and theoretical devotion is like drinking water. Even in a restaurant drinking water is given free of charge. Hence, you should not ask for any fruit from God for the theoretical devotion that you do for Him. If you ask for any fruit for theoretical devotion it is like charging for drinking water, which even a commercial restaurant does not do. This does not mean that the water has no value and the plate of meals, which alone is charged, has the entire value. While taking your meals, suppose your throat is blocked and you require drinking water immediately. Then you will understand the value of water. At that time you cannot tell the person who is eating, to eat some more sweet dish instead of drinking valueless water. Therefore, you should not criticize any step as valueless and claim that any single step can yield the fruit alone. Some people say that devotion alone can give the fruit. If that were true, the Sundarakhanda in the Ramayana, which describes the sincere service done by Hanuman for the Lord Rama, should have simply been a collection of various songs sung by Hanuman for Rama. In the Ramayana, there is no mention of Hanuman singing any song in praise of Rama. However, this does not mean that Hanuman did not sing any song in praise of Rama. When you say that somebody has given you meals it means that it automatically includes drinking water also. The drinking water need not be mentioned separately. Simply giving drinking water without meals is horrible and is not worth mentioning at all.

### **Knowledge: The Decisive First Step**

The first step (Jnana) is very important because the correct information about yourself, the path to please God and the actual present address of God (contemporary human incarnation) is completely obtained in this step. If the information is correct, you are sure to reach the goal one day or the other even if the implementation is delayed. But if the information is wrong, all your concentration and hectic activity are wasted since you are only reaching the wrong goal quickly.

Datta means the unimaginable God given to you through a convenient medium that suits you. If you are a human being on this earth, the human incarnation is the best for you. If you are a soul that has departed the earth and who now exists in an energetic body in the upper world, energetic forms like Vishnu, Shiva etc are Datta through which God is given to you. The human being on this earth worshipping energetic forms of God, which belong to the upper world, is equal to a dead human being because such forms are only meant for departed souls. Arjuna could not recognize

Krishna as God who was present before his eyes and did a lot of penance for Lord Shiva, who is an energetic form charged by God.

Shiva is an individual soul, which exists in an energetic form, which is qualified predominately with Tamas<sup>3</sup> and which is charged by Brahman (God). Vishnu is an individual soul, which exists in an energetic form, which is qualified with predominantly Sattvam<sup>4</sup> and which is charged by Brahman (God). Similarly Lord Brahma is an individual soul, which exists in an energetic form and in whom the soul is qualified with predominantly Rajas<sup>5</sup> and which is charged by Brahman (God). In no way are these energetic forms different from the human incarnation except in one point that the external gross body of the human incarnation is made of five elements where as the external gross body of the energetic forms is made of only one element called as Agni or energy. The human beings are fascinated by the external energetic form just like an ignorant villager wearing cotton clothes is fascinated by a citizen from the city wearing silk clothes. The same God exists in Shiva and Krishna. The angels, who are the souls of the upper world, are in a pitiable condition since they do not care for the energetic forms of God due to the repulsion between common external media. They also do not care for the human incarnations on the earth due to their negligence towards the external human bodies. Thus they lose God on both sides. Indra is such a soul in the upper world and he neglected Krishna on earth. Indra neglected Shiva too and was going to attack Shiva with his weapon on one occasion and Shiva punished him. At least human beings are fortunate because even though they neglect the human incarnation on the earth due to their repulsion between the common external media, at least they respect the energetic forms of the upper world due to their fascination for energetic bodies. Arjuna could get a vision of Shiva by penance but he was born as a hunter in the next birth for neglecting the contemporary human incarnation. Some recognize the concept of human incarnation but worship only a particular past human incarnation due to ego and jealousy against the contemporary human form of God. Such rigid people also do not recognize any other past human incarnation due to their ignorance about the common God existing in all human incarnations. The devotee of Krishna says that Krishna alone is God because Krishna said that one should surrender to Him alone (*Maamekam sharanam*—Gita). But Jesus said that one can reach God only through Him

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<sup>3</sup> Dark quality

<sup>4</sup> Quality of purity

<sup>5</sup> Quality of activity or passion

and hence the Christian is particular about worshipping Jesus alone. Now both quarrel with each other and sometimes this results in violence and the disturbance of world peace. Bin Laden killed Christians and Hindus in America and the root concept is this religious fanaticism alone. Here, you should take that both Krishna and Jesus were referring to the contemporary human incarnations alone and not to the individual souls, which are charged by God. Remember, Krishna and Jesus were giving these statements to the people who were before their eyes in their times and not to the present generation. If you realize this single point the confusion is removed.

### **Important Terms**

Jnana means knowledge related to God and not the knowledge related to the creation like mathematics, physics etc. Similarly, Bhakti means love for God and not love for the world. Similarly, karma (seva) means service to God and not service to your family or society. The word karma in the entire Gita strictly means the work related to God. But people have written commentaries on the Gita interpreting the word karma to worldly works also. The Gita clearly says that one should be attached only to the work of God (*Matkarmaparamobhava*). The word samnyasa means both complete attachment as well as complete detachment. In the first sense God is taken and in the second sense the world is taken. The word karmaphala tyaga means the sacrifice of the fruit of worldly work alone because there is no point of any fruit in the case of God's work. Karma samnyasa means the dedication of the work to God or the detachment of work from the world. The meanings should be fixed according to the proper context and if you reverse the meanings the reverse concepts result.

## WHICH IS THE GREATER SACRIFICE?

### Greatness of the Renunciant

[June 11, 2007. Shri Phani raised a question “Between sacrifice of work (karma samnyasa) and sacrifice of the fruit of work (karma phala tyaga), which is greater?” Swami said “Tell me your opinion on this”. Phani replied “Certainly sacrifice of the fruit of work is greater than sacrifice of work because the fruit is the essence of work. Cutting the bond with the fruit is very difficult”. Following is Swami’s detailed discourse that followed.]

Certainly sacrifice of the fruit of work is greater than the sacrifice of work in the case of householders, who have the option for doing both. The reason is that the bond with the fruit is very strong. Generally, money or wealth is the fruit of work. Therefore, the Veda says that sacrifice of the money and wealth is the real essence of sacrifice and stands as the proof of real love for God (*Dhanena tyagenaikena—Veda*). But remember, that the statements so far are related to the householders who have entered the family life (grihastha) after completing the learning (Brahmacharya<sup>1</sup>). After learning, you are clear about the world and God. But your attraction for the world defeated the attraction for God and hence you entered family life. Then you started doing worldly work and earned some fruit. After some time, you realized the true nature of worldly attraction and now your attraction to God has defeated your worldly attraction. Therefore, you have gradually entered into God’s work through Vanaprastha<sup>2</sup> and samnyasa<sup>3</sup> stages. But if you see the first-hand saint who has taken samnyasa<sup>4</sup> directly from Brahmacharya, he has voted for God against the world in the beginning itself and such first-hand detachment is certainly greater than second-hand detachment (*Sarvarambha Parityagi Satyagi Ityabhidhiyate—Gita*).

The reward for the sacrifice of the fruit of work in the second-hand detachment is attaining God’s abode (Brahma Loka) from which there is

<sup>1</sup> Stage of celibate student. Stage of learning the scriptural and worldly knowledge from the Guru.

<sup>2</sup> Stage of a retired person who leaves the family and goes to the forest to contemplate on God.

<sup>3</sup> Stage of a renunciant who completely renounces the world spontaneously, due to his devotion to God.

<sup>4</sup> Formal renunciation or monkhood

always a possibility of slipping (*Abramha Bhuvanat*—Gita). Shaktuprastha was given Brahma Loka for such sacrifice<sup>5</sup>. Narada who is a resident of Brahma Loka was born as a householder when he was affected by ego. The fruit for the first-hand detachment is becoming God or Brahman. Hanuman and Shankara are the examples of this path and they have become Brahman. Once you become Brahman you will never slip from Brahman (*Nainamprapya vimuhyati*—Gita) and this fruit is the best and is also eternal. Becoming the President of America is greater than getting a visa to visit America. The result of attaining Brahma Loka for the second hand saint was announced to the face of Shaktuprastha. But the result of the first-hand saint was not announced to the face of Hanuman. In fact, Hanuman was even insulted by Rama, who did not reward Him while He was rewarding all the monkeys after the war. This means that the test for the first-hand saint continues till the fruit is handed over to him. He will be tested till the end for his lack of aspiration for the fruit.

Now the saints in this main line of first-hand detachment are restricted to the sacrifice of work alone and there is no possibility of sacrifice of the fruit of work in their case. They surrendered their lives for God's work from the beginning and did not do any worldly work for themselves. Now you cannot say that the sacrifice of the fruit of work of a householder is greater than the sacrifice of work of such a first-hand saint. Shaktuprastha is not greater than Hanuman. There is no need of any comparison between a householder, who has become a saint and a saint who directly takes samnyasa after Brahmacharya without getting marriage; i.e. one who left worldly work in the beginning itself. This confusion comes only since the sacrifice of work appears in two places. The sacrifice of work and sacrifice of the fruit of work of a householder put together are not equal to the sacrifice of work of a first-hand saint.

### **Fruit of Sacrifice of Wealth**

Now what is the fate of the second hand saint who has reached Brahma Loka? Since his sacrifice of the fruit of work has not given the highest fruit directly. How can he attain the highest fruit, which could not be purchased by the sacrifice of the fruit (money)? People think that they can purchase the highest fruit (becoming Brahman) just by payment of the cost by a cheque. You cannot purchase the highest fruit by paying money. By such sacrifice of the fruit of work, you have proved that your attraction

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<sup>5</sup> Mahabharata, Ashwamedha Parva.

to God has defeated your attachment to the world. It means that you have come to the beginning point of the first-hand saint. Therefore, the sacrifice of the fruit of work can purchase a seat in the academic course (the line of the first-hand saint) but not the final degree certificate (the fruit obtained by the first-hand saint). The donation<sup>6</sup> is only for admission; not to get the certificate. You will be reborn as a first-hand saint and get the highest fruit in the next birth. Thus you are very close to the final goal compared to the millions of births you have taken so far.

Now Christianity and Islam do not believe in rebirth. Therefore, the word rebirth should be taken in the sense of a fresh spiritual start that may be in this very life itself. The word 'dwija' means rebirth in this very birth. Thus such an interpretation is present in Hinduism. It means the death of the materialistic life and the birth of new spiritual life. If the second-hand saint leads a life of the first-hand saint, there is no difference provided the purity is maintained equally. Thus the second-hand saint attains the highest fruit in this very life itself and he need not be reborn in the physical sense. Buddha is an example for this. He was married and even got a son after the stage of learning (Brahmacharya). In course of time, He voted for God and left the family to become a saint. His rest of His life was as pure as that of Shankara. Buddha attained Brahman in that very life itself like Shankara. The detachment from the family has no external physical significance. King Janaka remained in the family and yet attained Brahman (*Karmanavahi—Gita*). The Lord used the word 'samsiddhi' in his case in the Gita, which means that he attained the complete fruit. The prefix 'sam' denotes the completeness of the fruit. He did not leave the family like Buddha but he was detached from the family internally in the real sense. In the spiritual field, reality is essential because no one can fool God. The first adjective in the spiritual knowledge used is truth (*Satyam Jnanam—Veda*). The external atmosphere does not certify the truth. You need not bother about the good certificates given by the public or the criticism given by the public because both are invalid in the spiritual field. You should be truthful to your inner consciousness, which gives the real certificate of your state. You may be a first-hand saint, but what is the guarantee that you can maintain the purity throughout your life? The first-hand saint, who loses purity and gets attracted by world, has become a householder and is not even equal to the second-hand saint (*Yaastemanasamaran—Gita*). The second-hand saint

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<sup>6</sup> In some colleges, you can get admitted to the course by paying a hefty donation to the college.

may maintain purity in the rest of his life and he becomes a first-hand saint for the rest of his life.

In the spiritual field, all promotions and demotions occur in a fraction of a second. Sacrifice of the world in one instance is not final because such a state should be maintained throughout the life. The test by the Lord reveals the extent of internal reality. King Janaka was in discussion with Sadguru Yajnavalkya. Someone gave him the news that the entire city including his palace was on fire. Janaka continued the spiritual discussions without any break. The so called first-hand saint in this Kali Yuga<sup>7</sup> may leave the discussions and run into the kitchen even if somebody tells him that the milk on the stove is boiling and overflowing. Therefore, the internal state is the reality and the mere external state cannot be the reality.

Hanuman was a first hand saint who left his family for the sake of the Lord. Since He was unmarried, the only bond was with His mother. He cut that bond. But in the context of the protecting Yayati from Rama, He voted for His mother against Rama. That shows even the first-hand saint was attracted by the family. Of course, Hanuman is God's incarnation and He was only acting in that role to show that even a first-hand saint may slip. We should always take the message given by the role and should not analyze the real state of the actor. Shankara never returned back to His house except in the last few minutes of the life of His mother. The family never attracted Buddha even though two ministers of His royal family tried a lot. The Gopikas were householders and never left their families. But they became mad when Krishna left them. They were always in the memory of Krishna and in their madness. They were never even aware of their families, which means that the world could never enter their minds. That shows the stage of the first-hand saint.

### **Need for Physical Rebirth**

Of course, the external atmosphere in its physical sense has its own importance especially in the case of ordinary human beings who cannot resist the influence of the external atmosphere while remaining in it. Only exceptional cases like Janaka and the Gopikas can remain pure even in an opposite external atmosphere. In Yoga Vashishtha, Sage Vashishtha says that in the case of ordinary human beings, it is better to leave the external atmosphere because one cannot resist the entry of its influence. Therefore, Buddha and Shankara left their houses to preach this point to ordinary

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<sup>7</sup> Dark Age of Materialism

human beings. Both of them personally could remain unaffected even if they had lived with their families like Janaka. The Veda also preaches to ordinary human beings that if one is detached from the world, he should leave the family and go for the association with saints (*Yadaharevavirajet...*)<sup>8</sup>. Similarly, the physical rebirth of a second-hand saint, who starts the new life as a first-hand saint, has its own importance in the case of ordinary human beings. Even in the case of a first-hand saint, the memory of the family cannot be completely destroyed and it may drag him back at any time. Hanuman proved this by acting as if His mother attracted Him, in the case of Yayati.

When a second-hand saint takes a real physical rebirth and becomes a first-hand saint from the beginning, he has forgotten all the family bonds of the previous birth. Since he is a first-hand saint in this birth, at least the strongest bonds with his wife and children do not exist and even though relatively weaker paternal bonds exist, they can be conquered easily. The third strongest bond with money also perishes in the absence of a wife and children because earning of money is mainly for them. This facility of rebirth exists in the physical sense and it is good for an ordinary human being. It is the general rule that a soul has no human rebirth. But in the case of a certain soul if the omnipotent God feels that a human rebirth can help the soul in its spiritual effort, God has the special power to grant human rebirth. The Gita mentions such human rebirth sanctioned by God (*Yogabhrashtobhi Jayate...*). Let us take the case of a second-hand saint who is leading the life of a first-hand saint after full realization. But the existing wife and children may attract him because he is not an exceptional case like Buddha. In his case, if the memory of his wife and child is removed permanently, the attraction will end forever. Then what is the solution? The only solution is death in that life, which alone can remove the memory of the family. After death and subsequent rebirth, he may become a first-hand saint and may not have a new wife and child. Now, he has the probability of leading a pure life of a first-hand saint. In this case, human rebirth is a must for helping him in attaining the final goal.

God sanctions human rebirth for such a deserving case and you cannot bind God by any rule, because He is omnipotent. Therefore, except in the case of yogabhrashta<sup>9</sup>, every soul, which has no hope of reformation in the next human rebirth, is thrown into permanent hell. The general rule is applicable only to such hopeless souls. Even if there is a ray of hope of

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<sup>8</sup> Jabala Upanishad 4

<sup>9</sup> A person who has slipped from the spiritual path. One who missed the goal by a narrow margin.



reformation, God will sanction human rebirth because the ultimate aim of God is only the reformation of the soul. Even in the permanent hell, the soul is continuously tortured only for the sake of its reformation. The word ‘permanent’ only means a long time. The torture in hell for a long time like a long surgery of a patient is again done only for reformation and not for any revenge. Therefore, to say that every soul has human rebirth is as wrong as saying that no soul can have human rebirth. But such rebirth in the physical sense is not necessary in the case of exceptional souls like the Gopikas and King Janaka. The Gopikas attained Goloka, which is above God’s own abode and this shows that God has kept them on His head. This place is greater than the state of Advaita in which the soul becomes God. God became the servant of the Gopikas. The Gopikas exhibited a state higher state than the highest state through their real madness for God. In their previous births they were already first-hand saints. Radha was Sage Durvasa in her previous birth. Therefore, the birth of the Gopikas was higher than the highest state of the first-hand saint.

### **Human Incarnation is Brahman**

Here, we said that the first-hand saint becomes Brahman. The word “becomes” does not mean the real transformation of the soul into Brahman [God]. It only means the charging of the soul by Brahman so that the soul is treated as Brahman, just like live wire, which is charged by electric current is treated as the current itself. Even Lord Krishna confirms this truth in His own case (*Avyaktam Vyaktimapannam—Gita*). Then how can any other soul expect more than this? The soul should not expect the real transformation of the soul into Brahman. Brahman cannot disappear so that thereafter, that soul becomes the only Brahman. Transformation of anything into some other thing is always impossible. Generally, the soul after being charged by Brahman does not slip because in that highest state, ego never enters the soul. Based on this, it is said that one will not slip from the state of Brahman. But if ego enters, even in this highest state, slipping from it is inevitable as in the case of Parashurama.

All the public will praise the human incarnation as the Brahman (God) but the soul that is charged by Brahman is well aware of its individuality. Sai Baba always remembered God (Allah Malik). When Jesus said that He (individual soul) and His Father (God or Brahman) are one and the same, it means that He can be treated as God. It does not mean that He is God. This subtle difference was not understood by people and He was therefore crucified. Otherwise, He could have directly said that He was

God. Mohammed avoided this complication on this subtle aspect and revealed the actual truth that God never becomes or never actually transforms into a human soul. Now, even if we assume that you have really replaced the original Brahman and that you have become the original Brahman, you can never be recognized by anyone since you become the original unimaginable Brahman. You will be recognized only by yourself as said in the Veda “*Brahmavit Brahmaiva*” which means that the knower of Brahman is Brahman alone. The silence of Buddha [about God] indicates this original status of God.

The original God needs a convenient medium to express Himself to the public. Such a convenient medium is only the human form because the main program of the human incarnation is to guide people in the spiritual path by giving true clarifications of the scriptures. Selfish people have misinterpreted the scriptures so that they can achieve the real fruit through false means as in the case of the materialistic cases in the court. The advocate tries to misinterpret the constitution so that his client escapes the punishment and gets some benefit. This psychology has entered the spiritual field because the soul is a bundle of feelings acquired in the world. You may misinterpret the legal scripture [constitution] and fool the judge to get benefit through false ways. But how can you fool the omniscient God and get benefit through such misinterpretation of His spiritual scripture? God comes in human form to remove such false interpretations and to clarify the truth.

### **Identity Card of Prajnanam**

Spiritual knowledge (Brahma Vidya) is the most complicated subject and even a little clarification is almost impossible in it. When you do not understand any concept, it is generally said that it is not Brahma Vidya, which cannot be understood. But God, expressed through human form, called as Satguru, can give the best and complete clarification in this most complicated subject. Such clarification is specific only to God and hence such specific special knowledge (Prajnanam) is the best and is the constantly associated identity card of God (*Prajnanam Brahma—Veda*). The miracles are transferable items and cannot be the real identity card of God since miracles are also exhibited by demons. No individual soul can give the best clarification as God and hence Prajnanam is a non-transferable item. Miracles may or may not be exhibited by God because miracles always divert the soul from the spiritual path. But God in human form

always exhibits this specific special spiritual knowledge because that is very much needed by souls to have real guidance in the spiritual path.

Krishna, Buddha, Jesus, Mohammed, Mahaveera etc., who are human incarnations, were all spiritual preachers giving clarifications in the spiritual knowledge, whether they exhibited miracles or not. A demon always exhibits miracles to expose his false superiority and wants fame from the public. But God in human form exhibits a miracle rarely if He feels that it will help the soul on its spiritual path. But generally the miracles are violations of the natural administration set up by God Himself and God does not want to contradict His own administration. Miracles solve the problems by violating the cycle of deeds and such solutions bring more attachment to the world in the case of souls and it harms their spiritual progress. Therefore, Prajnanam is the only identity card of God in human form, which is constantly exhibited.

## **GOD, MEDIUM AND WORSHIP**

### **Partial Benefit of Model Worship**

[June 12, 2007] The unimaginable God requires a medium for expression. When the medium is charged by God, the medium is treated as God directly and service to this medium is the direct service to God. When a wire is charged by electric current, touching the live wire means touching the current itself. But if you touch the picture of a live wire on paper, you are not touching the current. It is only an indirect representative model of the live wire. Service to the charged medium is called as sakshat upasanam, which is direct service. Service to the representative model is called as pratika upasanam, which is only indirect service. Indirect service is a total waste because neither are you experiencing God in the model, nor is God experiencing your service. This second type of worship is the worship of statues of God. Then, why not do away with this second type of worship? No, this type of worship becomes necessary since the majority of human beings does not recognize the contemporary human incarnation due to the repulsion between common external media (common external gross human bodies).

The model worship is maintained for this majority, so that through such worship, at least the psychological repulsion to the human form is removed. But because even the statues are carved in human form like Vishnu, Rama etc, some people have repulsion even to the human form in the statue. For such people the Shiva Linga, which has no human form, is established. At least the concept of formless God is removed here since the Shiva Linga has a form. Some worship formless objects like light energy as representative models of God. Some worship qualities like love, bliss, etc as representative models of God. Actually the human body contains awareness (soul), qualities (jeeva), matter (gross body) and energy as the shine and heat of the body and thus is a complete medium.

Only for such psychological treatment of human beings, to remove their repulsion to the human form, are the rituals in the temples being carried out. Of course in such rituals, the service part is a waste. The initiation of life in the statues in temples indicates the concept of life in an inert material body (statue). This initiation of life (prana pratishtha) advises

you to go for the living human form and it does not mean that the same inert statue has become alive after such initiation. Clearly no sign of life is witnessed in the statue after such initiation. The ignorant priest says that the radiation of life (pranakala) enters the statue after the initiation, but all this is just brainwash. The fact is that the statue does not even vibrate once.

Even in indirect worship, the worship is not aimed at the model but it is aimed at the God alone. God is pleased to some extent in such worship also because the aim is God after all. Of course, in direct worship, God is extremely pleased because God, who always exists only in the human form, receives your service directly. God does not exist in the inert objects (*Natasya pratima asti—Veda*) but still He is pleased in such worship also because the aim is God alone. People worship the shalagrama (a piece of stone) as a representative model of Vishnu. Here, the worship is aimed at Vishnu and not aimed at the stone.

Sumati worshipped her husband Kaushika as God. Kaushika was the greatest sinner and was ready to go to hell. But from such worship of Kaushika, Sumati derived the super power to stop the sun from rising. Only God controls the sun (*Bishodeti suryah—Veda*). The wretched Kaushika could not have given such power to Sumati. This power is derived from God alone, because when Sumati worshipped her husband as God, the worship was aimed at God and not aimed at Kaushika. Kaushika was a representative model of God for Sumati, like the petty stone (shalagrama) representing the all-pervading Lord Vishnu. If such was the power of Sumati, which was obtained from mere indirect worship of God, what will be the power of a devotee, who worships God directly through service to the contemporary human incarnation? Hanuman worshipped Rama who was His contemporary human incarnation and became God and controlled the sun forever. The Veda says that the sun moves constantly due to the fear to God. Even in His childhood, Hanuman was meditating upon Rama as instructed by His mother. The result of that was that He developed the power to swallow the sun like a fruit!

In the spiritual field there is one marvelous advantage. Assume that you have worshipped a human being as God under the illusion that he is the contemporary human incarnation. What is the result of such a mistake? Will it yield a positive result or a negative result? The answer is that it will not give any negative result. It will certainly yield a positive result, but it may not be the highest. The highest positive result is obtained in the service done to the correctly identified contemporary human incarnation. But just like Sumati achieved partial positive power of controlling the sunrise on

one day, you will certainly achieve partial grace of God. Such advantage is restricted to the spiritual field only. In the materialistic field if you have served somebody mistaking him to be the king, you will not get any gift from the king. Moreover, the king may scold you for your foolish ignorance. But God, who is very generous and very kind is quite different. God will certainly punish the human being who posed as God but you will not be a loser.

### **Service to God is Your Test**

Some clever people say that God does not require any service from anybody because He is the basic potential doer of any work in this world. But if you go to that fundamental stage, God alone remains and the entire creation disappears. Along with it, you will also vanish. But you are asking the help from God and hence you are not in that fundamental state of realization. While asking for help from God, you are confining to the stage of ignorance-based dualism. You are going to the fundamental basic stage of the realization of monism only to avoid the service to God. This shows your intellectual interpretation to suit to your convenience. It is like a monkey that avoids participating in the construction of the bridge over the sea, in the service of Rama, stating that Rama is God and that God requires no service from souls. When Rama is realized as the Absolute God in the fundamental state, God alone exists and the monkey does not even exist since the creation itself vanishes in that state. While praying for the grace of Rama, that monkey joins the other monkeys, standing in the first position! A student who is ignorant of the subject questioned by the examiner may say “Oh Sir, you know the answer to the question very well! If I answer, it may look as if I am teaching you”. The examiner will not give marks for his smart obedience. The examiner is asking the question to test the student and not to learn the subject from him.

Hanuman was a devotee of God in human form and was in the highest level of faith. At that level the tests of God are always severe. As soon as Rama arrived at Kishkindha hill, He started testing Hanuman, who was waiting for Him there on the advice of His mother. Rama behaved like a selfish villain by making an agreement with Sugriva to kill his elder brother so that Rama could get help from Sugriva in searching for Sita. It looked very selfish and Rama tested the internal faith of Hanuman. However, when Vali was about die in a few minutes, Rama had to answer Vali since Vali charged Rama with an allegation of selfishness. Then Rama had to reveal the truth by saying that He had only punished Vali for his injustice. This

clarified the confusion. Unless the clarification was given, Vali would not be convinced on his deathbed. Hence, there was no alternative for Rama and the test on the mind of Hanuman could not be continued. But He conducted the same test on the first day of the war with Ravana. Rama told Ravana that if he returned Sita, Rama would go back without fighting the war. This appeared as if Rama was very selfish about His personal work and did not care for social welfare. If Ravana had returned Sita, Rama would go away and Ravana could have continued his crimes against society. This confusion was kept in the mind of Hanuman forever. Rama acted helpless on several occasions and was saved by Hanuman everytime. By such tests Rama tried to observe the mind of Hanuman, if any ego would enter Hanuman and if subsequently His faith that Rama was God, would fall. Again at the end, Rama rewarded all the monkeys who participated in the war, but neglected Hanuman and acted as an ungrateful human being. Rama never told Hanuman that Hanuman would become God and this was a test till the last minute to see whether the aspiration for the fruit of His service would arise in the mind of Hanuman.

The highest level of spiritual effort will have the highest fruit and at the same time the tests will also be very severe and continuous. The extent of digestion of the spiritual knowledge is reflected in the faith on the contemporary human incarnation. God told the same Gita to Sun [Sun-god] in the beginning of creation (*Imamvivasvate yogam—Gita*) and the same Gita was preached to Hanuman by the Sun. Hanuman was a student of Sun. God told the same Gita to Arjuna. But the assimilation capacities of Arjuna and Hanuman were quite different. Hanuman saved Rama on several occasions in the war but Hanuman did not show any ego before Rama. In fact He claimed to be only the servant of Rama forever (*Dasoham kosalendrasya—Ramayana*). Krishna saved Arjuna several times in the war but on the last day, Arjuna was sitting in the chariot with ego and did not get down before the driver, Krishna got down. Hanuman became God and was worshipped forever in temples. Arjuna was born as a hunter and was never worshipped as God. Sun was neither an energetic incarnation of God nor a human incarnation of God. Yet Hanuman understood the essence of the Gita and captured the concept of the contemporary human incarnation. Krishna was actually the contemporary human incarnation and the Gita was directly preached by Him. Still Arjuna could not catch the concept of the contemporary human incarnation. This is the difference between a bright student and a dullard.

Neither Krishna nor Jesus said that since He is the final human incarnation, future generations should worship only His statues or photographs. If that were the truth they could have said this very clearly for the sake of future human generations because they knew very well that their human bodies would perish shortly. Therefore, whatever they said about themselves was only about the contemporary human incarnation for the contemporary human devotees.

### **Mini-World Within the World**

The Veda (*Ishavasyam*) says that the Lord can enter any mini-world existing in this infinite world (*Yatkimchajagatyam jagat*). The word “jagat” meaning world appears twice. If the repeated jagat also means the infinite world, then the adjective ‘kimcha’ (little) cannot be used for the infinite world. If you say that the little indicates any little object, that little object cannot be the world (jagat) because a little object like a piece of stone is only matter which is only one component of the world. The “little world” means the human body containing the nine items (five elements and four antahkaranams) which are categorized as apara (eight items which are five elements and three antahkaranams) and para (one antahkaranam which is chittam). Due to the common existence of the nine items, the human body is a mini-world (pindanda) representing the infinite world (brahmanda).

The Veda says that any such human body can be pervaded over by the Lord. Here the verb is in the future tense (vasyam) and is not in the past tense. If you say that the income tax officer can enter any shop, it does not mean that he has entered every shop. Hence, the existence of God in every human being is ruled out and Advaita has no basis. If you say that the awareness existing in living beings is the cause (God) that has entered the effect (creation), this is also not correct. In that case, the cause should have been an independent entity and not a generated item. The gold that entered the chain is the independent item and is not an item that is generated in the chain. The awareness in human bodies that exist in creation is not independent and it is generated by the combined function of inert energy that is generated by the oxidation of food and the nervous system.

The Vedic prayer called, as Mantra Pushpam is a clear explanation of the human incarnation. The same little world mentioned in the Ishavasya Upanishat is referred here also (*Kimchitjagatsarvam*)<sup>1</sup>. This little world means the human body. The human body existing now and the human body

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<sup>1</sup> Narayana Suktam, Taittiriya Aranyakam 4, 10, 13



that existed in the past i.e. the present and past human incarnations are referred to here and are said to be the same in this respect (*Drishyate shruyatepiva*). The Lord who imagined this world has entered this world in His original state (*Tadevanupravishat*)<sup>2</sup>. But the objection here is that the person imagining can never actually enter his own imaginary world in his original state just like fire cannot enter water. Here, the Veda gives a beautiful simile of the existence of volcanic fire (*Vadabagni*) inside the ocean (*Samudrentah pratishthitam*). For the omnipotent God, nothing is impossible and hence any simile in the world suffers from some limitation. Here, God is said to be pervading all over the body (*Antarbahishcha*) and at the same time God is said to be confined only to a particular region of the human body (*Tasyasikhayahmadhye*). This means God is confined to His guest room whenever His involvement is not required. In this time the individual soul, who is the owner of the house (and God's personal assistant, P.A.) deals with all the worldly matters as usual. The individual soul can alone act as hundred percent ignorant in worldly matters and therefore, the worldly experience derived out of it is also hundred percent. God being associated with His P.A. derives that experience and is entertained. Ignorance, directly superimposed on God, can never be hundred percent and hence, the worldly experience can never be full. God enters the human body for this reason alone. In this body, the individual soul (son of God), who is His best devotee, exists. The Son of God is also equally benefited by the association of God in divine experiences. Thus the human incarnation is a two (*Nara* and *Narayana*) in one system (human body).

Advaita means the unity of two items. If there is only one item the word Advaita has no place because in that case the word *ekam* (one) is used. When two things exist and become inseparable, then alone is the word Advaita used. If you take God and a human being separately, God is one item and the human being is another item. Electric current is one item and the wire is another item. When the current enters the wire and pervades all over it, the word Advaita can be employed. Giving an electric shock is the property of the current, but it cannot be directly experienced from the invisible current; it requires the presence of the wire.

When the knowledge contains unimaginable clarity, it creates unimaginable happiness, which is called as bliss. The clarification of confusion gives real happiness to the climax. Removal of confusion and

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ignorance cleanses the soul, resulting in bliss. It is like the removal of gas and undigested matter from the stomach which cleanses the body resulting in immense happiness. Such unimaginable nature of the knowledge is the property of the unimaginable God, like the shock of the electric current. But it cannot be experienced directly from the unimaginable God. The unimaginable knowledge indicates the existence of God in a particular human body like Krishna, Jesus etc.

### **Silence About God**

Finally, only the existence of God is experienced because the unimaginable God and the unimaginable nature of His knowledge always remain unimaginable. Only His existence is imagined and such existence is called as Sanmatravada (*Astityeva...—Veda*). Since God and His nature remain unimaginable, you cannot say that God is awareness or that awareness is His property. Therefore, Chinmatravada<sup>3</sup> is not acceptable. Awareness in creation does not exist independently since it is always a generated item; generated by the combined operation of the respiratory, digestive, and nervous systems. Charvaka<sup>4</sup> or science should be respected in this point.

The cause or the quality of the cause should be an independent item and should not be a generated item. The individual soul is a bit of awareness and hence it can neither be the total God and nor can it be a part of God. God's unimaginable power of creation or control of the universe is neither seen totally nor partly in any individual soul. In the ancient days awareness was thought to be an independent item due to the lack of scientific knowledge. But now science has clearly proved that awareness is only an item of creation and is not the Creator. Thus science cannot prove the nature of God directly. But it can prove the nature of any item of creation. Every item of creation is a non-God item as in the case of awareness. Science is very useful in rejecting any non-God item projected as God by people, who are ignorant of science. For that matter, not only science, but even angels and sages cannot speak a single word about the nature of God. It is beyond words and can be best explained through silence alone.

Lord Dakshinamurti who is considered to be the best incarnation of Lord Shiva in preaching the spiritual knowledge to even angels and sages

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<sup>3</sup> The philosophy that Awareness alone is the ultimate reality or God.

<sup>4</sup> An ancient sage, who maintained that direct perception alone, can prove the truth. His theory was similar to modern science.

explains God only through silence (*Maunam vyakhya prakatita para brahma tattvam*). Here Shankara used the word Parabrahman and not the word Brahman. Any greatest item in a category can be called as Brahman. Parabrahman is a negative word indicating that God is not Brahman or God is beyond Brahman. Every word is denied in indicating God<sup>5</sup> (*Neti neti, Yato vachah...—Veda*). The silence of Buddha also means the same. Buddha is also the best incarnation of Lord Vishnu to preach the spiritual knowledge. Science also keeps silent about God. In the above prayer of Dakshinamurti, even Shankara said that God cannot be explained by any word. How can you say that Shankara means that awareness or an individual soul is God? If the individual soul were unimaginable, then you could say that the individual soul is God.

You are an individual soul, who knows itself and who knows items other than itself. Awareness cannot be ignorant of itself and other things also simultaneously. In meditation, awareness is ignorant of other things but it is aware of itself. In deep sleep it is neither aware of itself nor aware of other items because it remains as inert energy. But here, the inert energy is not transformed into awareness at all, due to the nervous system being at rest. If you say that such inert energy in deep sleep is God, then your argument that awareness is God is contradicted by yourself. You must note one important point here, which is that Shankara used the word Brahman for the individual soul and not the word Parabrahman. Since Brahman means any greatest item in a category, several items can be called as Brahman. The Veda, food, life, mind, intelligence, knowledge, bliss, etc were called as Brahman in several places (*Brahmakshara samudbhavam, Annam Brahma, Prano Brahma, Mano Brahma, Vijnanam Brahma, Jnanamantam Brahma, Anando Brahma*, etc). All these statements mean that these items are greatest among their own categories. Similarly, the individual soul is the greatest among all the items of the creation due to its specific property of knowledge (*Jnanitvatmaiva...—Gita*).

### **Creator, Controller and Destroyer**

Awareness can handle the inert energy in a tactful way but that does not mean that awareness has full control over the inert energy. For example the powerful nuclear energy is controlled in atomic reactors and is used by the scientist for various purposes. This does not mean that the soul can control the powerful atomic energy directly. When atomic energy attacks

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<sup>5</sup> No word is capable of indicating God.

the soul directly, the soul in the human being runs away due to the destruction of the human body. This is true even in the case of a human being, who is a scientist and who handled the same energy tactfully. Therefore, if you take God to be awareness, God could only handle the universe in a tactful way like a scientist. He could not be the direct controller of the universe. But Lord Krishna swallowed the huge fire-energy in the forest, which shows the direct control of God over the inert energy irrespective of its intensity and quantity. If you say that awareness in Krishna is the controller, then the awareness or soul in every human being must be similar. This proves that there is a difference between the awareness in Krishna and the awareness present in all other human beings. The control is due to the difference between and not due to the similarity. This means that the extra component existing in the awareness of Krishna is what has the controlling power and not the common general awareness. This extra component is God or Brahman. Similarly the huge Govardhana hill was held on the tiny finger of Krishna for seven days. The reason again is God, who pervaded all over the body of Krishna and not the finger and not the power (inert energy) of the finger, which is common to anybody. Therefore, neither matter (finger), nor the inert energy (the power of the finger), nor the awareness (soul) is the controller of this universe. The unimaginable God existing in Krishna is the Creator, Controller and the Destroyer of this universe.

The soul creates an imaginary world or a daydream, controls it and finally dissolves it into itself. The imaginary world is neither the total real world and nor is a component of the real world like a hill, a river, a tree, etc. The capacity to create the dream is in no way related to the capacity of God in creating the universe. The soul, its capacity to create a dream and the dream itself, can be compared to God, His capacity to create the world and the world respectively. A simile can never be an identity. God created such examples in the world to teach us concepts related to Him. You can say that God created this real world, maintains it for entertainment for sometime, and finally dissolves it in Himself just like the soul creates the dream, maintains it for sometime for entertainment and finally dissolves it in himself. Since the dream is not even a tiny part of the real world, the soul is also not even a tiny part of God. Since God is unimaginable, the imaginable soul cannot be a part of God. Today due to the latest developments in science the soul or awareness or the nervous energy flowing in the nerves as waves is even visible through powerful microscopes.

God is understood as the basis (adhara) of the universe (*Brahma puchcham pratishtha—Veda*) and this does not mean that the nature of the basis is understood. Assume that we understand that an object, which alone is visible, is standing on some support. Now whether the support is a table, or a person or some other object is not visible. In that case we are inferring the existence of something as the support but the nature of the support is not understood. The cosmic energy is independent since electromagnetic waves have an independent identity. But even though it is independent, it cannot act as the designer [of creation]. Awareness has the designing talent but it does not exist independently. If radiations of awareness or nervous energy existed independently in space, like the independent electromagnetic radiations, the scientist could have tapped them. Then he could have used them to raise a dead body, just as cosmic energy is tapped to recharge a battery. Thus both inert energy and awareness suffer from these defects and cannot be claimed to be the defectless God.

If your goal is to become God, you must understand the Ramayana and practice it in your spiritual effort keeping Hanuman as your guide, since He became God. If your goal is to become the master of God, you must understand the Bhagavatam and practice it in your spiritual effort. Here you have to keep Radha as your guide, who became the queen of Goloka, which is above the abode of God. In both cases the direct worship of the contemporary human incarnation i.e. Rama and Krishna is the main essence. In any case, understanding the Mahabharatam is very important, since it teaches you where you can slip in your spiritual effort. Such slips can lead to your downfall. In any case you must be careful about the inevitable cracks in your faith regarding the contemporary human incarnation.

Arjuna was born as a hunter in his next birth because he could not believe in Krishna who was God in human form before his eyes. Instead he had worshipped the irrelevant energetic form of the upper world (Shiva) to win the war. Arjuna acquired the Pashupata weapon from Lord Shiva but Lord Krishna showed in His cosmic vision that He was simply swallowing all the Kauravas in His mouth. The firm faith in the contemporary human incarnation is very important and it is also impossible. The fundamental reason is the nature of negligence resulting due to the repulsion between common external media. The Veda says that it is like an incurable disease even in the case of angels, to like things which are not before their eyes and to dislike anything that is before their eyes (*Parokshapriya ivahidevah pratyaksha dwishah*). Lord Krishna clearly said that He will come again

and again whenever there is a requirement. God comes in human form to guide everyone through divine messages and also to give the experience of Himself to the devotees, who cry for it in every generation. If He favored only one generation in the form of Lord Krishna, God would become partial. Then God would remain as no-God.

## BEYOND RELATIVITY AND EVOLUTION

[June 14, 2007. This topic is for scientists, philosophers and intellectuals for whom a slow patient reading is recommended. Swami jokes that this topic is a hard topic for digestion and can be considered as a costly vegetarian dish for rich intellectuals. The other easy topics are like easily digestible cheap vegetarian dishes meant for the common man! Mr. Anil Antony asked Swami that a scientist says, “What is the difficulty in explaining the process of creation? The theory of evolution proposed by Darwin explains it very well”].

### Limits of the Validity of Evolution

The main aspect in the theory of evolution proposed by Darwin is that any organ is developed to meet a need. Similarly, any organ is suppressed when the need disappears. In the case of a man the tail disappeared because its use was not there anymore due to the improved efficiency of the hands in say driving away flies. Therefore, evolution based on need is the real guiding factor in the case of living beings. Even in the spiritual field the same basic concept is maintained. When some people found out that happiness could be obtained through the effects of their own materialistic efforts, the need for God disappears and therefore, the concept of devotion is suppressed. Such people have become atheists. The so-called theists exhibit over-development of devotion related to the existence of God basically due to the same requirement of need. They want to take the help of God in their materialistic efforts to derive happiness in the world. Such need-based devotion is spontaneous and natural. Spiritual preachers based on such need-based devotion can enjoy spontaneous propagation of their knowledge and fame. But such need-based devotion is not true love to God and therefore God is displeased with it. The real devotion, which pleases God, is just the reverse of this. It is the development of devotion in the absence of any need from God. Such type of true devotion is opposite to the above spontaneous and natural devotion and therefore a special hectic effort (sadhana) is needed. Only a qualitative minority in the world can appreciate the spiritual preachers whose preaching is based on the development of such true devotion. Therefore, a true spiritual preacher will not aspire for fame

from the majority, which is not actually possible. The natural tendency as per the theory of evolution is inherent to living beings and hence, need-based devotion appeared in the spiritual field also without any effort.

The theory of evolution proposed by Darwin is confined to living beings only. If you consider the evolution of the entire cosmos, Einstein's theories are also to be considered. Science says that the cosmic energy in the state of invisible waves of high frequency is in space itself. The special theory of relativity proves that the space bends around objects and this shows that space is nothing but the finest form of energy. Hence, there is nothing like nothing (vacuum), even according to the latest science. This space is the first primordial energy in the subtlest form and this is called as akasha. The visible effects of the primordial energy like light etc. are denoted by the word Agni. Vayu (Air), apah (liquid) and prithivi (solid) represent matter in the three states. From these five elements, life evolved, which is the plant kingdom (*Prithivyah oshadhaya—Veda*). Gradually the animal kingdom with the latest human being evolved. This represents energy, matter and awareness, which are gradually evolved one after the other. Such evolution is mentioned in the Vedas (*Akashat vayuh...*). The visible energy like light is produced only after the existence of atoms. Hence the primordial energy, the gaseous state in which the atoms and molecules move freely and the visible energy like light are produced in that sequence as per the Veda (*Vayoragnih*). The final conclusion is that energy (primordial), matter and awareness are produced in that sequence. Since nervous energy or awareness is produced from the inert energy functioning in the nervous system, by the oxidation of oxygen gas, the gradual production of awareness from energy and matter is justified in the Veda as well as in the theory of evolution in science. The formation of matter from energy is clearly proved by Einstein through the law of equivalence of mass and energy. Therefore, the theory of evolution proposed by Darwin associated with the Einstein's theories will certainly prove the evolution of the universe from energy or space in a sequential manner.

### **Ultimate Cause—Atman**

The Veda mentions one more item indicated by the word Atman as the ultimate cause from which the primordial energy or space was generated (*Atmana akashah—Veda*). You cannot say that the word Atman means awareness here, because, awareness (purushah) is mentioned as the third generated product in the chain of evolution. A generated product in the chain cannot be the first ultimate cause. The scientist may say that there



is no necessity of the word Atman as the ultimate cause because the meaning of the word Atman can neither be energy, nor matter, nor awareness because these three items already exist in the world. Moreover, energy, matter and awareness are visible items in the light of the development of advanced electronic equipments. Even the awareness is visible in the form of waves propagating in the nerves as found by the latest instruments. Even the Gita says this that awareness or soul can be seen by scholars (*Pashyanti Jnana Chakshushah*).

Therefore, the meaning of the word Atman must be an unimaginable item, which is not the object of the senses, mind, intelligence or even sharp logical analysis (*Na Chakshushah, Aprapya Manasa, Na Medhaya, Naisha Tarkena—Veda*). The best word that can be used to indicate such an unimaginable object is “wordless” (*Ashabda mavyayam...—Veda*). A negative word like Parabrahman can also be used since it means that which is not Brahman. But the word used is Atman, which means the awareness that pervades all over the human body (*Sarvam Shariram Atati Iti Atma*). This word means awareness along with its property of pervasion. An independent existence of awareness pervading over space is not available and hence the awareness pervading in a human body alone should be taken. If you take the Atman mentioned here to mean the awareness pervading all over a human body, such a possibility is negated. This is because the awareness in the human body is not an unimaginable object, which exists in the beginning of the chain, since this awareness has already appeared at the end of the chain as the ordinary awareness or life (*purusha*). Therefore, the word Atman here means a human being, who is completely different from any other human being, which appeared at the end of the chain of evolution.

Such a special human being is the superman or a human incarnation of God like Krishna in whom the existence of a special unimaginable item is inferred. The Veda says that the existence of such a superman is the basis of the inference of the unimaginable item called as God. But the Veda alone cannot stand as an authority because it can be rejected as the poetic imagination of some selfish priests to exploit the society in the name of God. Therefore, mere scripture (*Shabda Pramanam*) cannot be the authority. All the authorities (*Pramanams*) are based only on perception (*pratyaksham*). In *Shabda Pramanam* a well-wisher says that Benaras city exists. The faith in his words is based on his personal visit to Benaras and also on your possible personal visit to Benaras. Even inference (*Anumana Pramanam*) becomes an authority only when it is based on perception. You infer the existence of fire on seeing the smoke from a mountain. This is

because you have already perceived the relation between smoke and fire in your kitchen. Therefore, the Veda said that the unimaginable item, God, should be inferred (*Astityevopalabdhyah*). The Veda is supported only by the human incarnation, who exhibits the existence of the unimaginable God through an unimaginable act. Due to this practical exhibition, perception is established as the basis of inference even in this case.

Lord Krishna said that He, the human incarnation alone, is the ultimate goal of the Veda that is to be known (*Vedaishcha sarvaih*—Gita). The unimaginable God present in Him is inferred from the unimaginable action of lifting the huge Govardhana hill on His tender finger. The reason for lifting of the hill cannot be explained by the power of the finger (energy), the finger itself (matter) or the soul (awareness) that willed to do that action. None of these three or even the composite of these three can be responsible for the lifting, because no similar human being, which is an exact duplicate composite of these three items, can do that.

Among these three i.e. (1) soul or awareness, (2) inert energy of the human body assumed to be concentrated in the finger and (3) the finger or even the entire human body (matter), the status of the awareness alone in this activity is almost nothing. This is because the awareness in a human being cannot lift even a cup by itself, without the help of the inert energy existing in the human body. The awareness of the soul only wishes to lift the cup and subsequently the inert energy in the human body does the work. In this light, saying that the awareness or soul alone is God is nothing but a joke. Among these three, awareness by itself is the weakest. Except for the specialty of willing and designing, the awareness by itself is considered to be almost of no importance. This unimaginable activity or miracle indicates the existence of the unimaginable God in Krishna and such indication is called as inference. Such unimaginable acts or miracles are exhibited even by demons by the grace of God because such miracles indicate the existence of unimaginable God. To propagate this fundamental concept, God gives the miraculous powers to demons so that the work of God is also done through them, even though they are driven only by their ego. Actions of God are always multidimensional and cannot be understood easily.

God pervaded all over the human body of Krishna similar to the soul that pervaded the same human body. Therefore, God can be called as Purusha here, since Purusha means that which pervades all over the human body. Shankara preferred to call God here as Purusha because He preferred to identify the existence of only two categories viz, Purusha and Prakriti (*Prakritim Purushamchaiva*—Gita). In this classification the soul that

pervaded all over the human body of Krishna comes as a sub-category under the Prakriti itself and is called as Para Prakriti. Ramanuja preferred to call God here as Purushottama, based on the classification of three categories viz, Purusha, Prakriti and Purushottama (*Yasmat ksharam atitoham...—Gita*). In this classification Purusha means the soul, Prakriti means the human body alone and Purushottama means God. People having common sense can easily understand that there is no difference between these two classifications and hence there is no difference between Shankara and Ramanuja.

God pervades all over the human body of the human incarnation and hence the human incarnation can be the real and direct address of God. Even the human body can be called as Atman according to the Sanskrit dictionary. The reason for this is that the human body also pervades a part of space and can be considered as pervading space. Hence, in the case of the human incarnation; the human body, the soul and God put together can be denoted by the word Atman. Even in ordinary human beings since the human body pervades some space, it can be called as Atman. Hence, in ordinary human beings both the human body and soul can be denoted by the word Atman. Externally there is no difference between the human being and the human incarnation because Atman denoting the human body and the soul is common in both. The third item in human incarnation, God, is invisible and also unimaginable. You can call a live electric wire also as wire because the electric current in it is invisible. Hence, Atman or Purusha denote even the human incarnation. This led to the confusion to think that there is no difference between human beings and human incarnation. As long as the current in the live wire is not experienced, nobody will differentiate between the live wire and an ordinary wire. But once the current is experienced in the live wire, it is distinguished from the ordinary wire. Similarly, when God is experienced in the human incarnation, it is distinguished from ordinary human beings and the word Purushottama is used. Otherwise, even the human incarnation can be called as Atman or Purusha which denote an ordinary human being.

You may say that Brahma Sutras say that God can be inferred from the universe, which has a wonderful design. This wonderful design demands the existence of a designer through inference because we experience that a designer is necessary for the construction of a house etc is experienced in perception (*Janmadyasya yatah—Brahma Sutra<sup>1</sup>*). We have

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<sup>1</sup> Brahma Sutra, 1:1:2

no objection if you are satisfied by such inference. But scientists say that several items in the creation are formed by natural processes also even in the absence of a designer. They say that a hill on the earth or a crystal in a solution is formed on its own accord without any designer. Moreover, this argument of the requirement of an intelligent designer does not establish the unimaginable nature of God. It establishes God as a mere designer of creation. If just the ability to design is the criterion, even awareness can be fitted in the place of God. However, the absence of the capacity to create, control or destroy this real world or even any part of it, clearly proves that mere awareness cannot be placed in the position of God even in this context. This is the reason for the appearance of the Gita in which the human incarnation like Krishna clearly established the unimaginable nature of God through the unimaginable acts called as miracles.

Just like the human incarnation is God (because of the pervasion of God throughout that human being), can we also call this entire universe as God assuming that God has pervaded all over the universe? In support of such through-and-through pervasion of the universe by God, quotations like *Sarvam khalu idam Brahma*<sup>2</sup>, *Vishwam Vishnuh*, etc. can be referred here. But this concept is not acceptable because if God pervades all over the universe, it means that the universe is not existing separately from God. Then it cannot become the object of God's entertainment like a movie. If you pervade all over the movie, there is no difference between seer (drashta) and the seen (drishyam). Then how to interpret the above quotations, since the whole world is under the control of God? The whole world can be called as God in a special way.

Let us take an example. Suppose it is said that a kingdom is Kalinga (*kalingoyamdesah*). Kalinga is actually the name of the king but the kingdom is called as Kalinga because everywhere in that kingdom, the king controls the kingdom. Ramanuja has given this interpretation. Once the address of the unimaginable God is obtained, it hardly matters whether God is in the human incarnation or in the world. Since the human incarnation is in the world, you can say that God also is in the world. However, conversely, the human incarnation is God but the universe cannot be so, due to the above-mentioned objection. The present context is about the inference of the existence of the unimaginable God as the ultimate cause of this whole universe. So whether the address of God is direct as in the case of human incarnation or indirect as in the case of universe, it makes no

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<sup>2</sup> {, #34}

difference. The advantage of the direct address over the indirect address is that the human incarnation (direct address) establishes the unimaginable nature of God through miracles. If you are already convinced with the unimaginable nature of God through miracles seen elsewhere, the indirect address is sufficient. The special importance of the human incarnation is that only in the human incarnation, can God receive your service directly. But that is a different context.

### **Relative Realities**

In the chain of evolution, the theory of relativity exists everywhere between the cause and the effect. Science takes the absolute primordial energy as the ultimate cause and matter and life can be treated as relatively true products of the absolute primordial energy. The ultimate primordial energy is the direct cause of matter and is the indirect cause of awareness. The theory of relativity applies between the primordial energy and awareness also because the intermediate matter is only a relative truth in which the absolute truth is only the primordial energy. Now we have established that the ultimate cause is God and the primordial energy is His immediate, relatively true effect. Then the entire universe also becomes a relative product of God. The rope gave an illusion of a stick and the stick gave an illusion of a serpent. Now both the stick and the serpent are relative illusions of the same absolute primary rope. The dream is a relative effect of the soul and the soul is the absolute cause. Similarly, the entire universe is a relative effect (mithya) of the Absolute God. Mithya is neither an independently existing truth (sat) nor the non-existent complete unreality (asat). The dream does not exist independently without awareness. Neither can you say that the dream is a non-existent unreality because it masks the reality and appears to exist as a separate entity other than the soul. Shankara says that mithya means that which is neither existent nor non-existent (*sadasat vilakshana mithya*). This means that you cannot even define the relative effect of the unimaginable God.

If you analyze, the relative effect vanishes on realization of the cause. If the rope is seen, the serpent disappears. If the pearl-shell is seen the silver disappears [the pearl shell appears like silver]. But here God is not only invisible but also unimaginable for us. In such a case how can the world, which is His relative effect, disappear from our eyes? If you say that the world vanished from before your eyes, it means that your eyes have seen God. At least if God is imagined by our intelligence, this world can disappear in our imagination. But neither does the world disappear from our

eyes nor does it disappear from our imagination. This means that neither is God seen nor even imagined. The defect in the above simile is that you (observer) are different from the serpent and silver. But here, you are part and parcel of the world and when the world disappears, you will also disappear. Even God is managing His continuous entertainment by watching the world constantly and the Advaitin, who is a part and parcel of the world boasts that the world does not exist. The world is relatively true with respect to God and not with respect to an Advaitin or any soul. If it is relatively true with respect to you, it means that the world is relatively true with respect to itself. It is relatively true with respect to God alone. In fact with respect to the world you are a tiny particle and you are almost non-existent. You are just reversing the truth. Even God enjoys this world by continuously maintaining His ignorance and experiencing the world as if it were the absolute truth. Only in certain special pressing occasions, does He realize the world as a relative truth and then He does the necessary modifications or violations of nature, which are called as miracles.

### **Sat and Asat**

The pot generated from mud and the chain generated from gold, are the examples given for the generation of the universe. In these examples both the cause (mud or gold) and the effect (pot or chain) are knowable items and cannot be compared to God (cause) and the universe (effect) because God is unknown or unimaginable and the universe is known or imaginable. The generation of the world from God cannot be explained by any example in this world because there is no unimaginable item in this world, which can stand as a simile for God. Every item in the world including the soul (awareness) is imaginable. Therefore, all these examples are applicable only to the generation of the universe from the imaginable primordial energy, which is the first created item of the universe from God. The generation of the primordial energy from God cannot have a simile in this world. The process of generation of the knowable primordial energy from the unknowable God is unknowable. This is because any process of generation of any effect from its cause in this world is knowable since both the cause and the effect are always knowable items. This primordial energy is called as Sat (*Sadevasomya*...—Veda), which exists as the first effect with respect to God but it is the first cause with respect to all other items of the world. Since the process of generation of the primordial energy is unknown, it is always taken as the primary cause of the world. It becomes the absolute reality for all the other relative effects (matter and awareness)

and hence is called as Sat. It is also called as a relative reality (Asat) since it is the effect of God, and it exists in the beginning of the world (*Asadvaidamagraasit—Veda*). Thus the primordial energy is both Sat and Asat, which exists in the beginning of the creation.

This primordial energy, being the greatest item, is called as Brahman. God who is indicated only by silence is called as Parabrahman by Shankara Himself. Shankara said that the awareness becomes Brahman in deep sleep because awareness is transformed into the primary energy, due to the resting nervous system. Such primary inert energy in the cosmos is called as Brahman and the same primary energy in the human being in deep sleep, is called as Atman. Shankara said that Brahman and Atman are devoid of any quality that characterizes awareness and hence it is called as Nirguna. The functions of awareness cease and hence the activities like thinking (manas), decision (buddhi) and experiencing itself (ahankara) also vanish. Such primary inert energy, which simply stores information in deep sleep, is called as chit, chittam or para prakriti. This primary energy called as Atman, functions with qualities in the waking and dream states as the Jeeva. This soul is unknown to ordinary human beings but is known to scholars (*Drishyatetvagraya...—Veda, Pashyanti Jnanachakshushah...—Gita*) and thus it is not unknowable forever to all. The soul cannot be God, who is unknowable forever to all.

Advaitins are confused in this point and say that God is unknown to ordinary human beings but is known to scholars. The Veda says that even angels like Yama are unable to know God (*Kathametat vijaniyam...*). Does this mean that scholars are greater than Yama? The Gita says that nobody knows God and the Veda says that the knower of God is God alone (*Brahmavit Brahmaiva...*). People misinterpret the Gita that nobody among ordinary people can know God and they misinterpret the Veda too by saying that the knower of Brahman becomes Brahman. If you accept such an interpretation, you must say that the scholar, who knows Brahman is greater than the Yama, who declares that even He cannot know God. The Advaita scholar, who claims that he knows Brahman, shivers even by seeing the messengers of Yama! The Advaita scholar, who became Brahman by knowing Brahman, must be greater than Hanuman, who does not say that He is Brahman (since he does not know Brahman) but who says that He is only a servant of Brahman (*Dasoham*)!

Without touching the unknowable God, Shankara has taken the primordial energy, which is the primary cause of this world, as the meaning of Brahman. The primordial energy creates the rest of the world only by the

will of the God. Every cause in this world generates an effect only by the will of God. Even a pot cannot be produced from mud against God's will. Hence, in every generation process the real cause is only God even though the apparent cause can be any item of this world. In this sense, the creation of the rest of the world from the primordial energy can be treated as the creation of the world from God Himself. The word 'Sat' denotes the existence of the primordial energy in deep sleep which stores the information. The word 'chit' denotes the awareness functioning in the states of waking and dream. The word 'Ananda' is intensive happiness, received at the end of deep sleep and in the beginning of the waking state. Thus, Sat-chit-ananda are only the characteristics of the primordial energy, which is called as Atman or Brahman; they are not the characteristics of the original unimaginable God because the characteristics of the unimaginable God are also unimaginable.

For theistic scholars, unimaginable events in life indicate the unimaginable God. For devotees, the miracles performed by the human incarnations indicate the unimaginable God. For ignorant theists, devilish people, who perform black magic indicate the unimaginable God. For scientists, the unimaginable concepts in the deeper planes of nature indicate the unimaginable God. God created nature, which is partly and superficially imaginable. In the absence of this imaginable nature, the highly contrasting concept of unimaginable nature disappears. If there is no darkness, light will lose its sense. Atheists interpret all the above unimaginable items in another way. The unimaginable events in life are interpreted as incidents of probable coincidence. The miracles and black magic are interpreted as ordinary magic tricks, based on the illusion of the eyes. The unimaginable concepts in the deeper planes of nature are said to be only temporarily unimaginable. They say that these concepts will have explanations in the future just as the unimaginable concepts of yesterday are explained today. Therefore, God established one unimaginable item, which is witnessed by every human being at any time. That is the unimaginable infinite boundary of the universe. Scientists accept that the universe is infinite forever. This indicates the unimaginable God, who is beyond the limits of the universe since He is the cause of the universe. This point is the focus of the cosmic vision given by the Lord to Arjuna (*Nantostimama—Gita*).

Advaitins say that awareness (Brahman) under superimposition, due to complete ignorance, becomes the soul (Jeeva) whereas the same awareness under realization becomes Ishwara. Krishna remained as Ishwara due to full realization, whereas Rama remained as Jeeva due to ignorance



and became Ishwara when reminded by Yama at the end. This means that it is the will of God whether to maintain the realization for preaching to others or to maintain complete ignorance for enjoying fully. But you cannot compare the case of Rama to that of every human being just because Rama behaved as a human being under ignorance. A lion is under the illusion that it is a fox. A dog is also under the same illusion that it is a fox. The final effect of both illusions is one and the same in both the cases. Similarly Rama is under the illusion of being a human body. A soul is also under the illusion of being a human body. In both cases, the final effect of the illusion is one and the same, which is the human body. In the case of Rama when the illusion is removed, Rama became Ishwara and went to the divine abode. But in the case of an ordinary human being, when the illusion is removed, the soul becomes only a soul and not Ishwara. The commonness in the process of illusion and in the final effect of the illusion cannot bring commonness in the original objects also.

Meanwhile, Rama might have been advised by Sage Vashishtha that He is the soul and not the human body. This is a transformation of one superimposition to another superimposition. The lion might have been reminded that it is not fox but it is dog. The lion might have even thought of itself as a dog for some time. But the lion neither became a fox nor a dog at any time. Similarly, Sage Vashishtha might have advised some human being that he is the soul and not the human body. In his case, the illusion is truly removed because the soul remained as a soul after the removal of the illusion. Similarly, the dog became a dog on being relieved of the illusion of being a fox.

Shankara said that awareness is Brahman. We are not at all objecting to this because awareness is the greatest item in creation due to its specific characteristic of knowledge. Any greatest item in a category can be called as Brahman. The word Brahman is not fixed only to God. God being greater than the greatest item of any category becomes the overall Greatest and hence God can also be called as Brahman. Since, Shankara fixed the word Brahman only to awareness (soul), God is indicated by another word Parabrahman. Shankara Himself used this word for God (*Maunam Vyakhya...—Dakshinamurti Stotram*). Now let us take Ishwara, who is a soul containing the three qualities, which is charged by God and exists in an external energetic form like Narayana or Shiva or Brahma. Let us also take an ordinary human being, who is a soul containing the three qualities and which exists in an external material form called as a human body. If you compare Ishwara and Jeeva (human being) the external gross body is not

common because one is an energetic form and the other is a material form composed of the five elements. The three qualities in both the cases may also differ due to the difference in their proportions. There is no point of comparison regarding the presence of God in each of them, because God exists in Ishwara and God does not exist at all in the human being. The only item that is common between the two is the awareness called as Brahman. In this explanation of Shankara, how can you say that the awareness in both the cases is God? The awareness in Ishwara is God since God charged it whereas the awareness in a human being is not at all God, since God did not charge it.

## TWIST OF ADVAITA

[June 15, 2007. Shri Lakshman asked Swami to explain the reason for the twist given by Shankara in His philosophy because of which alone the differences in the interpretations of the scriptures arose.]

### Background-Relevant Preaching

If you understand the background of Shankara, Ramanuja and Madhva and also the different atmospheres of devotees that existed over a span of time, the differences in the philosophies can be realized and the unity in the entire program can be perfectly appreciated. Before the arrival of Shankara, the Purva Mimamsakas were very ambitious to get heavenly pleasures and were doing rituals to attain heaven. Ambition is the result of an excess of Rajas (*Rajasolobhaevacha...—Gita*). The inherent effect of Rajas is also ego. The atmosphere was that of the worst atheism full of ambition and ego. Whenever a soul is to be diverted to the right path, your initial philosophy should be such that it suits his nature. You can divert him only slowly to the right path, in course of time. If you want to control the drinking habit of a person, you must first become his friend in the bar. Slowly, after the full development of your friendship, you can advise him about the dangers of wine. He will hear you based on your friendship. When a bull is running full speed, you have to catch it and run along with it for some time. The bull feels that you are a friendly runner, who is running along with it. It will have a positive attitude towards you. Then you can control the bull. The preaching should always suit the psychology of the student.

A mere scholar will never bother about the psychology of the student and will just reveal the truth. He will ask you to go to hell if you do not accept the truth. He is not bothered about uplifting you. He is only interested in the correct interpretation of the scripture given by the Divine Father. He is only a co-soul and acts like a brother-guide who will not alter the truth respecting the scripture of the Divine Father. He has no guts to change the scripture of the Father. Such a guide is called as a Guru. But sometimes the Satguru comes down. He is totally different from a Guru. A Satguru is the Divine Father or God Himself and He has the guts to twist

the scripture, if required, because He is the very author of the scripture. The Divine Father will not bother about the scripture and its true interpretation. He is always bothered about the way to uplift the souls who are present in the existing atmosphere.

Shankara was the human incarnation of God (Shiva) and He twisted the scripture to suit the ego and ambition of the people existing at that time. Shankara was the full Satguru and His attitude as a Father and His capability to twist the scripture as God is totally justified to uplift the people in such an atmosphere. The atheists were transformed into devotees later on, after entering the spiritual line. Advaita, which states that a soul is already God, is a chocolate prepared by Shankara for attracting the atheists who were the LKG students (to suit their ambition and ego). In course of time the same LKG students entered the college and the university after getting spiritual maturity. At this stage, the real interpretation of the scripture is required and liberated souls were sent by God to give the real interpretation. Ramanuja and Madhva were incarnations of devoted liberated souls viz., Adi Shesha and Vayu respectively. The soul has no guts to twist the scripture because the scripture is the word of the Divine Father. Hence, their attitude is always to project the real interpretation of the scripture. Also, in their surrounding atmospheres, the chocolate was not needed since the spiritual aspirants had already developed maturity. The real interpretation of the scripture was the need of that hour.

This does not mean that I have respected Shankara as God and insulted Ramanuja and Madhva as liberated souls. When God comes down as a human incarnation, God charges a liberated soul in a human body. Even in the body of Shankara, a liberated soul called as the Son of God existed. The liberated souls in Ramanuja and Madhva came down with the program of God. The difference between Shankara and the other two is that God was directly speaking through Shankara whereas in the other two, the cassette of the speech of God was being played. Essentially all the three can be treated as God alone. Even Narada says that the topmost devoted soul can be treated as God (*Tanmayahite*—Narada Bhakti Sutra).

The atmosphere existing in a particular period requires the entry of either God or a liberated soul. When the atmosphere becomes the worst and in such an atmosphere, if the scripture has to be twisted to uplift the souls, no soul can enter in such situations. God alone has to incarnate. When the atmosphere improves and the real interpretation of the scripture is the only requirement, God need not enter and it is sufficient if the liberated soul enters. Whenever you hear the correct interpretation of the scripture, a

liberated soul is conveying it. Whenever you are seeing reshuffling of the scripture and re-orientation of the philosophy which is required badly by the situation, the only conveyer who can do so is God. The liberated soul follows the scripture of God and the scripture follows God. You find Lord Dattatreya being followed by dogs (the four Vedas) and not the Lord following the dogs. The Veda itself says that the Vedas were just blown out of the mouth of God (*Nishshvasitamevaitat...*). Hence, God alone can re-orient the scripture. In the commentary of Shankara you will find the scriptures re-orienting themselves to support His line of philosophy. In the commentaries of Ramanuja and Madhva you will find the real orientation of the philosophies following the scripture of God. But don't think that God is twisting the scripture just for fun and entertainment. He is twisting the scripture just to uplift His issues, who are trapped in the wrong track. As soon as the souls are diverted to the right path, He will reveal the real and the original interpretation of the scriptures and remove the self-contradiction.

God present in Shankara prepared the twist of the scriptures as is seen in His commentary on the scripture. But the liberated soul present in Shankara composed a number of prayers to the Lord. The human incarnation is always a double-edged sword with God on one side and the liberated soul on the other side (*Dvasuparna...—Veda*). For the sake of atheists (Purva Mimamsakas) God in Shankara stood with the twist i.e. Advaita. For the sake of matured theists the liberated soul in Shankara stood with prayers to the Lord. In the time of Ramanuja, the situation improved because in the course of time, the LKG students grew up and entered college. The liberated soul [Ramanuja] alone with devotion and prayers to Lord was sufficient for them. Therefore, the inseparable and constantly associated liberated soul (Adi Shesha) without God came down to implement the advanced part of the program, which is devotion. Then the devoted souls were further matured and they became eligible to do selfless service to God due to their intensified devotion and this is the final university level where a separately existing servant of God (Vayu) came down as Madhva.

The background of each spiritual preacher is not a new interpretation from My mouth. This background is reflected in their own statements. Shankara always said that He was God (*Aham Brahma Asmi*) or Lord Shiva (*Shivah Kevaloham*). Shankara taught the path by which the soul could become God and He introduced the requirement of spiritual effort (sadhana) to become God, even though the soul is already God [according

to the Advaita philosophy that He taught]. The clause of sadhana contains the whole secret because if the soul is already God, there is no need of sadhana to become God! He maintained the chocolate by stating that if ignorance is strong, sadhana is required to remove its practical effect (vikshepa) and for this He recommended worship to the Lord. While maintaining the initial twist, He brought atheists to the line of worship of God!

His statement that He is God indicates that the soul in His body became God since God charged it. This chance of the soul becoming God is open to every soul. Any soul by spiritual effort can become the Son of God. Thus, we are not denying the possibility of the soul attaining Advaita. We are only opposing the view that the soul is already in the state of Advaita. If that were true, Shankara would not have introduced sadhana to attain what the soul already was. Of course, Shankara proposed this concept of the soul already being in the state of Advaita, but you must understand it as a twist of the scripture; as a chocolate prepared for the sake of the atheists initially. Even there, the scriptural interpretation is maintained so that the atheists will not think that it is a twist. Here, in the twist, the soul is said to be already Brahman. But here Brahman means the greatest item in creation and not God, who is unimaginable and can be indicated only by silence. Of course, Brahman can also mean God because God is the Greatest, being greater than even the greatest soul. Atheists took the word Brahman in the sense of God and were attracted.

If anyone quarrels with Shankara, He will say that the sense of Brahman in Advaita is only the greatest item. Shankara exploited the possibility of multiple meanings of the word Brahman. Therefore, while on one side the twist is maintained for atheists, on the other side, the same twist stands legal and is justified for scholars. Such unimaginable genius can only be God! Ramanuja and Madhva never said that they are God. They always claimed to be servants of God. Ramanuja said that the soul is inseparable from God and this indicates that Adi Shesha is always associated with Lord Narayana. Madhva said that the soul is completely separate and is a constant servant of God. Madhva also directly said that He is the son of Vayu, who is a divine servant, helping the maintenance of the world. I am only recalling their own statements, which reveal their backgrounds as demanded by the requirements of the situations in their respective times.

Ramanuja stands as an intermediate station between Shankara and Madhva. The soul, thinking itself to be God, captured by the twist, cannot

suddenly fall to the level of philosophy of Madhva, where the soul is a servant existing separately and doing service to God without any salary or aspiration of fruit in return. Madhva reveals this final truth at the end of the aspirant's maturity. But if you analyze, Hanuman was in the state of Madhva and got the original fruit of Advaita. Thus the program of the three spiritual preachers is not an open chain but a closed circuit since the service proposed by Madhva brings the fruit proposed by Shankara. Therefore, there is perfect unity in the program of all the three preachers everywhere.

The soul, thinking it is God, is brought to the intermediate stage where it is advised to be a part (Amsha or Shesha) of God. But Ramanuja revealed that the soul is a part of only the external body (creation) of God (*Chidachitvishishtah*). Even in the level of Shankara, He recommended worshipping God to get His grace in becoming God (*Ishwara anugrahadeva...*). He also said that the soul is only a part of God (*Satyapibhedapagame...*). On one side Shankara says *Aham Brahma Asmi* (I am God) and on the other side He says *Nadha tavakinoham na mamakastvam* (Oh Lord, I am a part existing in You and You are not in me!). On one side He says *Tattvam Asi* (You are God) and on the other side He says *Bhaja Govindam Mudhamate* (Oh fool, worship God!). This means that He is telling one version to one sect and another version to the other sect. Otherwise if He were stating both these to the same sect, it becomes self-contradiction.

The first version is a chocolate to the atheists and the other version is the truth to matured devotees. Therefore, Shankara and Ramanuja at their levels already revealed the Madhva's philosophy but they did so as a sugar-coated pill. Each Acharya knew the final and complete truth. They projected the truth partially as required in the respective situations for the psychological reason of making friends with those souls whom they wanted to uplift. Even if they spoke partially, internally they knew the total truth. In Shankara you have both God and a liberated soul and hence you have the total philosophy starting from LKG to PG<sup>1</sup>, which is from the atheist to the devotee. In Ramanuja and Madhva, since they are only liberated souls, their philosophies are only for devotees and are the graduate and postgraduate levels.

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<sup>1</sup> Postgraduate Education

## **Shankara: God or Soul**

Once I came across a Vaishnava saint who was saying that Shankara was only a soul and hence He twisted the scripture due to His own confusion. The saint said that Shankara called Himself as Bhagavatpada, meaning that He is the foot of God. He said that Ramanuja on the other hand is called as Bhagavat Ramanuja meaning that He is God and hence He gave the clear and true version of the scripture. I refuted this saint's version because Ramanuja never called Himself as God. Only His followers gave Him this adjective (Bhagavat). Ramanuja always said that no soul can become God. Of course Shankara called Himself as the foot of God. God calling Himself as the foot of God shows the submissiveness, which is the fruit of real divine knowledge. But Shankara referred to Himself in that way only for the sake of others; to preach submissiveness to them. Shankara announced clearly that He is God (*Shivoham*). But Ramanuja never announced that He is Lord Narayana. Moreover, the followers of Ramanuja say that He is an incarnation of Adi Shesha. Thus within the followers of Ramanuja, these two versions contradict each other. In the case of Shankara, the Son of God or the liberated soul said that He is the foot of God, whereas God in Shankara said that He is God. Ramanuja never said that He is God and in all His prayers He said that He is only the servant of God. This clearly proves that in Shankara both God and a liberated soul existed, whereas in Ramanuja and Madhva only liberated souls existed as per their own words. Here, the point is not finding out the difference in the greatness of each preacher. The point is finding out the requirement of their respective situations. According to the situation, the liberated soul charged by God (called as God) or the liberated soul alone came. You must give importance to the requirement of the situation and not foolishly quarrel about the greatness of any spiritual preacher to whom one is particularly connected.

### **Diplomacy and Genius of Shankara**

The chocolate prepared by Shankara for the atheists in the initial stage shows the absence of any qualitative difference between the soul and Ishwara because both are Brahman or awareness. Here the word Brahman was taken as God by the atheists. Shankara maintained diplomacy by accepting the sense of God as well as the sense of any greatest item, for the word Brahman. The quantitative difference between the soul and the Brahman was also negated because the finite human body, in which the



soul exists and the infinite universe in which Brahman exists, are also unreal with respect to the reality of the awareness. Here Shankara gave a comparison between the individual soul or space in a pot (ghatakasha) and Ishwara or the space in a room (mathakasha). Both the spaces are one and the same God or infinite space (mahakasha). Since the pot and the room are unreal with respect to the space, both are the same infinite space. Therefore, the individual soul and Ishwara are essentially one and the same Brahman in view of the unreal human body and the unreal world. This was the attracting chocolate prepared by Shankara to attract atheists. The atheist thought that the individual soul is always Brahman and that there is no need to do any effort to become Brahman. He was attracted to this idea since it was like there was this ancestral property, which was lying idle in his name due to his ignorance and all he needed to do was to take possession of it! The only effort needed is that the individual soul should know that it is Brahman! The atheist started accepting Brahman or God because he was already that forgotten Brahman! The golden chain is already on your neck (*kanthachamikaranyaya*). Then why deny it unnecessarily? But analysis reveals that it is only a chocolate prepared for kids to lead them to school and in reality the golden chain will be presented by God alone.

If the pot and the room are unreal, the single infinite space (Brahman) alone exists as said in the Veda (*Ekameva advitivam Brahma...*). In that case, there is no point of talking about pot-space and room-space, since the pot and the room are unreal. Now Brahman (infinite space) created the pot and the room for its entertainment and if you say that they are unreal, the entertainment for Brahman also becomes unreal. This means that God wanted entertainment but He could not get it. Then God cannot be omnipotent! If the entertainment has to be real, the pot and the room should be real even for Brahman. How can the individual soul then say that the world is unreal when that soul itself is a part and parcel of the world? Even if we assume that the individual soul is Brahman, the world must be real for the individual soul (Brahman) to have real entertainment. Before the creation and after the dissolution, the world may be unreal but during its existence it must be real even for Brahman, for the sake of real entertainment. To give reality to the world, Brahman imposes ignorance on Itself and gets real entertainment, because the world gains reality during the ignorance of Brahman. Actually, Brahman is not really ignorant, since the ignorance is only self-imposed. It is like the daydreamer enjoying his daydream, forgetting himself. During such ignorance the self-realization is not lost and hence the dreamer (Ishwara) controls the dream while enjoying

it under ignorance. The ignorance brings reality to the dream and the realization brings unreality to the same dream.

Hence, for Ishwara the world is mithya, which is a mixture of reality and unreality (*Satyanritemithunikritya...*—Shankara) and as a result the world is neither real nor unreal. Even if the daydreamer enters into complete ignorance and sleeps, finally and really, the dreamer is not at all affected because when he wakes up, the original state is obtained. Rama became the Lord when He was awakened by Yama and He enjoyed the dream to the full extent due to full ignorance. Rama means 'He who enjoys fully'. This can happen to Rama since He is the original dreamer. But if a person who is created in the dream and who is a part and parcel of the dream is awakened, he cannot become the controller of the dream. The dream continues with its usual power and he is always controlled by the dream. A king and a beggar have slept and both became beggars in the dream. When both are awakened, the king becomes the king and he is relieved from the role of a beggar. But the beggar is a beggar in the role and also as the original actor (dreamer). Hence, the beggar remains a beggar and there is no difference between the dream and the waking state in his case. Hence, the individual soul remains only an individual soul even after realization and will not become Brahman or Ishwara.

In the above simile, the room with four walls is compared to the world and Ishwara is Brahman associated with the world. Here, the world having infinite limits is associated only with the infinite space and cannot be compared to the finite room. Hence, there is no difference between Brahman and Ishwara. Whether the infinite world exists or not, the infinite space remains as it is and thus Brahman and Ishwara are one and the same. If the individual soul is not Ishwara it must mean that it is not Brahman also. If the individual soul cannot control the universe, it means that it is not Brahman since it is not Ishwara. Patanjali, in his Yoga Sutras, made Ishwara as the highest goal, since Ishwara is in no way different from Brahman. A king has the same efficiency of administration, whether he is sitting on the throne in the court or sitting with his queen in the bedroom. The king will show the same talent of administration at any place if required. He is called as the king not only in the court but also in the bedroom.

In course of time, Shankara brought out the quantitative difference between Brahman (Ishwara) and the individual soul by stating that He is a wave in the God-ocean. He maintained the qualitative similarity because the truth must be revealed only in steps. Ramanuja maintained the same

wave-ocean relationship (Shesha-sheshi sambandha) between individual soul and God, but slowly removed the qualitative similarity also by saying that the individual soul is a part of the body of God (world) and not directly a part of God. The world is compared to a human body and God is compared to the awareness in that human body. This means that the individual soul is not a direct part of God. There is no qualitative similarity between the awareness in the human body (God) and the human body (world) and hence there is no qualitative similarity between God and individual soul since the individual soul is a part of the world. The world consisting of individual souls and inert bodies is compared to the external human body and God is compared to the awareness existing in the human body. The awareness in the human body is qualitatively different from the inert human body (in the comparison) and hence the qualitative difference between the God and the individual soul is thus brought out here. This becomes justified because God is unimaginable and the world including souls is imaginable.

Hence, there is no qualitative or quantitative similarity between the unimaginable God and the imaginable world in which the imaginable individual soul exists as a part of it. Therefore, there is no qualitative or quantitative similarity between the unimaginable God and the imaginable individual soul. In this simile, Ramanuja maintained the inevitable closeness of the awareness and the human body. This means that God and the individual soul are inseparable. God and individual soul are now differentiated qualitatively and quantitatively but the last consolation is that the individual soul is close to God and is inseparable.

Finally, Madhva removed even this last consolation stating that God is like the pot-maker and the world including individual souls is like the separate pot. This means that the individual soul cannot claim its closeness to God as its inherent property. If the pot-maker wishes, he may keep the pot very close to him or he may even keep the pot on his head. If the pot maker does not wish, he may throw away the pot. This means that if God is pleased, the individual soul may become close to God and may even be kept on the head of God as in the case of the Gopikas. If the individual soul is a demon, it can be thrown out. This is the final truth, which is bitter.

Advaita is like a sweet prepared from sugar and ghee which is given to the child in the beginning. As the child grows, the sweet must be slowly withdrawn because, as the person becomes older and older, the sweet will induce diabetes (ambition) and cholesterol (ego). The final bitter truth is

like the bitter medicine given in old age, when the spiritual aspirant reaches the final stage of maturity.

God came as Shankara to uplift the atheists who did not care for God. If you do not care for the Prime Minister, the Prime Minister need not pay even one-millionth of his attention to you in view of his far superior status. Thus, God need not pay even a trace of attention towards careless atheists. But God being the Creator of all souls, the parental attitude of God towards all souls brings Him down as a human incarnation to care even for the atheists. The attention of God to reform the atheists is the only remaining aim in throwing the atheists into the hell permanently ('permanently' means 'for a long time'). Hell is the operation theatre in which the long surgery is performed and thus the constant effort of God to uplift every soul is to be always recognized. If the final message of Shankara were only Advaita, His closest students like Padmapada, Totaka, etc would have digested Advaita and would have behaved as friends with Shankara because they would have realized their oneness with Shankara. But we find that they were always falling at the feet of Shankara, who was their contemporary human incarnation, with full surrender as they praised Him saying "*Karuna Varunalaya Palayamam...*" If Advaita were true, each one of them was Shankara (Brahman) Himself and the above prayer would only be self-praise! The present Advaitin must have digested Advaita better than those closest disciples of Shankara and therefore, he is not even recognizing his contemporary human incarnation!

## CELIBATE SAINT OR MARRIED PERSON?

[June 19, 2007. Dr. Nikhil said “My spiritual classmates did not become householders but I became a householder. All of them are lucky to have salvation.” Swami replied “Only you are going to get salvation because you became a householder. Nikhil was astonished and asked for clarification. Swami continued:]

The psychology of people is to get attracted towards things, which are far, and to get detached from things, which are very close. In fact, this is the general psychology of souls and even angels are not exceptions as said in the Veda “*Paroksha Priya ivahi devah pratyaksha dvishah*”, which means that even angels like any item, which is far, and dislike any item present before the eyes. This is the reason for God keeping us in close association of a worldly atmosphere and keeping Himself far from us. Whatever God does, it is always meaningful and we criticize God without understanding Him in depth. You should always be closely associated with the items from which you want detachment. You should always keep yourself far from the items towards which you want to maintain your attraction. When the item existing away from you becomes closely associated, your attraction towards it starts diminishing. This is the reason for the repulsion towards the contemporary human incarnation, which exists before your eyes. Similarly, the reason for the attraction towards past human incarnations and energetic incarnations of God, which are related to the upper world, is that these forms are not before your eyes.

### Proximity Breeds Negligence

#### Lord in Radha’s Heart

One day Radha came to Dwaraka from Vrindavanam and Rukmini offered her hot milk. Rukmini also used to drink the same hot milk every day but on that day Krishna became red due to heat. On enquiry, Krishna said that since He is in the heart of Radha, His body became red due to the hot milk that Radha drank. Then Rukmini asked the Lord as to why He never became red when she drank hot milk everyday. The Lord told her that the effect was seen in the case of Radha since He is only in the heart of Radha. Rukmini asked the reason for the difference between her and Radha.

The Lord told her that since Rukmini stayed very close to Him, her devotion was not as strong as that of Radha, who was staying in Vrindavanam, far from Him. This story shows that close association always leads to the negligence.

### **Irony on Shivaratri**

Two devotees were traveling to the city of Varanasi to worship Lord Shiva. One of them was attracted by a prostitute and stopped at her house before reaching Varanasi. The other person went to Varanasi and worshipped Shiva for the rest of his life. Both died on the day of Shivaratri. However, the person in Varanasi was always mentally attracted to the prostitute. The person who was with the prostitute was always attracted to Lord Shiva. Finally the messengers of Yama took the person who died in Varanasi to hell, whereas the messengers of Lord Shiva took the person who died in the prostitute's house to the abode of Lord Shiva. All these incidents prove that you are always mentally attracted the item, which is far from you, and you are detached from the item, which is before your eyes.

### **Who is the real Brahmachari?**

When Narada asked about the address of a real Brahmachari, Lord Brahma told him that Krishna was the real Brahmachari. Krishna had sixteen thousand wives! You can imagine the intensity of detachment from family life that must have resulted in His mind! This is the reason for His over attachment to God or Brahman. Brahmachari means the person who is intensely attached to God. The intense attachment of Krishna to God is clear through the excellent Gita that came out of His mouth. Of course, here you should take Krishna in the role of an ordinary human being to take this message. Similarly, Vashishtha married Arundhati and got a hundred sons through her. But he claimed to be the real Brahmachari and the river Ganges gave way to Arundhati when she uttered that her husband, a real Brahmachari, has asked for a way. This again shows that the opposite atmosphere around you creates real detachment from it. If you leave it and go far, your attraction on it will become more and more.

### **Reconciliation of Scriptural Injunctions**

Sage Vashishtha says that it is better to be far from a worldly atmosphere to get detachment from it. You may think that this is contradictory to the above statement regarding human psychology. But on sharp analysis, the seeming contradiction is cleared. The statement of Sage Vashishtha does not apply to the stage of leaving the family permanently.

His statement should be applied to a temporary period of meditation on God in the case of a householder. The householder gets real detachment from the family, being close to the family. Now he wants to concentrate on God for some time. For this purpose, he should leave the house and go to a lonely place and meditate upon God for some time. He cannot meditate upon God in the atmosphere of the house. Therefore, one should leave the house for a short period to concentrate on God in a lonely atmosphere as said in the Gita (*Vivikta Desha Sevi...*). But if one leaves the house permanently and goes to a forest for meditation upon God, every thing fails. The concept of leaving the family forever brings tremendous attraction to the family in the mind, leading to the failure of the meditation upon God. Therefore, the statement of Vashishtha in Yoga Vashishtha should be taken in the sense of a short exit from the house and not a permanent exit.

The statement in the Veda (*Yadahareva Virajet Tadahareva Pravrajat*), which says that you should leave the house whenever you are detached from the family, can be similarly be applied to leaving the house for a short period. The spiritual aspirant can control the mind and attain detachment from the family only gradually by such constant practice (*Abhyasenatu...*—Gita). Once the attachment to God becomes complete, the detachment from the family becomes natural and spontaneous and there need not be any effort for such detachment. After such detachment, one may stay in the house but he is still is not attached to the family internally, like King Janaka. For such a fully detached soul, even leaving the house for a divine program of propagating the spiritual knowledge will not pose any difficulty as in the case of Buddha and Shankara. Once the internal detachment is complete, the external detachment is not at all a problem and even if one does not get externally detached (does not leave the home), he is still a completely detached soul. There is no difference between King Janaka and Shankara or Buddha because in all these cases the internal detachment is complete. However, certain people, who only claim to have internal detachment like Janaka and do not get externally detached, can misinterpret this concept. Such cheating of the public is of no use because it is deceiving one's own soul. One can never fool God.

When the person is totally absorbed in God, even the surrounding atmosphere of the family cannot disturb him in anyway as in the case of Janaka. Such a person, on the order of God, may even leave the family like Shankara and Buddha for the sake of the propagation of spiritual knowledge and devotion in the world. Such an exit from family life is designed in the divine program and cannot be taken as a step in the spiritual

effort (sadhana) of a human being. Shankara and Buddha were human incarnations of God (Siddhas) and they are not to be compared with ordinary spiritual aspirants (sadhakas). If the spiritual aspirant becomes Janaka by gradual practice as said above, such a state is equal to the state of Buddha or Shankara, provided the attainment of that state is real with reference to his inner consciousness. Leaving the house for the propagation of knowledge and devotion should be done only on the command of God as stated by Sri Ramakrishna Paramahansa.

### **Tactful Handling of Maya**

You have to tackle Maya carefully, with a tactful approach and with consideration to human psychology. Otherwise, you will be insulted and thrown away by the powerful Maya. Your spiritual effort should not be against the psychology of the mind. The detachment from the family should be spontaneous; without any effort. Effort means force and the mind, which is already attracted to the world, cannot be controlled by force. Without the complete attraction to God, if you detach the mind from worldly attractions, the mind will rebel because it needs the process of attraction as its food. If the mind is immersed in the attraction to God, it is satisfied with such divine nectar as its food. In the absence of divine nectar of devotion to God, the mind will eat some rubbish food since it cannot remain hungry without any food. In the absence of divine nectar of devotion as the food of highest quality, some food of even low quality is needed by the mind. When you are traveling, you cannot get good home-cooked food, but you also cannot remain hungry without eating any food. Therefore, you will eat bad junk food during the journey to pacify your hunger. Similar, is the case with mind. If you are served with good home-cooked food, you will not go for bad food even by force. Similarly, if you fully pacify your mind with devotion, the mind will not go for worldly affairs even if it is forced.

The high quality food should be sufficiently supplied to pacify the hunger. Only then is your hunger put off. Simply tasting a little food of high quality cannot pacify the hunger completely. Therefore, merely tasting the devotion of God is not sufficient to detach the mind from worldly affairs. Devotion should be completely injected into the mind so that the hunger of the mind is completely satisfied by the quantitative aspect also. Once your mind is always engaged in devotion, the worldly affairs cannot deviate you. This is the reason for the diversion of the mind to the world even though the mind has tasted devotion.



The devotion to God should be based on the absence of aspiration for any fruit in return. This point is the life of the entire field of devotion. In almost all cases, devotion is based on the need for God's help in one's materialistic life or in getting protection from the torture in hell after death. Such need-based devotion will lead to atheism, one day or the other, because at least after some time, God will keep silent towards such need based devotion [He will not respond to your prayers]. When God becomes silent, the need for God disappears. Then devotion also vanishes like the useless tail vanished in the case of the human being in the process of evolution. The tail is well developed in the case of animals because it is needed to drive away flies. But when the animal started walking on two legs and its two hands developed well enough to drive away flies, the tail slowly disappeared due lack of use. A monkey walks on four legs and therefore it has a strong tail to drive away flies. When the same monkey became a human being through the process of evolution, the hands were well developed and hence the tail disappeared.

If you see the physical form of Hanuman, it is a fully human form with well-developed hands. The mouth of Hanuman [which is monkey-like] can be seen even in some human beings and therefore it cannot prove that Hanuman was a monkey. His mouth was as good as the mouth of a handsome human being. It was deformed since it got burnt after He swallowed the sun. In His case, the tail should have disappeared since it had no use for Him. But in His case, the tail was very long and very strong even though its need had disappeared. The tail represents devotion without need or aspiration of fruit. The long tail represents continuous devotion without any break, even in the absence of need. The strong tail denotes intensive devotion, even in the absence of need. Thus, the very physical form of Hanuman represents His path of devotion, which is very strong and continuous even in the absence of any need. Even though there was no aspiration for any fruit, God gave Him the highest fruit by which He became God Himself.

The Veda says," *Avidyaya Mrityum Tritva Vidyaya Amrutam ashnute*", which means that one should cross Maya with the help of Maya alone and one should catch God only with the help of true knowledge. This means that you can capture God by truth and sincerity alone. But you cannot win the world by the same truth and sincerity. The world is full of falsehood or Maya. To reach God, you have to cross this world only by false means. Therefore you have to learn both Maya and true knowledge to be used for the world and God respectively. If you reverse the order, you

will neither cross Maya nor attain God. When your aim is God, the false means used to cross the worldly bonds are not at all false. Anything in the direction of God is not at all false. Anything in the direction of the world is not at all true. The end justifies the means. A lie told by Krishna to kill Drona became justice. Even truth against the will of God becomes injustice.

Shankara wanted to leave His mother for the sake of divine service. Several times He told His mother the true spiritual knowledge. But each time the mother finally wanted Him to stay with her. Then at last, Shankara cheated her by telling a lie that a crocodile caught his leg underwater and forced her to accept His taking samnyasa as His last wish. He did not cheat her to allow Him to marry an unacceptable girl. In that case it would be a sin. He cheated His mother only for the sake of God, which is the right thing to do. Similarly, Buddha left his family in the middle of the night.

Sai Baba said that the verse in the Gita “*Upadekshyanti te jnanam*” (which means that the preacher will preach knowledge) should also be reversed. The word Jnanam (knowledge) can be replaced by the word Ajnanam (ignorance), which means that the preacher shall also preach about ignorance or Maya to cross the Maya. Unless you cross the river, you cannot reach the village on the other bank. The guide who describes the village present on the other bank of the river, must also teach you to swim in order to cross the river. Krishna knew how to steal butter and dance with the Gopikas in order to attract them and make them detached from their worldly bonds. At the same time He was the most excellent expert in spiritual knowledge as seen through His preaching of the Gita. When the preacher gives only the knowledge of God, the soul cannot cross Maya with the help of that knowledge. Such a preacher is a human Guru, who gives only theoretical knowledge without the practical knowledge that is required in the world-laboratory. Only the Sadguru can give both theoretical and practical knowledge. He represents not only the scripture but also the world (*Vishvam Vishnuh...*). Science is the knowledge of the world (*Vijnanam*) and it is unaware of God. Hence science can also be treated as ignorance (*Avidya*). Though science cannot speak about God, it can disprove the claim that awareness is God. It correctly identifies awareness as a non-God item of creation. The Advaita philosopher, who does not know this ignorance (science) mistakes awareness to be God. Therefore, the knowledge of unimaginable God can be established only on knowing science intensively. Science can prove all the non-God items to be non-God items. To cross the Maya of awareness, one requires the help of ignorance (science) and not the mere knowledge of God from the scripture.

## **Knowing and Managing the Mind**

You must know the nature of intelligence and also the nature of the mind in order to control the mind. Although intelligence is the higher faculty, it cannot control the mind simply by passing on orders in the form of decisions. The mind yields to the decision of intelligence immediately but gradually, the mind proposes alternatives (Vikalpa) and controls the intelligence by diverting it into the alternative way. The mind is like the tactful wife, who yields to the decision of the husband on the spot, but in course of time gradually diverts him to follow her will, through sweet proposals. To capture this tactful mind, you must learn the same talent of the mind. Krishna transformed Satyabhama gradually by not behaving like her husband but by behaving like a wife to her. You can cut a diamond only by another diamond and you can remove a thorn only by another thorn. To teach this spiritual concept of intelligence and the mind, God created man and woman with such different natures, to represent the intelligence and the mind respectively.

When this concept is understood, both men and women should take the concept equally and get spiritual benefit. There is no difference between a man and a woman in their three bodies. The gross body is made of five elements, the inner subtle body is made of three qualities and the innermost causal body is made of pure awareness in both the cases. Only the compositions (proportions) of the three qualities vary in both the cases to suit the above concept. Thus, the firm intelligence and the inconsistent mind are represented by the man and the woman respectively. Here both are equal as actors, but there is a difference in the external assigned roles. One actor need not criticize the other actor for his or her external role. Thus, the man need not criticize the inconsistent nature of the woman, which is only a role given by God. The man should also learn the submissiveness of the woman, which is also an external role and which is necessary for attaining the grace of God.

The Veda says that the five parts (Koshas) starting from the gross body, made of food (Annam), are Brahman. If you apply these five parts in the case of an ordinary human being, the word Brahman stands for the greatest item in a category. The Sanskrit Dictionary (Amarakosha) allows this alternative meaning, which is derived from its root word. The Gita also gives an example for such an alternative usage when it uses Brahman to mean the Veda, which is the greatest among scriptures (*Brahmaakshara...*). If you take the word Brahman in the sense of God, then those Vedic

statements pertain to the case of the human incarnation and not to the case of an ordinary human being. It means that each of the five parts has become God just like the live wire is treated as electric current in every part internally and externally (*Antarbahishcha...—Veda*).

You cannot take the case of an ordinary human being and use the word Brahman in the sense of God, and say that every human being is God. Even if you did that, you cannot say that awareness alone is God because even the gross body is said to be God in the Veda in the context of Pancha Koshas. Advaita, which restricts only to pure awareness (soul or causal body) as God cannot fit itself even in this line of misinterpretation.

## EQUAL-MINDEDNESS AND SACRIFICE

### Equal Enjoyment is the Solution

[July 9, 2007]. The individual soul (Jeeva) is a bundle of various qualities, which are different proportions of the three basic qualities called as Sattvam, Rajas and Tamas (*Nanyam Gunebhyah—Gita*). The material of these qualities is awareness or nervous energy called as Chit and this material is known as soul (Atman). The soul is beyond these qualities (Nirgunam) and the same is stated in the Gita (*Gunebhyashcha param...*). The individual soul always contains the basic material (soul) and hence can be called as Jeevatman [Jeeva + Atman], which is like calling water as waves. Awareness is a special work-form of inert energy and this inert energy is produced by the oxidation of food. The inert energy, on functioning in the nervous system, becomes awareness. When the nervous system takes rest as in deep sleep, the awareness is not generated in deep sleep. In the state of dream, the awareness is generated and the qualities play as the dream. In the waking state, the awareness is generated, which contains the qualities but the awareness is in interaction with the external world. In the state of perfect meditation, the awareness is generated but the qualities are subsided temporarily.

All the qualities constitute the plane of the mind (Manomaya Kosha). These qualities may be strong or weak. The strong qualities constitute the eternal Jeeva (*Ajo nityah—Gita*). This Jeeva leaves the gross body in death (*Manomayah Prana Sharira Neta—Veda, Utkramantam...—Gita*) and the individuality of the Jeeva, which is eternal, is maintained. This Jeeva undergoes enjoyment of its good and bad fruits. The individuality of each and every soul is thus protected and maintained in this divine system of creation. However, the weak qualities, which do not materialize into actions, disappear after some time. Thus, mind or the weak part of Jeeva is not eternal and disappears every day after deep sleep (*Manastejasi...—Veda, Natvam vettha...—Gita*). The Gita refers to this weak part when it says that the Jeeva is born and dies every day (*Atha Chainam Nitya Jatam...*). Thus, Jeeva is eternal as well as non-eternal in view of the strong and weak qualities respectively.

In deep sleep, all the qualities exist as impressions in the plane of inert energy. Mind is the plane of qualities, which vary, and intelligence is the plane of qualities, which are fixed in the form of decisions. The impression of individuality (Ahamkara or I-thought) is also a quality. In deep sleep the mind, intelligence and individuality exist as impressions similar to the impressions on an audio cassette even though electric current is absent. Hence, mind, intelligence and individuality are categorized under inert nature (*Mano Buddhirevacha Ahamkara Itiyam...—Gita*). The awareness-current is called as Para Prakriti, which is the Chit or Chittam. The awareness is transformed in to basic inert energy in deep sleep and thus it is not eternal. Even the qualities are not really eternal because the Advaita philosopher attains the complete destruction of qualities in the state of an Avadhuta (Manolaya Yoga). The Avadhuta after death, completely dissolves here itself and the individuality of the soul is forever destroyed. His awareness is transformed into inert energy and thus such a soul is dissolved here itself (*Ihaiva Pranah...—Veda*).

In the case of an ordinary soul, all the weak qualities and awareness are converted in to inert energy in the body and finally the individual inert energy merges in the general cosmic energy (*Tejassati...—Veda*). However, the individual soul and the awareness existing within the individual soul as its material, is not destroyed. It leaves the gross body and goes to the upper world. But in the case of an Avadhuta, the individual soul is also destroyed because even the strong qualities are destroyed. The awareness existing in the individual soul is also transformed into inert energy, which merges with the cosmic energy. The Advaita philosopher claims that such complete destruction of the individual soul is complete salvation. This is the climax of foolishness! Burning the house containing rats is the final solution of the Advaita philosopher! He removes the misery of the soul by destroying the soul completely and forever! The actual solution is to capture the rats with the help of a cage and live in the house with happiness and enjoyment.

The Advaita philosopher prizes the primary state of God or Brahman before creation (Nirguna Brahman) and in this state, God was without any entertainment. This state is neither praised by the Veda nor was it appreciated by God (*Ekaki Naramate...—Veda*). The advanced state of God is that in which He is associated with His own creation containing both happiness and misery like sweet and hot dishes in a meal. If the meal contains only sweets, one gets bored. The hot dish is created to remove such boredom and therefore you should like the hot dish also. You do not

like the hot dish (misery) and you are bored with continuously eating sweet dishes (happiness). The solution of the Advaita philosopher in this case is to fast by avoiding the meal completely! The real solution is to enjoy both happiness and misery like God. God created both happiness and misery to have real and continuous entertainment. If you are trying to avoid misery, you are criticizing God for His activity of making this creation, which contains both happiness and misery.

A person cooked food containing sweet and hot dishes (God created the world containing happiness and misery), served it on a plate (He rules the world) and eats the entire food (He destroys the world). An ant (a human being) entered the plate (exists in the world) and also tastes the food. The ant criticizes the hot dish and likes the sweet dish for some time but gets bored with the sweet. The ant can neither cook, serve nor eat the entire food. If the ant enjoys both sweet and hot dishes, the ant resembles the person at least qualitatively in this one aspect of enjoyment. Similarly, the individual soul can neither create, rule nor destroy this world. If the soul is able to enjoy both happiness and misery with an equal attitude, at least in this aspect, the soul can resemble God at a micro scale (*Matbhavayopapadyate*—Gita). Otherwise, the soul does not resemble God in any way and if the soul says that it is God; it is the climax of foolishness. The soul can attain God at least in this one aspect and such attainment is called as Yoga (*Samatvam Yogauchyate*—Gita). Human beings should understand that God creates this world for His own entertainment and not for the entertainment of any soul. If some ants criticize that the person does not exist, the criticism of such ants is not even heard by the person. Similarly, God is not at all bothered about the atheists or theists who criticize misery.

### **Remove Attachment and Replace with Devotion**

The human being is like a tape recorder and the electric current in it is like awareness (soul). The recorded cassette in it is Jeeva. A recorded cassette without electricity and the electricity without the recorded cassette are both useless. The cassette may contain a good song or a bad song. You have to replace the bad song by a good song in the cassette. Similarly, you have to replace the worldly qualities in your mind by divine qualities. You are trying to destroy the cassette and the tape recorder to remove the bad song and you are not prepared to enjoy any song. This is the state of the Advaita philosopher. First, he is removing the song from the cassette by erasing it and is only maintaining electric current in the tape recorder,

which does not generate any song. This means that he is erasing all the qualities from the mind and the awareness without any quality which is like maintaining electric current in the tape recorder with a blank cassette. After erasing the bad song, you have to record a good song in the cassette. Similarly, after erasing the worldly qualities from the mind, you have to fill the mind with devotion to God.

Instead of doing this, you are keeping silent with pure awareness (clean mind) after removing the worldly qualities from the mind. Your spiritual effort stopped only in the middle stage. First, you have to erase the worldly attachment from the mind. First, you have to clean your house by removing the waste, which produces bad odor. Such removal of waste is work (Karma) and this is the first step in the spiritual path (*Arurukshoh Muneryogam Karma Karanamuchyate*—Gita). Now the house is clean and without any bad odor. But in this state even good fragrance is absent. This is the intermediate state of pure mind, which is devoid of both bad and good qualities, which is termed as perfect peace (Shama). This intermediate state is the pure awareness without any quality and is called as Nirguna Brahman or pure Atman. Here the word Brahman does not mean God. Any greatest item in a category can be called as Brahman. The Veda, the greatest among the scriptures is also called as Brahman in the Gita. Awareness (soul or Atman) is the greatest item in this world due to its special quality of knowledge and hence is called as Brahman.

This possibility of calling any soul as Brahman was exploited by Shankara to attract atheists towards the spiritual path. Remember that Shankara was surrounded by a lot of atheists in His time. Shankara called this intermediate state as Chitta Shudhi or purity of mind, which is a pre-requisite for knowledge and attachment to God. The cleanliness of the house is a pre-requisite to sprinkling perfume in the house. If the perfume is sprinkled in a dirty house, there is no use of it, because the good odor of the perfume cannot be enjoyed by any one in the house in the presence of the bad odor created by the dirt. Removal of everything in the house refers to the removal of only the bad material. When Shankara used the word Nirgunam, it means only the removal of worldly qualities from the mind. If the ultimate aim of Shankara were only Nirguna Atman or pure awareness without any quality, He would have stopped His message with the commentaries. But later Shankara composed several prayers on God, which represent the good perfume to be sprinkled in the house after complete cleaning. You must take the total personality of Shankara and should not confine only to His partial activity of writing the commentaries. You cannot



confine yourself only to His composition of the commentaries and neglect His composition of prayers on God. The God referred to in His prayers was with qualities (Saguna Brahman) and this proves that God associated with the world for entertainment is a more advanced state than the primary attributeless God (Nirguna Brahman).

The commentaries represent the process of cleaning the mind and attaining pure awareness by removing worldly attachments. The prayers represent the next process of filling the clean mind with devotion. You cannot enjoy the devotion when the mind is contaminated with worldly attachment, as you cannot enjoy the perfume in the presence of the bad odor produced by the dirt. Therefore, the reason for your enjoyment of devotion is only the cleanliness of the house as stated in the Gita (*Yogarudhasya tasyaiva shamah karanamuchyate*). The perfect peace of mind after removing the dirty attachment to the world is responsible for the bliss that is enjoyed in the devotion. Shankara, in His commentaries referred to the primary state of God before creation, which is that of perfect peace without any quality or thought. His commentary was aimed at atheists (Buddhists and Purvamimamsakas) who were attached to the world denying God other than themselves.

First, Shankara wanted to remove the attachment to the world from their minds due to which they were not interested in God. If you want to change the ignorant fellow in one aspect, you must accept his other ignorant aspects. This is the psychology of ordinary human beings. For any teacher, consideration of psychology is very important to make a tactful plan for the removal of ignorance in a gradual way. You have to remove the layers of ignorance one by one. When you are removing one layer, you must accept all the other layers. Only then will the ignorant student come in to your grip. For a preacher (Guru), the ultimate aim is not to reveal the total truth in the beginning itself since it is of no use in any way. His ultimate aim is to uplift the soul and for that, He follows the process of gradual removal of the layers of ignorance one by one. At every stage He accepts the other layers.

Shankara, being the incarnation of God is the real Guru (Satguru) and His aim is only to uplift the souls, which are His issues. Therefore, Shankara accepted one point i.e., the soul is God and there is no God other than the soul. Even here, Shankara being the topmost genius used the word Brahman, which stands for God as well as the greatest item in any category. Shankara said that the soul is Brahman. Atheists took the word in the sense of God and were satisfied. They became friendly with Shankara and liked Him. This develops the grip of the teacher on the students. Now Shankara

proposed the primary state of God, which is devoid of all qualities. It is obvious that God had no quality or thought before creation. Therefore, to become God, one has to clean himself from all the qualities. Since all the qualities in the atheists are only worldly items, all the qualities means only worldly qualities in the context of atheists. Therefore, the word Nirgunam (devoid of any quality) means the removal of only worldly qualities since in the context of atheists, all the qualities were of world alone. After Shankara, this word Nirgunam was misunderstood for the removal of all good and bad qualities because the context of atheists disappeared. Therefore, you can understand Shankara only if you can understand the context in which He perached.

### **Double Minus is Plus**

You want to leave the misery of the world, and on attaining God, you think that you will derive bliss or eternal happiness. By leaving the worldly attachment, you have left the minus [negative]. Then, you have attained the intermediate state of absolute peace, which is zero. Now on attaining God, you have attained the plus [positive], which is bliss in your view. The plus sign is a double minus in which, two minus signs are arranged one over the other at right angles. This double minus indicates that you have to work more and face more misery in the service of God. The work and misery in worldly affairs is very much less compared to the misery in the work of God. The plus sign indicates the cross and the servant of God has to sacrifice even his own life to please God in the divine mission. You need not sacrifice your life for the sake of your family at any time. Unless you have developed the attitude of enjoying misery, you cannot face misery in the service of God. Sugriva lost his wife because Vali took her away by force. Sugriva did not go to fight with Vali for the sake of his wife due to the fear for his own life. His life was more valuable to him than his wife's. But the same Sugriva went to Lanka to fight in the war, putting his life at full risk, for the sake of getting back Lord Rama's wife, who had been captured by Ravana. Thus, one has to even sacrifice one's own life for the sake of God even though one may not sacrifice one's own life in any worldly matter. Jesus said that unless one is prepared to carry his own cross for the sake of the Lord, one cannot be His dearest disciple.

The plus sign appears as a double negative to threaten you by its facial expression. The final result of the plus is not negative at all because its value is only positive. Similarly, if you are prepared for the double minus and intensive sacrifice for God, you will derive bliss at the end. God

tests you to find out your attitude. God wants to know whether you have approached Him for bliss or to work and do the total sacrifice for His sake. Once God is fully convinced about the reality of your attitude, the result is quite different from the test. Finally Sugriva was given a place in Brahma Loka (Vaikuntha), where Sugriva lived with bliss. Ramayana is always taken as a guide in pravritti (worldly life) by taking Rama as a good son, good husband, good father, good friend etc. Rama was always taken as a human being externally and the inner form of Rama as the Lord was always hidden. All the monkeys were incarnations of angels and hence they could recognize Rama as the Lord. No Advaita scholar has become Brahman so far. Only Hanuman, who served Rama as the Lord in the form of the contemporary human incarnation became Brahman. Only Hanuman became Brahman, but He still says that He is the servant of Rama. Therefore, Ramayana, which gives the path for any soul to become Brahman, is the only scripture of the Advaita philosophy in a practical sense.

The total surrender of your self is possible if you know that you are a tiny part of His movable property. A goat is a part of the movable property of the butcher. Every drop of its blood and every bit of its flesh is the property of the butcher alone. The butcher is going to enjoy the entire flesh and blood of the goat and therefore there is no individuality for the goat. Similarly, every atom of your gross body and every wave of the energy in your gross body belong to the God. All your qualities (subtle body) and your entire pure awareness (soul or causal body) belong to God alone. Hence, total surrender of your self is the complete justice (*Tameva Sharanam Gachcha—Gita*). To signify this concept, the Lord is called as Pashupati or the owner of the souls, which are like animals.

## WEALTH AND PREACHING

### Wealth: Moderation Necessary

[July 14, 2007]. A poor fellow was a disciple of Shri Akkalkot Maharaj. Shri Maharaj took that fellow to a forest and showed an abode<sup>1</sup> of snakes. Shri Maharaj asked him to take two snakes and put them in to his bag. The disciple took two snakes with a lot of fear, put them in his bag and took them to his house. When he opened the bag, both the snakes were found to be two rods of gold. What is the message of this story? Shri Maharaj was the human incarnation of Lord Datta and was called as Samartha Sadguru, which means that He was the capable human form of the Lord appearing as the preacher. Hence, the message must be very capable. The message of Lord Datta in this story is that an excess of money indicated by the abode of snakes is very harmful like poisonous snakes. Nobody can escape the poisonous bite of a cluster of snakes. The poison is the ego that is injected in to the human brain due to excess money, which destroys one's life. Here life means the spiritual life. In the Sanatsujatiyam of Mahabharata, it is told that death does not mean leaving the human body but it means forgetting God. Leaving the old human body is like changing an old shirt, which should really be an occasion of happiness. But death means an occasion of a lot of unhappiness, which is only when God is forgotten. Therefore, the message of Maharaj is that the excess wealth is the real death of any soul. Only Lord Narayana lying on a big serpent and Lord Shiva wearing serpents as jewels are exceptional cases that are not affected by these poisonous serpents (excess wealth). This means that excess wealth is not poison, if it is linked to the spiritual line. The Lord advised the devotee to take only two serpents indicating limited wealth meant for materialistic life. Generally there is a possibility of escaping from the bite from just two snakes<sup>2</sup>.

Another human incarnation of Lord Datta was Manikya Prabhu, who as a boy excreted in the Vedic fire altar and His excretion was found to be a lump of gold. The Vedic fire altar is called Yajna, which represents the path

<sup>1</sup> A termite mound, in which snakes often take shelter.

<sup>2</sup> One is less likely to get bitten by just two snakes as opposed to a whole bunch of snakes. This is indicative of the need for moderation in the possession of wealth.

to heaven. Heaven means luxurious life, which involves excess wealth indicated by the lump of gold. But the lump of gold was treated to be the excretion, which is considered to waste material. This means that luxurious life is only a waste. Heaven, which is the fruit of doing social service, is temporary (*Ksheene punye...—Gita*) and is not like the permanent bliss of the Lord. The present politicians, who do social service without the name of the Lord, just to become wealthy and lead a luxurious heavenly life, should take the message from Lord Datta.

Saturn is considered to be the giver of spiritual knowledge (Jnana Karaka) and is said to be the husband of the deity of poverty (Jyestha Devi). This means that the best ground for spiritual knowledge is poverty and not wealth. Excess wealth will lead to ego and attraction to luxury. This is not congenial to spiritual knowledge. But a minimum amount of wealth is essential for the basic needs of a spiritual preacher. A spiritual preacher must have his own minimum arrangement for fulfilling the basic needs of himself and his family without depending on society. If a spiritual preacher shows that he depends on society for his basic maintenance, his preaching is misunderstood by the public. They think that the preacher is interested in the fulfillment of his basic needs through the preaching. This misunderstanding is natural for the human psychology.

Saturn<sup>3</sup> is also famous for creating severe problems. The problems always direct the soul to God. Saturn being the eldest son of Sun<sup>4</sup>, received the spiritual knowledge from his father, who was taught by God in the beginning of this creation (*Imam Vivasvate Yogam...—Gita*). Sun is said to be the promoter of intelligence and logic, which is the essential basis for knowledge (*Dhiyo yonah...—Veda*). The brightness of the sun destroying the darkness, represents the removal of ignorance by knowledge. Saturn being the eldest son, got the spiritual knowledge from his father and then passed it on to his younger brother, Yama, who in turn passed on the same to Nachiketa. Nachiketa was the first human form to bring the spiritual knowledge that was transmitted by God through Sun and Saturn to Yama. God is unimaginable and Sun, Saturn and Yama are the three energetic forms. Nachiketa was the first human form, who brought the spiritual knowledge from the upper world to the earth. It is mentioned in the Veda that the fire of Nachiketa (Nachiketa agni) is very sacred and here the fire means knowledge.

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<sup>3</sup> Shani or the presiding deity of the planet Saturn.

<sup>4</sup> Sun-god or Surya Deva; presiding deity of the sun.

Yohan says that Jesus will sprinkle fire, which means that Jesus emit the sacred spiritual knowledge. Yama is the deity of death and here death does not mean leaving the body. Death means the ignorance by which, God is forgotten and this is the definition of death given by Sage Sanatsujata to King Dhritarashtra. Therefore, Yama does not cause death; instead, he removes death. Poverty, difficulties and death indicate the necessary atmosphere for the establishment of spiritual knowledge.

### **Importance of Human Form–Sage Nara’s Example**

Brahma Randhra is the soft spot that is felt on the head of a newborn baby and this is the hole through which the liberated soul escapes to reach God. Swami Vivekananda reached God through this path as witnessed by the disciples. In this portion there are three nerves. The left nerve is called as ‘Ida’ or ‘Chandra Nadi’ (‘nerve of the moon’). On the right side, the nerve is called as ‘Pingala’ or ‘Surya Nadi’ (‘nerve of the sun’). In the center lies ‘Brahma Nadi’, (‘nerve of God’). This is a representative model of a spiritual concept. The central nerve ends in ‘Brahma Randhra’ through which a liberated soul leaves the body. When this hole undergoes internal rupture, blood flows through the nose and this was witnessed just after the death of Swami Vivekananda. Shri Paramahansa said that Sage Nara was born as Vivekananda and his name was also Narendra. Earlier, the same Sage Nara was born as Arjuna and Arjuna was reborn as the hunter (Kannappa). The first birth of Sage Nara represents the nerve of the moon or the plane of mind, which always doubts a concept (Sankalpa and Vikalpa). Mind is born from the moon as per the Veda. This state represents Arjuna, who doubted Krishna as God. He was oscillating between Lord Shiva and Lord Krishna. His next birth represents the nerve of the sun. Sun is related to intelligence or determination. Sun is also the source of energy. Therefore, the hunter was fixed in the energetic form called as Lord Shiva. At the end, the hunter plucked out his own two eyes and entered into the third eye, which represents the knowledge of Absolute God (Nirguna Brahman), who is without any medium. The Absolute God is unimaginable even to logic and intelligence. The hunter went to the world of Lord Shiva and became a follower of Absolute God. He was born as Vivekananda in the third birth. The third eye or the central third nerve (Brahma Nadi) represents Absolute God without medium. Hence he was born as a follower of Absolute God. He was considering Paramahansa as only his Master and not as God in human form. This treatment can be seen in the birth of Arjuna

also who addressed Krishna as his Master and not as God (*Sishyasteham...—Gita*).

Shri Paramahansa was a strong believer of Mother Kali, who represents creation. Without the creation, no medium is available because any medium is only a part of creation. Paramahansa was thus giving stress on the medium through the worship of Kali. Finally Swami Vivekananda realized that Paramahansa was God in human form and thus was liberated.

### **Caste, State, and Sex are Unimportant**

When God comes down in human form, the caste<sup>5</sup> and state<sup>6</sup> (ashrama) of that form are not at all the indications of God because both these belong only to the medium. Shankara and Ramakrishna Paramahansa were Brahmins. Shankara became a monk where as Ramakrishna remained as a householder. Rama was born in the caste of Kshatriyas and remained as a householder. Krishna was born in the caste of Yadavas, which is considered a backward caste. He married several girls and violated even the state of a householder. Shankara recognized God in an untouchable person (Chandala) and fell at His feet. Often, people view the spiritual preacher (Sadguru) as an untouchable person fearing His spiritual knowledge, which may weaken their materialistic life! All this shows that the caste and the state (ashrama) have no significance in the case of God. The Gopikas belonged to a backward caste and were also women. Swami Vivekananda was born as a Shudra but became a monk and reached God.

Ramanuja and Madhva were souls (Adishesha and Vaayu). They were born as Brahmins but became monks. Janaka was born as a Kshatriya and remained as a householder. All this shows that caste, sex and state have no relevance to either God in human form or to the soul in the human form trying to reach God (sadhaka). But in the case of the soul (sadhaka) the internal state (ashrama) is very important and the internal state in the human incarnation is always unimaginable God. Shankara mentioned the same point in the beginning of His commentary on the Brahma Sutras. He said that the four qualities (patience etc., detachment from desire, discriminating the truth from false and intense desire for salvation) are the only criteria in the spiritual field and not the caste, sex etc., Ramanuja said that for the spiritual field, the soul should be a Brahmana. Here the word Brahmana means the quality of interest in spiritual knowledge. Without

<sup>5</sup> Four castes or varnas namely, priest (Brahmana), warrior (Kshatriya), businessman (Vaishya) and laborer (Shudra).

<sup>6</sup> Four states in life namely celibate student (Brahmachari), householder (Grihastha), meditative recluse (Vanaprastha) and renunciant monk (sanyasi).

knowledge, devotion cannot be born. Without devotion (practical service) there is no salvation. Therefore, the fundamental step to reach God is spiritual knowledge. The Gita says that the words like Brahmana etc., have to be decided only on the basis of the person's qualities and actions (*Guna Karma Vibhagashah*). Brahmana stands for knowledge or the person (Sadguru or spiritual preacher), who leads us to God (*Brahma Nayati iti Brahmanah*). A person who is a Brahmana by birth only means that he or she is only related to the ancestral Brahmanas or sages and he or she may or may not be a Brahmana by qualities and actions (*Brahma bandhuriva...—Veda*). The Veda calls such a Brahmana by birth as a Brahmabandhu<sup>7</sup> and not a Brahmana. Swami Dayananda tried his level best to bring reformation in Hinduism through the above concept but conservative people killed him. Reformation is always opposed because the privileges and benefits for certain people in the society will be damaged. Shankara and Jesus were also killed on similar grounds.

### **Why Does God Limit Our Wealth and Happiness?**

The treasure of God is infinite and will not exhaust by giving you some money. Similarly, if He cancels your sins, there is nobody to question Him. Then, why is He delaying in giving money to you and in removing your problems by canceling all your sins? The reason is that His single aim is to transform you into a divine soul. If He gives you money, what will be the change in your behavior? If He removes all your problems, what will be the change in the practical style of your life? If God is sure that there will be no change in your behavior, He will certainly make you wealthy and will remove all your problems. A doctor is careful in giving sweets to a diabetic patient. If the sugar-level of the patient rises, the problem of treating the patient is also the headache of the doctor alone. If you become wealthy and get rid of all problems, you may become an uncontrolled demon and disturb society. You may remain immersed in endless luxuries and fall down spiritually. In that case, to save society and to save your self, God has to act. Therefore, God is careful in granting boons. Except for this complication, God is not worried in any way because His power and wealth are infinite. If you can become a realized and liberated soul through the spiritual knowledge, then, there will be no change even if you become wealthy and happy. The spiritual knowledge is like the diabetes tablet<sup>8</sup> given to the patient in advance. In the absence of this medicine in advance,

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<sup>7</sup> Relative of Brahmanas

<sup>8</sup> Insulin



the doctor will not give you more sweets since he is aware of the sugar (ego) level in your blood. Hence, you should not misunderstand the silence of God to your prayers in your problems. Shri Akkalkot Maharaj asked the poor fellow to take only two serpents (gold rods), which are like the limited amount of sweets allowed by the doctor for a diabetic patient. The poison of the serpents, which will be induced into the person, is the ego and spiritual knowledge is the medicine. The poor fellow did not have spiritual knowledge and therefore the Lord gave him limited sweets.

### **Who is the Best Preacher?**

One should be very careful in taking spiritual knowledge (Jnanam) from the preacher and should be equally careful in giving money to a poor fellow. You should analyze the preacher and also the poor fellow. If the preacher is not correct, the wrong spiritual knowledge will destroy the soul forever. If the poor fellow has bad qualities, your donation will bring you sin. Therefore, getting Jnanam (spiritual knowledge) and giving Danam (donating money) are to be done carefully; only after deep analysis. Otherwise, instead of getting good results, bad results are inevitable.

God in human form is to be recognized through the spiritual knowledge preached by Him and not through His miracles. The main project of God to come to the earth is only to guide souls to the correct spiritual path, which leads the souls to their permanent welfare. Therefore, the Veda says that the real identity mark of God is the special spiritual knowledge (*Prajnanam Brahma*). Who will decide that the knowledge preached by a preacher is the best? Your own inner conscience is the real judge to give the certificate for the knowledge of the preacher (*Pramanam antahkarana pravrutayah*).

Whatever is the best for your level, should be best for you. The ultimate or the absolute best is not relevant to you. Therefore, the certificate given by others is not relevant to you since the levels of others differ from your level. The preacher gives the spiritual knowledge to souls in different levels according to their corresponding levels. If you are in the highest level and if your conscience is satisfied, such spiritual knowledge is the ultimate and the preacher of that knowledge is the human incarnation of God. The highest preacher can give lower levels of knowledge also but the lower preacher cannot give the higher levels of knowledge. But if your level is low, the highest preacher is of no use to you and you can treat the preacher of your level as the highest. Even if you catch the highest preacher, He will anyway give you knowledge corresponding to your level. The advantage

with the highest preacher is that you need not change the preacher as you rise in your level. The highest preacher is only God in human form. You must filter Him not only from ordinary human beings but also from the other false human incarnations. The most important point is that you must identify your contemporary human incarnation, who alone can clarify all your doubts. Otherwise, you can only follow the text of the past human incarnation<sup>9</sup> and only your other classmates will clarify your doubts. Then, you will certainly be confused further.

### **Aum Tat Sat**

The absolute knowledge of Absolute God is impossible because Absolute God is unimaginable. Absolute God comes in human form to give you the experience of His existence, in absence of which, you may deny the very existence of Absolute God and may become an atheist (*Astityeva...—Veda*). The identification of the human form in which Absolute God exists is by the knowledge of God (Brahma Jnanam or Brahma Vidya). The experience of the existence of Absolute God does not reveal any trace of the nature of Absolute God and hence God is always unimaginable. The only information about Absolute God is that God exists. “*Aum Tat Sat*” means that God exists and no more information about God is available. The word ‘Tat’ means that God is beyond your imagination. The word ‘Aum’ denotes that God is the Creator, Ruler and Destroyer of this world. These three adjectives indicate only the works (creation, ruling and destruction) of God and not the nature of the God. This is called as the information about the existence alone (Sanmatra vada). God comes in human form, which is characterized by awareness or chit. The awareness is fully developed up to intelligence in humans and therefore the human form alone is indicated; not birds and animals. Such a human form (chit) is not the information about God but it is the information about the medium selected by God to enter the world. Thus, the medium is only awareness (Chinmatra vada) and not inert materials. The aim of Shankara is about God’s selection of the medium to enter the world. The Advaita followers, who concluded that awareness itself is Absolute God, misunderstand this. God enters the world through a human form for entertainment, since the very basic aim of this creation is only His entertainment according to the Veda. Such entertainment gives Him continuous happiness (Ananda). Thus, the word Sat-Chit-Ananda

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<sup>9</sup> Scriptures or spiritual texts which were revealed by past human incarnations

denotes Absolute God entering the world for continuous entertainment through the human form.

## GOD'S JUSTICE

### God's Justice is Not Sadism

[July 15, 2007]. Some people criticize that God is enjoying creation and entertaining Himself, while souls are troubled with problems. So they blame God with sadism. The entertainment of God is not sadism at all. Sadism is based on two points: One is that an action can be called sadism if it is exhibited in reality in the world and not in the imaginary world. For God, this world is imaginary and not real. However, sadism in the imaginary world may also show a mental attitude towards sadism. Even that point is ruled out because the second point on which sadism is based is that a sadist enjoys by torturing some innocent person without a justified reason. Here in the case of God, the problems of the soul in the world are based on its own actions and the punishment is given based on perfect justice. Hence, sadism cannot be attributed to God even in mind. Moreover, the soul need not be concerned with the entertainment of God because the soul is not punished for any unjust reason. If the soul follows the rules of justice<sup>1</sup> given by God, the soul will face no problem.

A rich person started a college for his own entertainment or to escape from paying income tax on his wealth. Knowing the reason why he started the college is unnecessary for the student as long as the college is running as per the rules of the university. The student can argue against the management provided any type of injustice takes place in teaching or in the examinations. As long as the academic program is perfectly implemented, the student has no scope for argument against the original intention of the management in starting the college. Only a student, who is not perfectly following the academic schedule, will bother about such irrelevant points to mask his own defects. If somebody still argues on this point due to foolishness, the only answer is that God is the Suprememost Boss and there is nobody to argue with Him.

If an ant comments on the driving of the driver of a car, that comment is not even heard by the driver! Since you do not know all the actions of any soul from its childhood, you should not say that a particular soul is

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<sup>1</sup> Dharma

good and yet is punished unjustly. Neither are you are capable of noting all the actions of a soul nor are you capable of judging each action in depth. Shankara established that the nature of the world is unreal by itself and that the world feels real as long as it exists based on God. This unreal world is imaginary. A dream cannot be real without its basic material, which is the soul or awareness. Similarly, a pot without mud and a chain without gold are unreal and they are imaginary or illusory. But the world is imaginary only to God and not to your self. If you say that the world is imaginary for your self also and try to do sins, you will have to undergo all the punishments. Then you must feel that the punishments are also imaginary like your sins! Your sins and their punishments are both within the realm of the world and hence both must be imaginary!

Some people feel that the word “best” has no end because there is always the possibility of something better in the future. Such people miss even the ultimate God because they will always be hoping for a better tomorrow, which never comes! Therefore, you have to fix yourself in the best as soon as the certificate from your inner conscience is granted since the inner self is always the best judge for your level, even if you are in the highest level.

Good works will lead you to heaven temporarily. Bad works will lead you to hell temporarily until you are transformed at least to a large extent. You may even enter the permanent liquid fire or hell for your endless sin, where you have to stay till you are completely transformed. Devotion (practical service without aspiration for any fruit in return) will lead you to the abode of God. If your devotion is limited to the energetic forms of the upper world, or to past human incarnations, you will have to return back from the abode of God (*Abrahma Bhuvanat...—Gita*). If your devotion is limited to your contemporary human incarnation, you will reach the abode of God forever (*Yat Gatva na nivartante...—Gita*). Of course, you will be coming to the earth in human form along with God in human form, to assist Him in His mission. Thus you will be in the permanent association of God.

### **Sun, Saturn and Yama**

[Swami sang the following three lines in Sanskrit, explained their meaning and gave a discourse following it.]

*Jnana Tejasam Tam Divakaram,  
Jnana Karakam Tam Shanaishcharam,  
Jnana Dayakam Tam Yamam Bhaje.*

To Sun<sup>2</sup>, who emits the radiation of spiritual knowledge  
 To Saturn, who generates the spiritual knowledge  
 And to Yama who gives the spiritual knowledge<sup>3</sup>  
 —I pray.

Sun, Saturn and Yama are the three spiritual preachers in the traditional Vedic line. Sun is the son of Kashyapa and is called as Kashyapeya. Kashyapa is called as Pashyaka, meaning the seer of even minute, subtle concepts (*Kashyapah Pashyako bhavati yah Pashyati Saukshmyan...—Veda*). This means that he is the top most spiritual preacher. I was born in the early hours (Brahma Muhurta) of Sunday in the Kashyapa dynasty (Gotram). I was born in the zodiac sign of Capricorn for which the Lord is Saturn. My birth star<sup>4</sup> is Uttarabhadra in which the period of Saturn starts. Capricorn is viewed by Saturn from the seventh house (Cancer). Capricorn, whose symbol is the crocodile, stands for a firm grip or firm determination, which is essential in the practice of spiritual knowledge. Today, is the day on which Saturn is moving from Cancer to Leo.

[In the early hours of this day, Swami looked very black and certain physical changes were seen in His body. Today a devotee, Mrs. Shrutakirti from Hyderabad, reported that Swami gave her a vision as Lord Yama. He was jet black in color and surrounded by several departed souls, sitting on a throne, conducting the enquiry].

You must understand that the planets indicate the nature of the soul and not vice-versa. The nature of a soul is not created due to the position of the planets. This is the basic flaw in astrology. People think that the planets, due to their positions and movements, harm or benefit them. The planets harm or benefit the people not based on their positions and movements, but based on the bad and good deeds done by those people previously. The word Jyoti stands for light; meaning the planet. But the same word Jyoti stands for the original light or God (*Param Jyotih...—Veda, Jyotiradhikaranat...—Brahma Sutra*). The real astrology is only the spiritual knowledge. People approach astrology for remedies to their problems. The solutions must be linked to the worship of God so that people slowly become devotees of God. Even Kamya Yajna (sacrifice performed to fulfill desires) is expected to gradually lead the person to the worship of God. This is the path of the Veda (*Nastyakrutah...—Veda*).

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<sup>2</sup> Sun-god or Surya

<sup>3</sup> Yama, the Lord of death, gave this knowledge to Nachiketa

<sup>4</sup> Constellation as per Vedic astrology

Suppose there are three persons. One uses his entire salary for his day-to-day expenses without saving any for his old age. The second person uses some of his salary for his expenses and saves some for his old age. The third person saves the entire salary for his old age and leads a simple life on the earnings from some work that he does on the side, because during oldage one needs a lot of money for medical treatment etc. All these three persons are not different in the view of their employer because the basic selfishness in them is one and the same. Similarly, one person serves God only for getting happiness in this world. The second person serves God for getting happiness in this world and also in the upper world. The third person serves God only for happiness in the upper world and in this world he leads a simple life by doing some work for his livelihood. All these three are not real devotees. Shankara says that a real devotee should serve God without aspiring for anything in return in this world as well as in the upper world (*Ihamutraphalaviragah...*). This is a very clear indication of real love as can be observed even in worldly life. Parents love their children and serve them without aspiring for anything in return from them and hence paternal love is said to be real and pure. On this point, no scripture is needed as evidence because it is a very well established point even in worldly affairs.

### **Message From History**

[Swami watched a film on the T.V. titled “Yashoda Krishna”. Devotees requested Swami for a message on the film.]

You must learn lessons from past history, which are useful to your present. Otherwise, history is only an entertainment to pass time and is useless. By seeing the past human incarnation, Krishna, and His past devotees, you, the present people, must become devotees of the present human incarnation in a similar way as far as possible. Only then has the intended practical purpose of the movie been served. You have seen God in human form and the love of His devotees for Him. Each of the devotees was related to Him by different bonds, which were selected as per their taste. The extent of love in a bond is important and not the form of the bond. The weight of the sweet fixes the rate and not the form of the sweet.

You must not forget that the basic essence of a divine movie like this is the love that the devotees expressed for God in human form, who existed before their eyes. They proved their love through sacrifice. If you forget this basic essence and view the movie simply as the expression of love through various bonds, this movie is as good as any movie with a social

theme. Many such movies show the same emotional love in various bonds like mother, father, beloved, husband, brother etc., as we see in the case of Yashoda, Nanda, Radha, Rukmini, Balarama etc., respectively. People often forget the basic essence of a divine movie and only see the emotional love of worldly bonds in it. Then the final result is only the strengthening of their worldly bonds further and further, which is quite opposite to the aim of strengthening the bond with God.

### **Recognition and Value for God**

Purity means oneness. Pure gold means the single gold metal without any second metal like copper. When a single bond exists without a second bond, that single bond is called as pure love or devotion. This is the highest stage. In the lower stage, even if several bonds exist, only one bond becomes the topmost, before which all other bonds get rejected, in case of competition. In childhood, the bond with parents is the topmost. In youth the bond with one's beloved or wife is the topmost. Afterwards the bond with one's children becomes the topmost and continues throughout one's life. The rejection of other bonds before the topmost bond is the meaning of the word "hate" used by Jesus, when He stated that one cannot become His dearest disciple unless one hates the worldly bonds. The bond with inert money is only to see happiness in one's parents, wife and children; i.e. the bond with money is only for the sake of life. The bond with one's own life happens to be the topmost bond from birth to death and before this bond all other bonds may be rejected. But sometimes, this bond may be rejected before the other bonds. It varies from one individual to the other.

The bond with God is also like the bond with money. People love God and money only for the sake of the happiness of self (life), parents, wife and children. Money and God are only the instruments to achieve happiness for the sake of self, parents, wife and children. If these bonds are absent, the bond with God and money disappears. This is the case of Pravritti, which is the general trend of most devotees. Only few exceptional cases exist among devotees for whom God becomes the topmost. Such exceptional devotees come under Nivritti and God loves only such exceptional devotees. The transformation of Pravritti to Nivritti is the real spiritual path. Jesus referred only to such devotees of Nivritti in His statement given above. Krishna also referred to such devotees in the Gita (*Matchittah matgatapranah...*). Divine movies aim to achieve such Nivritti. But people take God as an instrument to achieve protection and happiness of their worldly bonds including their own selves. Jesus says that His



dearest disciple must be prepared to carry his own cross for the sake of God. This means that one has to sacrifice even the bond with one's life for the sake of God. In fact, Jesus sacrificed the bond with His life for the sake of God's mission, through His crucifixion. Hanuman tore His chest and heart to show God in His heart and this also shows the sacrifice of the bond with life for the sake of God. Krishna also sacrificed the bond with His life and the bonds with His children, wives and relatives for the sake of God's mission. To establish justice and devotion on this earth, which is the primary aim of God's mission, Krishna supported the Pandavas by all means. For the sake of this He accepted the curse from Gandhari due to which all His family and even His own life had to be sacrificed. Such practical sacrifice with all worldly bonds including one's life for the sake of God's mission alone could prove that God is the topmost. Thus, Krishna Himself practiced what ever He preached. Practical sacrifice alone can bring the real fruit. Theoretical knowledge and theoretical devotion should lead to the practical sacrifice. Theory is essential for the appearance of practice. Theory is like the seed and the subsequent practice resulting from it is like the tree. The tree alone can give fruit. The knowledge and devotion are like water and fertilizer, which are essential for the seed to grow into a tree. Therefore, knowledge and devotion are important but without practice (service), which is work, there is no fruit.

Brahma Vidya, Brahma Jnanam or spiritual knowledge is the most complicated path and even to achieve the correct knowledge is a hectic affair (*Kashchinmamvetti...—Gita*). Correct knowledge is the first step and even in this first step, there are a lot of complications. People are often misled even in this first step. The whole complication lies only in one point: you must conquer your ego and jealousy completely and recognize the contemporary human incarnation existing before your eyes even though He acts as an ordinary human being. Sometimes He may even act as the worst human being. You have to recognize God who is beyond good and bad. God is the Possessor of the world in which both good and bad exist. God is not touched by the world and therefore the good and the bad do not touch Him. He can expose good or bad but He is not touched by both. The world is like a shirt, which cannot be His characteristic like His skin. The good and bad are like the different colors of His shirt and they are not the colors of His skin. The white color of His shirt is not the white color of His skin. He is wearing white shirt and He is beyond the white shirt. Seeing the color of the white shirt, you will decide that He is white and approach Him as a good person.

In the case of the individual soul, your analysis is correct because the individual soul is a bundle of qualities. The individual soul is the shirt itself. Therefore, the individual soul is actually white or good himself. Similarly, the individual soul can be black or bad. But in the case of the human incarnation, God is beyond the white and black colors, since He is unimaginable. When you approach Him, He will change His white shirt and put on a black shirt. You will think that He is black and you will run away.

All your spiritual knowledge must be used to distinguish a really black man and a colorless person wearing a black shirt. This is a test for your knowledge of discrimination and your faith about your identification of God. It is also a practical test for your value for God over the other worldly values including the value for your life. Thus, your identification of God in a human being, who looks like an ordinary human being, is the first step. The faith in this identification is tested on the exhibition of bad qualities by the incarnation. If your faith remains, the extent of faith is tested through the extent of value given to God over other worldly values.

Sage Sharabhanga could not identify Rama as God, because Rama ended in problems by blindly following the foolish desire of His wife for a golden deer even though Lakshmana warned against it. He submitted his living body in the fire altar for the sake of God and thus he showed that he had the highest value for God. But he could not recognize the contemporary human incarnation. King Dhritarashtra believed in Krishna as the contemporary human incarnation but his value for God was not high compared to his value for his son. Therefore he refused the proposal of Krishna to avoid war even after seeing Krishna's cosmic vision (Vishwarupam). If you see Hanuman, He not only recognized the contemporary human incarnation as God like Dhritarashtra, but also gave the topmost value to God like Sharabhanga by tearing open His chest with His own nails and offering His life for God. Thus, Hanuman contains the merits of both Sharabhanga and Dhritarashtra and he also avoided the defects of both. Most human beings have both the defects and therefore salvation is only for one in millions and that too after millions of births as per the Gita.

In the statement of Jesus that unless one sacrifices all the worldly bonds including the bond with one's life, one cannot be His dearest disciple, both these merits are indicated. Generally the inner circle-devotees of God, who are very few in number, are born as devotees and get salvation, which is only a show for the sake of other devotees because the inner circle-devotees are already liberated souls. Sage Nara was a liberated

soul already associated with Lord. But he was born as Arjuna, then as a hunter and finally as Vivekananda. In these three births, he represented an ordinary human being (Nara) and showed the path of salvation in the role of a devotee. Thus, the same liberated souls are born again and again and get salvation to show the path to other devotees. Only one in millions, after millions of births, gets real salvation and enters the inner circle of God. To achieve this goal, you have to conquer the ego and jealousy in order to recognize the contemporary human incarnation on one side. On the other side, you have to increase the value of God to the highest place, defeating all other worldly values including the value for your own life.

## **GURU POURNIMA**

### **Attaining the Maximum Attainable**

[July 29, 2007] God created this world with happiness and misery, which are alternate cyclically like the spokes in a rotating wheel. God arranged the fruits of good and bad deeds in an alternating manner even though the good or bad deeds may be done repeatedly in sequence. This reshuffled arrangement of happiness and misery resembles sweet and hot dishes in a meal or a movie containing scenes of both happiness and tragedy in an alternating manner. This system of alternating arrangement of happiness and sorrow gives continuous entertainment not only to God but also to the individual soul. Thus, the basic intention of God is only to entertain Himself and also all the individual souls. Any one thing, either happiness or misery, gets boring, if it is continuous. Boredom itself is misery. If you compel God to give happiness continuously through your prayers and worship, God will drag the happiness from your future life cycle like the premature enashment of a fixed deposit with reduced value, and hand it over to you. However, He will not give any happiness to you if there is no balance of good deeds [in your file of karma]. As an impartial judge, He will not give happiness to you if there is no good deed in your list. Therefore, asking God for continuous happiness is the most foolish solution because it bores you, giving misery to you at the expense of good deeds. You are purchasing misery with your hard earned cash! Moreover, when all the good deeds are exhausted, you will have continuous misery alone in all your future births. Therefore, praying to God to solve a problem is the most foolish path of ignorance. Happiness attained in this way is temporary. Hence, the permanent solution is only to learn to enjoy both good and bad results and attain continuous happiness without getting bored. This is real bliss.

Bliss is the state of God, who is entertained by this world having alternating scenes of happiness and misery. You have already learnt to be happy while enjoying the happiness. Now through spiritual knowledge and continuous practice, learn to equally enjoy the misery also. Then, your enjoyment becomes continuous and without boredom, due to the absence of any single continuous phase (happiness or misery). You have attained the

state of God, which is possible through effort. Now you can say that you are God because the maximum possible state of God that one can achieve, has been achieved (*Madbhavamagatah...—Gita*). Creation, Ruling and Destruction of this world are impossible to attain for any individual soul in spite of any amount of effort. Hence these three capabilities are irrelevant to the spiritual effort. If you attain that goal which is attainable, it is certainly complete success. Then you can claim that you are God to the maximum extent that this is possible.

If you are irritated with misery, you are indirectly criticizing God for His creation of misery in this world. A poet becomes fully happy, if you are entertained by each poem written by him. If you are irritated with some poems, the poet will be unhappy with you. The poet himself is happy with each poem written by him. Therefore, if you dislike anybody or anything in this world, it amounts to disliking a particular poem of the Poet. If you love even the greatest sinner, who is your bitterest enemy and if you like every situation in this world, then it means that you like every poem of the Poet in his epic (world). This is the best way of pleasing God. The producer and director created a movie and if you are his beloved servant, you should like every scene and every role in the movie created by him, while you are giving company to him in watching the movie. Anything created in this world exists because God liked it. Hence, if you dislike anything or anybody, it means that you dislike a part of His creation, which exists because He has already liked it. If you are a true devotee and a loyal servant of God, His liking must be your liking. Everything and everybody exists in this creation only because God likes everything and everybody in this creation. If He does not like anything or anybody, such a thing or such a living being would not be created at all. Whatever is exists, is created by God and it was created because God liked it. You must also like everything and everybody in His system since it was created by Him. Even the atheist, who scolds God, is liked by God like a hot dish of chillies in the meals. In fact, God requested His loyal servant, Jaya, who stands before His gate, to take the role of Shishupala and scold Him continuously a hundred times! God wanted to eat a hundred hot dishes one after the other, since He was bored with the continuous sweet praises of devotees. You must know that the producer and director of the movie pays the actor of the villain-role also, because without the villain the hero cannot shine at all.

If you want to attain the attainable state of God, you must also like the atheist like hot chillies in your meals. When the hatred, rejection or repulsion to anything and anybody completely disappears from your heart, I

assuredly tell all of you that such a person has attained the possible state of God completely and you can call Him as God. When there is no break in the continuous love of everything and everybody and when there is continuous bliss, I assuredly tell all of you that such a person has really become God.

Bajji is a special snack, which is prepared by frying chillies<sup>1</sup> that are dipped in a batter of gram flour. It is the hottest dish. There are three types of chillies. The chillies from the Ballari region are mild. The chillies from other regions are medium hot. The chillies from the Guntur region are the hottest. The bajjies prepared from these three types of chillies represent misery of mild, medium and high intensities. Some people weep even for mild difficulties. Some people weep for difficulties of medium intensity. All people weep for the topmost difficulty, which comes at the time of death, while leaving this gross body, when one has to cut bonds with everything and everybody. Thus, death can be compared to the bajji made from Guntur chillies. The Gita says that if one can remain in bliss even in the state of death, such a person is in the permanent state of God (*Esha Brahmi Sthitih...*—Gita). In the last stage of Lord Krishna's life, while His foot was bleeding, Lord Krishna was smiling as He narrated the future of this world in the coming Kali age to Sage Narada. Jesus did not fear or weep even on the cross and He was preaching about God even in that last state by assuring salvation to the person next to him, who was also crucified but had surrendered to Jesus. Rama jumped into River Sarayu with a smiling face. Hanuman tore open His own chest with His nails without any trace of sorrow on the face. Therefore, if you can also enjoy the bajji of Guntur chillies (death), you are sure to have continuous enjoyment. I belong to the region of Guntur!

While eating a hot dish, you will be breathing hard, tears will be flowing from your eyes and your tongue will be throbbing. All these are external symptoms of misery and your internal enjoyment in eating the hot dish is not indicated by these external symptoms<sup>2</sup>. Such equal enjoyment of good and bad results is called as Yoga (*Samatvam Yoga...*—Gita), which means the possible attainment of the state of God. Without attaining this yoga, there is no meaning if an Advaita philosopher says that he is God since his soul and God are the same pure awareness. All other meanings attributed to Yoga like physical and mental exercises are misinterpretations of the word Yoga.

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<sup>1</sup> Peppers.

<sup>2</sup> Even though your external symptoms are of misery, internally you will be enjoying the hot dish tremendously.

## **What is Real and What is Unreal?**

The happiness and misery in this world are based on the bonds you have with items present in the world. Real matter and real energy constitute these forms. The forms are only unreal designs of matter and energy. In a movie all the items are unreal designs of real energy [light] alone. In a drama all the items are mostly unreal designs of real matter and some energy also exists in the drama as the light focused on the stage. For God, this entire world is a movie, which is just the imagination of the awareness or nervous energy. Therefore, there is no difference between a movie and an imaginary world except that the movie is made of visible light energy and the imaginary world is made of invisible nervous energy or mind. For individual souls, this world is a drama consisting of real materials and real human beings having an equal status as observers (individual souls existing in human bodies called as human beings). Hence, the world is equally real as the observing individual soul. But in the case of a movie, the observer is real matter, whereas the movie is real energy, which is weaker than matter in expression. Hence, the observer is at a higher status in view of the strength of expression. If you take the imaginary world, which is made of the weakest real energy or mind, the observer is at a far higher status. In the case of God observing this world, God is at the highest status as the ultimate absolute reality whereas the world is totally a relative reality. However, from the view of God or the individual soul, the bonds in the world are totally unreal and illusory. They are related to the totally unreal designs of energy and matter. One bond is full of love for a particular design and another bond is full of anger for another particular design. Since the design is unreal, the related bonds must be unreal.

The design does not exist before its production and after its destruction. That which did not exist in the past and will not exist in the future cannot exist in the present also. Therefore, its existence in the present is only illusory. The love and anger in those bonds are foolish and if you analyze, even love and anger are unreal because they are qualities. A quality is also an unreal design of the mental energy. Hence, the love from somebody and the anger from someone else are also unreal and your love and anger based on such qualities are also unreal. Therefore, your bond based on the unreal design, which defines the individuality of a human being like wife, son, father, mother etc., must be also unreal. Your bond based on the personality of unreal qualities must be also unreal. Therefore, when Shankara said that the world is unreal (relatively real), it means that

only the world made of these unreal bonds is unreal for individual souls. Matter, energy and awareness (also a form of energy) are real for individual souls and hence the world made of these three items is not unreal. But, for God, the entire world is unreal. However, for both God and the individual soul, the common world consisting of the unreal bonds is unreal, which is the basis of the entertainment.

You can get entertained only with unreal items. The entertainment is not at all got from matter, energy and awareness, which are three uniform phases without any difference<sup>3</sup>. The difference alone causes the design and brings about limits which cause individuality. The cosmos is a single phase. It consists of matter, energy and awareness which are inter convertible and can be reduced to a final single phase of cosmic energy. This cosmic energy (cosmos) is called as Brahman, in the form of creation (Karya Brahman) and this cannot give any entertainment. If you try to analyze God (Karana Brahman), it is also a homogeneous phase of an unimaginable entity<sup>4</sup>. Shankara represented God by this single-phased cosmic energy in the form of awareness or Karya Brahman. Awareness is a special work-form of energy. This clearly means that neither is Karya Brahman God nor does God charge Karya Brahman homogeneously. If such charging were to take place, there would be no difference between the seer and the seen. Such charging takes place only in the case of a human incarnation because if an individual soul is charged by God, that human incarnation can be the seer of the rest uncharged world (cosmic energy).

### **Beyond Unreal Love and Hatred—Universal Spirituality**

Therefore, analyze both love and hatred and realize that both are foolish as far as worldly bonds are concerned. Based on such foolish ignorance, if you become corrupt in your life for the sake of some unreal bonds and as a result if you are thrown into hell, you are the biggest fool. All this happens due to the lack of analytical spiritual knowledge. If you destroy these foolish ignorant bonds from your heart and entertain yourself continuously with these unreal bonds, you will be called as a Sthitaprajna (*Prajahati Yada...*—Gita), which means a person whose intelligence is firm by constant analysis. Divert your entire unreal love to God, who is the absolute reality and your love also becomes an absolute reality. Divert all your unreal hatred towards the above-said foolish ignorance and then your hatred becomes real and meaningful.

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<sup>3</sup> Difference here is in the sense of contrast which is needed to make any design.

<sup>4</sup> No part of God is imaginable. So He is homogeneously unimaginable.



By this you can also avoid the unreal love towards your own religion, which is called conservatism. Religion is also an unreal design having individuality and limits. Then, you can avoid the hatred towards other religions based on the same analysis. There is one God and there is one message from God to all human beings on this earth. That message is Universal Spirituality. All the merits of each religion are concepts of Universal Spirituality. The unity in diversity among various forms of God and among various branches of philosophy, related to different levels, is an aspect of Hinduism that can be appreciated. Love and compassion leading to social service of the needy, in the name of God, should be appreciated from Christianity. Sincere faith in God and a disciplined life must be appreciated from Islam. Control of desire through analysis carried out by intelligence (Buddhi), leading to justice and social service must be appreciated from Buddhism. Non-violence even towards animals and birds by avoiding non-vegetarian food, must be appreciated about Jainism. Avoiding the projection of non-God items as God through a systematic analysis of the world must be appreciated about science.

### **The Truth About Brahma Loka**

People think that Brahma Loka is a place like America<sup>5</sup>. Brahma Loka means the life in contact with the God existing in human form on this earth and the God existing in an energetic form in the upper world. If a person on earth is in contact with the human incarnation of God and subsequently after his death, he comes in contact with the energetic form of God in the upper world, such a person is said to be in the eternal Brahma Loka, since he recognizes God here and there. This is stated as eternal life with God or Paramdhama (*Tat dhama paramam mama*—Gita). The soul is in a human body on this earth and is in an energetic form in the upper world. Therefore, God exists in the same common medium as that liberated soul, to give His eternal association to that soul (*Nasapunaravartate...*—Brahma Sutra). There are devotees, who in this world, have worshipped a statue of an energetic form of God, or have worshipped a past human incarnation instead of the contemporary human incarnation, due to ego and jealousy. They will reach the energetic form of God in Brahma Loka, but they will return back due to the repulsion between common media since they will also be in the same energetic form (*Punaravartinorjuna...*—Gita), when they come in contact with God.

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<sup>5</sup> Place of eternal bliss and luxury.

People have misunderstood that one who reaches God, who is present in some medium (Karya Brahman), reaches the original God (Parabrahman or Nirguna Brahman), when the God in the medium (Karya Brahman) dissolves into the original God during the final dissolution of the world. Even if the medium dissolves, the soul cannot reach the unimaginable God because when the medium dissolves, the soul also dissolves. The soul is a part of creation called as Para Prakriti in the Gita. The original single state of God before the first creation will not be attained again because God is not foolish to destroy the creation, which was created for His entertainment. You may say that God has the power to create it again. A producer of a movie may be very rich to create the movie again but if he does so, he will certainly be called a fool.

The dissolution of creation means closing the show of the movie on the screen; but, the movie is stored in the form of a film. Such a subtle state of creation is called as Avyaktam. Therefore, there is no question of dissolution of God present in a medium (Karya Brahman or Ishwara). Since the medium exists, the soul also exists and hence the association with God becomes eternal. If you say that the soul has to dissolve in God, like sugar dissolving in water, the molecules of sugar remain separate along with the molecules of water. Here, the sugar exists separately in water in an invisible microscopic state. If you say that the sugar must be transformed into water, the molecules of sugar have to be re-arranged into molecules of water by the re-arrangement of fundamental particles (protons, neutrons and electrons). Then the total number of water molecules increase. It means God will increase in size after the transformation of the soul into God. This is not acceptable because God is constant without any change. Alternatively, the soul should disappear and this is possible when the film is destroyed. But God is never such a fool! The single state of God<sup>6</sup> is possible because it existed before the first creation and if God wishes, it can be attained again. We do not say that it is impossible for God. We only say that God is wise enough to continue the creation in microstate<sup>7</sup> of a film, so that it can be projected for entertainment again and again. Hence, when the devotee reaches Ishwara, the devotee has reached the original God also.

The original God may even enter the devotee like electric current entering a metallic wire which is in contact with a live wire. In such a case, you can say that the soul became God from a normal external point of view and you can call this as monism (Advaita). But in subtle view, God charges

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<sup>6</sup> Alone; without any creation.

<sup>7</sup> Subtle state

the soul and therefore dualism exists even in this monism, upon deep analysis. When sugar dissolves in water, you may say it is monism but in the subtle view, dualism exists because the invisible sugar molecules exist separately along with the molecules of water, as you can see through a microscope.

### **The Secret to Rising Higher**

The high devotees of God serve His office (society or world) as employees and take a salary. God is pleased with them also. The Pandavas served God in establishing justice in the world for which they were paid a salary (in the form of a kingdom) in this world and the attained heaven after their death. The Pandavas went up only to heaven (Swargarohana Parva). The higher devotees of God serve His family members or His closest devotees belonging to His innermost circle. Hanuman served Sita by protecting her through the war. He also served Lakshmana by bringing the Sanjeevani herb and He served Bharata by saving his life. Even today Hanuman serves the real devotees of God. Hanuman became God and His protecting the devotees of God can continue as usual. The highest devotees of God serve Him directly like the Gopikas. They were given Goloka where they can continue their direct service to God. There is not much difference between the higher and the highest devotees. God is extremely pleased in both cases because God loves His innermost devotees equally as Himself. He does not differentiate between the service done to Him and the service done to His closest devotees.

Shankara, Ramanuja, Madhva, Meera etc., carried out the propagation of knowledge and devotion related to God alone. Hence they are also the highest devotees. Since the propagation was aimed at the majority of human beings, which suffers from ego and jealousy, they did not take the concept of contemporary human incarnation. For this majority, they selected the suitable forms of God which are: (1) God in the medium of awareness which was named as Awareness by Shankara, (2) God in the medium of an energetic body like Narayana or (3) God in the medium of a past human form like Krishna. Thus the devotees will reach Brahma Loka temporarily, but shortly such devotees will reach Brahma Loka permanently by overcoming their ego and jealousy towards the contemporary human incarnation.

If you want to rise in life to higher and higher levels, you need not pray to God for that, because God is always anxious to bring you up to the highest level. God wants every soul to come up to His level or even to rise

up higher than Him. This is the attitude of a father towards all His children. God created all the souls and hence He is the Divine Father of all the souls (*Ahambija pradah pita*—Gita). He is the constant Father in all the births of the soul unlike a father-soul<sup>8</sup>, who is limited to the present birth alone. His affection towards the souls is far superior to ordinary paternal affection. Therefore, He always dreams to and is ready to bring any soul up to the highest level. Then what is the hurdle? The only hurdle that stops Him is the consequence of your behavior after you are given the highest level. Your ego will increase tremendously and as a result of this ego you will fall down to a level far below your feet. Instead of such a drastic fall, your present position on the earth<sup>9</sup> is far better and hence God is not helping you to come up. Therefore, learn humbleness and be submissive always. If God gets the confidence that you will not fall down after reaching higher levels, God will immediately push you up. As you suppress your ego more and more to lower and lower levels, God will bring you up more and more to the higher levels.

Most of you use a fan all the time in your home and office. Observe the fan constantly and learn a lesson from it. It will be your best spiritual preacher. The fan draws a zero in the space by every revolution. It is reminding that by itself is just a zero and that the real hero is the electric current that is making it rotate and give air. People think that the fan is giving the air. The fan should then develop ego due to the praise. But it is very careful in passing on the entire credit to the current, while it constantly feels that it is zero by itself. If the electric current is absent, the fan cannot move even an inch. Similarly, whenever anyone praises you for any good work, feel that you are zero like the fan and pass on the entire credit to God, who is the real hero. If you can develop this behavior, you will reach unimaginable heights very shortly. Instead, people want to hear their own praise from others. Some people boast constantly about themselves by narrating some incidents and they want others to appreciate them.

### **Best Worship**

The best worship of God is not by offering flowers etc. Instead, constantly remember God's help in past incidents of your life and feel grateful to Him with tears in your eyes. Try to express gratefulness for the past help and you will be helped in the present and future without asking for it. If you cannot recognize the contemporary human incarnation and if

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<sup>8</sup> One's father in this birth, who is a mere soul.

<sup>9</sup> Middle level; neither too high nor too low.

you cannot sacrifice in any way in His mission, at least remember the previous help and be grateful to the invisible God. Don't ask for anything at least at that time. God will certainly be pleased with you and He will help you in your life. Regarding the case of devotees, who serve God in the present human form, without aspiring for anything in return, they will receive eternal love from God. The fruit of His eternal love is unimaginable!

### **Creation is Real For Souls**

This creation consists of matter, awareness and energy as its components. Matter takes different forms like a pot, table etc. Energy takes different work-forms like light, heat etc. Awareness is also a special work-form of energy, which is generated when the energy functions through a special system called as the nervous system and the brain. The work-forms of awareness are ideas, which if they become firm, are called as qualities (Gunas). For example, charity is a quality, which in the initial stage is only an idea. This world is said to be constituted of the three fundamental qualities (Sattvam, Rajas and Tamas). But one must remember that this world is made of the three qualities only from the point view of God. This means that only for God is this entire creation imaginary. For a soul, it is not so. For a soul, this world is made of matter, energy and awareness. In fact, matter and awareness are also different forms of energy. Hence, basically creation is made of energy alone. Awareness is the weakest form of energy. Hence, the conclusion is that this world which is made of energy is the weakest for God. Thus, this world is just an imagination for God. For the soul, the world is very strong because the soul itself is awareness, which is the weakest form of energy. This is the scientific explanation for the creation being strong and real for the soul, while for God, the world is just the weakest form of energy or awareness that is modified into qualities.

For God, the imaginary world is made of awareness, which does not require the existence of a nervous system because the unimaginable God does not require the rules of nature as required by the soul. This is said in the Veda that God can walk without feet etc., (*Apani Pado...*). The knowledge-part is Sattvam, the static inert part is Tamas and the kinetic inert part is Rajas. All these three qualities exist in the imaginary world of God. God is said to be associated with this creation constituted of these three qualities (Trigunatmaka). Your spiritual effort also needs the existence of these three qualities and hence your effort (sadhana) is also constituted of these three qualities. Before making a conclusion, you must

analyze the subject from various angles so that after the decision you must not have any doubt. This analysis is Sattvam. The firmness in the decision which stands like a rock, which cannot be shaken by your mind, your family or the public, is called Tamas. The conversion of this firm decision into practice leads to Rajas, because practice or work is Rajas. You must meditate on the God associated with creation, who is constituted of the three qualities, (Ishwara or Saguna Brahman) through your spiritual effort that is also constituted of the three qualities.

### **Need for Ishwara and Avatara**

For meditation, Ishwara (God associated with Brahmanda or the world) is sufficient. But for direct service and for direct clarification of doubts, the same God in human form (Pindanda) is required. This is denoted by the three threads of the Yajnopavitam<sup>10</sup> given to you during Upanayanam, which means that you are taken towards God. The three threads are just a symbolic representation of the concept and hence one need not worry whether one wears the three threads or not. It is foolishness to think that the three threads will do something directly. If the concept is grasped, there is no need of the symbolic representative model. The realized soul (Sanyasin) throws away this symbol since the concept is understood. Without understanding this point, people are quarrelling with each other that the Upanayanam is done only for a fraction of people.

In fact, it should be done only for a fraction of people, who are interested in the spiritual effort and this should not be decided by birth or sex. Swami Dayananda tried to bring out this truth and save Hindus from internal hatred. Unfortunately He was opposed and killed by the ignorant selfish Hindus, who blindly believe in birth and sex as the eligibility criteria to reach God. Even Shankara stated that there is no caste or sex for the spiritual effort.<sup>11</sup> Shankara even fell at the feet of an untouchable scholar. He was also killed by black magic for such revolutionary reformation. Krishna clearly stated that the caste system introduced by Him was based on the qualities and actions of the soul and not on birth (*Guna Karma Vibhagashah...—Gita*).

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<sup>10</sup> The sacred thread that is worn after the thread ceremony (Upanayanam). The ceremony is somewhat similar to baptism.

<sup>11</sup> Refer to Shankara's commentary on the first Brahma Sutra.

## Necessity of Correct Analysis

Shankara said that God is awareness. By this He means that God is always in human form for human beings. Awareness is not available independently anywhere without a gross body. Therefore, the awareness mentioned by Shankara, indicates the human body. Mentioning awareness eliminates statues and pictures, which are inert. Of course, statues and pictures are essential for worship for beginners, who cannot accept the human form due to ego and jealousy. Hence, you should not criticize idol worship otherwise the majority, which is trying to get rid of their ignorance gradually, will be hurt. You should not condemn idol worship but you should analyze the truth in it and try to help the beginners to reach higher.

Any effort is always defective in the beginning (*Sarvarambhahi doshena...—Gita*). Awareness is the identity card of God for humanity. This can be understood from Lakshana<sup>12</sup> from Tarka Shastra<sup>13</sup>. According to it, when you call out “Apples”, to a person selling apples in the street, the word ‘apples’ indicates the possessor of the basket of apples<sup>14</sup>. The apples are in the basket and the basket is on the head of the seller. This does not mean that the seller is an apple. Similarly, the awareness is in the human body and God is in the human body. God is neither the awareness nor the human body. God charged the human body that contains awareness. The main program of God is to give spiritual guidance. Hence, you cannot take a living being like a bird or animal, since it cannot preach the spiritual knowledge. Hence, awareness in this context, indicates human body alone. The specialty of awareness is that awareness is the basic material of knowledge. Hence, from the viewpoint of the importance of knowledge in spiritual guidance, the essential basic material (awareness) is indicated here. Every human being cannot give such spiritual guidance and hence every human being is not God. There is no question of calling every living being as God. Only the topmost spiritual preacher like Krishna, Jesus, Mohammad, Buddha etc., can be the human form of God. The other spiritual preachers, catering to the lower levels are the liberated souls, who are the servants of God, who have incarnated to help His mission. Without understanding all this, if you foolishly argue that awareness is God, and since awareness is in every living being, that every living being is God, you have not understood even an alphabet in the preaching of Shankara.

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<sup>12</sup> Indications or characteristic identifiers.

<sup>13</sup> Ancient Indian Logic.

<sup>14</sup> In the sense of a metonymy (figure of speech)

You require the knowledge of all the Shastras to understand the Veda and Shankara (*Tasmat Shastram...—Gita*). The Brahma Sutras also tell you that you can understand God only through the Shastras (*Shastra yonitvat*). The word Shastra is limited to the elaborate logic that is essential to understand the Veda. The Veda (Shruti) is the primary text. The Smritis like the Gita, are secondary texts. Yukti is logical analysis, which is the Shastram. Finally, Anubhava is practical experience and this is the most important. If anubhava is contradicted, your interpretation of the texts is wrong due to your wrong logic. Sometimes, the experience of a foolish ignorant person stands in the way and to negate it, logic is needed. The experience of scholars (Vidvadanubhava) should be taken. The experience of the majority is not the point here. The texts and logic help us avoid the experience of the ignorant majority. Let us analyze your foolish argument that since awareness is God, every living being must be God. In such a case, our practical experience is that awareness exists as discontinuous bits in different living beings, which are separate from each other. Now if awareness is God, either there are several Gods or God is divided into bits. Both these possibilities are denied by Shankara, who says that God has neither Sajatiya bheda (many Gods) nor Svagata bheda (God in bits). You cannot say that the space between two living beings is also awareness and hence the awareness is one, which pervades homogeneously. This is against practical experience of all, including scholars. The space between living beings is inert and the air in that space is also inert. If you claim that you are the only scholar who experiences awareness everywhere, then there is an equal possibility that you are mad. When there is an alternative excellent solution, why should you cling on to your madness?

The alternative excellent solution is that a particular human being like Krishna alone is God. The awareness in Him is one and is homogeneous and hence there is no Sajatiya bheda or Svagata bheda. Also, because the awareness pervades all over the human body, it is called as Atman. This charged soul can be treated as God because a wire charged by electric current, can be treated as the current itself. The word Atman can be used for the gross body also in Sanskrit. Hence the entire human being is charged by God and can be treated as God. The little and tender finger of Krishna lifted the mountain for seven days and this proves that the entire human body was also charged by the unimaginable God. The human body became unimaginable and hence the mountain was lifted on the little finger. The wire charged by the electric current gets the property of the current and gives a shock. Similarly, the unimaginable nature of God is seen in that



human body also. Such a miracle is needed for atheists. For theists, miracles are not necessary and spiritual guidance is sufficient.

Shankara said that God does not even have Vijatiya bheda. This means that there is no existence of a second item other than God. If you take this in the absolute sense, then there is no entertainment for God, since He always remains alone (*Ekaki Naramate...—Veda*). Therefore you should take this in a relative sense. The world exists as a relatively real item. The imagination of any person is relatively real. The awareness in the form of mind is the absolute reality in him. The imaginary world is relatively real and it does not exist at all if the absolute reality is absent. This means that this world is under the full control of God like the imaginary world is under the control of the mind of a person. Now, this is also possible in the case of Krishna, who can control this world, as He likes. But this aspect is not at all seen in the case of any other human being. Therefore, the world is almost unreal or unreal only for God. Hence there is no Vijatiya bheda for God or for Krishna who was charged by God. For any other human being, the world is more real and stronger than him. So you cannot say that Vijatiya bheda is absent, if an individual soul is to be treated as God.

Brahma Vidya is most difficult because you have to recognize a co-human form as God. This is possible only if you conquer your ego and jealousy. For training, you can start with removing your ego and jealousy towards other co-human beings. Do not be jealous of any human being and do not be egotistic towards any human being. By this training, you will conquer ego and jealousy towards co-human forms and shortly you will recognize God in human form. In the training period, you can treat every human being as God, to avoid ego and jealousy. But this is not truth and hence you need not worship a bad person without discrimination. You can worship all good people and especially all devotees of God. God treats His devotee as greater than Himself. God will bless you shortly by revealing His identity to you, if you complete the training successfully.

The Advaita philosopher treats every human being (living being) as God, not to love all as God, but only to treat himself as God. The intention is not to train himself to remove his ego and jealousy, but to increase his ego by becoming God! If you think that by saying that the Prime Minister is in Delhi, means that the Prime Minister is present in every house in Delhi, it is foolishness. You have to recognize his particular residence. If you think that he lives in some house that he actually does not live in, you are better, because at least your concept is improved. At least you know that he

lives in one house and not in every house! Therefore, it is better to worship some deserving person like a poor devotee as God, instead of treating everybody as God. Treating a statue or a picture as God, is like treating a vacant inert house as the living Prime Minister himself!

Today is Guru Pournima<sup>15</sup>. If you recognize Guru as a particular human form of God, the Guru Pournima is meaningful and it becomes complete by this full moon. If your recognition is correct, the full moon is spotless. But the full moon has black spots, which are your defects of ego and jealousy towards the co-human form and this is the main black spot, even though your spiritual effort is full of devotion. The lack of perfect logical analysis is the black spot in this full moon-like full devotion of your spiritual effort.

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<sup>15</sup> Full Moon Day of Guru.

## JUSTICE AND SPIRITUAL EFFORT

### Extent of Total Sacrifice Matters; Not Your Capability

[August 04, 2007] The entire spiritual knowledge exists in the Upanishads (Veda) or Shruti. Smriti is another category of texts, which should be taken as an authority if it does not contradict the Shruti (*Shruti Smriti virodhetu...*). Smriti consists of the Gita along with the Ramayana, Bhagavata and Mahabharata (the three sacred epics). In fact, the Gita itself is a part of the Mahabharata. The Puranas come after the Smriti (*Shruti Smriti Purananam...*). The sacred epics deal with the secrets of the spiritual effort of Hanuman, the Gopikas and Arjuna towards their contemporary human incarnations called as Rama and Krishna. Third class people take these three epics as some historical stories and get entertainment. Second class people learn ethics (Pravritti) from these epics and practice good behavior with their family and society. First class people identify the secrets of the spiritual effort (Nivritti) and get the grace of God through practice. Lord Datta now focuses on the Nivritti in these epics for the benefit of spiritual aspirants.

Let us take the scene of Ramayana in which the monkeys are trying to jump over the ocean in the service of Rama. The monkeys expressed their abilities to jump in terms of miles of distance that they could jump. Hanuman could jump the whole distance to Lanka<sup>1</sup> and completed the work of Rama. The devotion (Bhakti) of Hanuman and the monkeys is equal. Every monkey is ready to sacrifice its total effort. But the monkeys could not do the work only due to their inadequate potentiality (Shakti) and not due to inadequate devotion. God sees only the total surrender of your potentiality in His work, which is a practical proof of your total devotion. The magnitude of your potentiality is not a point for God. Here in this case, since every monkey is ready to surrender its total potentiality, each monkey is equal to Hanuman in the eyes of God. There is no difference in the surrender of each one's total effort. Hanuman could do the work only due to His adequate potentiality and so, He is not greater in devotion than any other monkey. Therefore, the fruit from God should be equal for both

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<sup>1</sup> Cross the sea between them and the island of Lanka.

Hanuman and the monkeys. The Lord gave a place for all the monkeys in His Brahma Loka (called as Vaikuntha in the case of Narayana). But He made Hanuman as Brahma Himself, who is the Lord of Brahma Loka. Does this mean that God considers the magnitude of one's potentiality also as a measure of devotion? [Swami posed this question to all the devotees and there was suspense and a lot of anxiety among the devotees for the answer. No devotee could give the answer even after a long time! Finally Swami gave the answer by which all devotees felt very happy].

The answer for this is that God never gives any value for the magnitude of one's potentiality. God gives value only to the surrender of total potentiality possessed by the devotee<sup>2</sup>. Then, what is the answer to the above question? The answer is that though God treated Hanuman and the monkeys equally in the above scene, due to their equal extent of maximum devotion, there is a difference between Hanuman and the monkeys. After the war, Rama rewarded all the monkeys with golden ornaments for their service. All the monkeys took the jewels and wore them. This indicates the aspiration for fruit in return for their service, which is hidden in their sub-consciousness, without their knowledge. Rama did not reward Hanuman and Hanuman never felt bad for this. However, Sita felt bad and rewarded Hanuman with a chain of pearls. Sita could not understand Rama. She should have kept silent because the actions of God are unimaginable. By rewarding Hanuman, Sita insulted the Lord indirectly before all. The drama that followed was by the will of the Lord, who kept silent with a smile on His face.

Hanuman took the chain and started biting each pearl with His teeth and threw each of them away after observing it. The sages and monkeys objected to this and asked Hanuman for the reason. Hanuman told them that He was searching for Rama in the pearls and anything without Rama is useless for Him. By this Hanuman is establishing the fact that God does not exist in the creation (*Neti Neti...*—Veda). Then, the sages told Hanuman that His body also must be useless since Rama is not in that body. Then Hanuman tore His heart and showed Rama in His heart. This shows that God as Narayana (Rama) is present in Him because Shiva is Narayana and Hanuman was an incarnation of Shiva. Hence, devotees should not attempt to do this! This clearly proved that the servant of the Lord should not aspire for anything other than the Lord as the fruit of his service. Due to this point,

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<sup>2</sup> God only sees how much of your total potentiality you sacrifice to God. No matter how much your potentiality, you should sacrifice it completely.

Hanuman excels above all the monkeys and His special fruit is thus justified.

Let us come to Sita who, bent her head after this. What is the reason for it? You might think that Rama insulted Sita in return. It is not so. The reason is that she joined the list of monkeys, since she was also wearing the ornaments, which did not contain Rama. She is lesser than Hanuman. This is also justified because Sita was a liberated soul and Hanuman is God. Therefore, do service to God without aspiring for any fruit in return. Aspiration for the fruit gives lesser fruit and service without aspiration for the fruit gives the highest fruit in the case of serving God. This point is valid in the case of God (Nivritti) only. One should not be foolish to follow this principle in Pravritti, because people will exploit you! Of course, you can implement this concept in serving poor people and deserving devotees and such service will be a training for you for the path of Nivritti. But you should not implement this throughout the Pravritti because exploiters are many in this world, especially in this Kali Yuga!

### **Essential Components of the Spiritual Effort**

Complete faith, complete devotion proved through practical sacrifice and complete absence of aspiration for fruit in return are the three essential components of the spiritual effort. The faith in the existence of God is the fundamental concept. Regarding the address of God, the contemporary human incarnation is the convenient path for doing practical service. Practical service cannot be done to the formless God and to statues of energetic forms of God who are in the upper worlds, such as Vishnu. Neither can you serve statues of past human incarnations. In the case of statues, the priests alone enjoy your service indirectly. Direct and meaningful practical service is possible only in the case of the contemporary human incarnation as done by Hanuman and the Gopikas.

Shankara said that one should not aspire for the fruit either in this world or in the upper world, for the divine service done (*Ihamutra Phalaviragah....*). Today people have no faith in the existence of the very upper world! To them there is no point of fruit after death. There is no hell from which God can protect us. There is no heaven to receive any happiness after death. There is no Brahma Loka at all. Hence, people want fruits in this world itself. Some people are not even sure of the fruit in this world, after doing the service. Hence, they say that if the fruit is given first, they will render service after receiving the fruit. This shows the lack of

confidence in God even to do business with Him<sup>3</sup>. For some, the existence of God itself is doubtful and hence they require the fruit first and only then will they do something in return. Some say that if the fruit is given first, then they will favor God by believing in Him. They feel that God wants to increase the percentage of believers in this world. They feel that if a certain percentage of believers is not maintained, God will lose His Supreme post! In spite of such mean and meaningless mentalities, God is responding to every trend because God is the Divine Father and is always anxious to eternally uplift the souls. Except for this point, God has no other reason to respond to every kind of people of such low levels.

Hanuman showed Rama in His heart because God existed in Him always, since He was an incarnation of God. Even otherwise, God could have entered the heart of Hanuman temporarily, to give proof to protect this best devotee. In the case of Hanuman, such a temporary entry was not required because God already existed in Hanuman, who was an incarnation of God. Hanuman is God as the actor, who is acting in the role of a devotee. Even after this incident, Rama did not announce the fruit to be given to Hanuman in the upper world because Hanuman, as the best devotee, did not aspire for any fruit in this world or in the upper world. From the point of Hanuman, there was no need to even announce the fruit of the upper world. This does not mean that the fruit was absent.

When the aspiration is absent, the fruit will be the best. When God is pleased, the fruit is seen here as well as there. If God is pleased with you, you will receive the fruit here as well as there because God is the Lord of both the worlds simultaneously. If His grace exists in the upper world, it must also exist here. Some people say that their welfare in the upper world is protected even though their welfare here is damaged. This concept is meaningless. If God blessed you, you will be blessed here as well as there simultaneously. If you are well here, you will also be well there. God will not show anger on you here and show His grace on you in the upper world. Either His grace or His anger will be shown simultaneously here as well as there. You may be troubled for sometime here, for the sake of a divine test but that is not permanent. If you are permanently suffering in this world, it means that you are a sinner forever.

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<sup>3</sup> Doing service to God and demanding a proportionate fruit in return is doing business with God. These people do not have enough confidence in God even to do this sort of business.

## God is Blameless

The anger of God on you is only constitutional<sup>4</sup>. You are punished only for your sins according to the computerized divine constitution and personally, God does not favor or curse you (*Nadatte kasyachit papam...—Gita*). Therefore, such eternal sinners need the spiritual knowledge very much, so that they can get a permanent solution. Hence, while serving them externally to give temporary relief, you should preach the spiritual knowledge and turn them into devotees. Today some people are doing social service to the downtrodden people, but that is not a permanent solution. Social service with a divine background is very much required. People who concentrate only on the social service will get temporary heaven and the people who receive such social service also get just a temporary solution. It is temporary benefit on both sides.

Today the government is concentrating on social service without touching the element of God in the name of secularism. In ancient times, kings were also doing social service but they were combining it with the divine mission so that both the donor and receiver got a permanent solution. The ancient kings went to the permanent abode of God and the served beggars also became devotees and got a permanent solution. The present government with a secular policy will go to the temporary heaven and the present poor people served by this government also get temporary relief limited to this life and to this earth alone.

People often blame God stating that they are troubled since God created this world for His entertainment. They say that God is a sadist because He is entertained by their suffering. This is sheer nonsense. God created this entire world consisting of souls. The souls constitute Para Prakriti, which is a part of creation. He gave complete freedom to the souls and also gave them intelligence (Buddhi), which is the powerful faculty of discriminating between good and bad. God propagated His constitution, which clearly contains the subjects of good and bad. The prophets propagated this constitution on this earth. Now if God is deriving entertainment just by observing the creation, how can you call Him a sadist? He is not responsible for your desires and the selection of good and bad for which you have full freedom. He is not responsible even for a trace of your desire or even for a trace of your subsequent action. The constitution only gives information and does not encourage you to act in anyway.

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<sup>4</sup> It is not personal.

A restaurant exhibits a board listing the various food items available. The board is only for your information. According to your taste, capacity of digestion and health problems, you have to select the suitable food item. You cannot blame the restaurant saying that the restaurant is responsible for your indigestion, just because it exhibited a particular food item to which you are especially attracted! A person is standing in the balcony of his residence and is watching the traffic and getting entertainment. Suppose an accident takes place on the road, you cannot blame the observer for being responsible for the accident. You are well aware of the traffic rules and yet your overlooked the rules. So you are responsible for the accident. The observation and entertainment of any spectator is not at all connected with the accident.

### **Two Parts of the Divine Constitution**

The divine constitution consists of two parts. The first part is Pravritti, which is the social behavior to live in this world in peace and harmony. This Pravritti is based on heaven, earth and hell, which are plus, zero and minus signs respectively. If you do social service by helping poor people, you will get heaven, which is a temporary pleasure, proportional to the extent of your sacrifice in the social service. For this, you will also receive results on earth either partially or totally. If the result is not seen on earth, you will receive the total result in heaven after death. However, the result is not permanent (*Kshine Punye...—Gita*) because your social service is not blended with the divine mission. If you only do the service to your self and your family, you will live on this earth in happiness and peace provided you do not harm others with corruption and torture. For this also, the result is temporary because the result is confined only to this temporary human life. Anyway, in both the cases the result is temporary. If you are confined only to your self and your family, there is no result after death and you will not enter heaven for serving your family and your self. You will enter heaven partially or totally for serving the weaker sections in society but the stay in heaven is temporary.

In doing social service, you may confine to your village, district, state, country, religion or earth, but you should not harm any living being in this service. You must avoid corruption and torture of any living being on this earth while doing the service. If you indulge in corruption and torture of any living being, the court here will punish you. If you escape punishment here, God will punish you here partially and in hell after the death, partially or totally. The punishment of God is meant for the transformation of the



soul and not for revenge as observed in terrorism. Terrorism wants revenge without aiming at the transformation of the soul. It does not understand the whole divine system and even denies God due to emotion. Emotion kills analysis. Patience will give happiness and the permanent solution. Do not take the law and order into your own hands. If the court or the government fails in implementing justice, God will punish even the court and the government because only human beings constitute the court and government. Hence they can err. All this comes under Pravritti. If you avoid hell after death and punishments here, by limiting your self to the service of your family and the society, God is pleased with you.

Nivritti is the second part of the constitution. The sages like Manu etc., propagated the first part on this earth by the order of God. The sages like Sanaka, Sanandana, Sanatkumara, Sanatsujata etc., propagated the second part. These names are different in other religions but the basic program is one and the same because God is one and this earth created by God is also one. The second part constitutes the path of attainment of eternal happiness (bliss) by becoming close to God. The basic principle is to become a member of the family (inner circle) of God. Here you will receive the love of God, which is eternal and the fruit is eternal bliss. But the fruit is achieved only when you do not aspire for the fruit and serve God in His mission under His direction. For this purpose you have to finally recognize your contemporary human incarnation and you have to surrender your self completely to His will. Only a very small minority can follow this second part.

A border between Pravritti and Nivritti is also available. It is, loving God for the sake of achieving some fruit. This is a transition from the first to the second part. The selfishness of the soul is not lost but God is introduced here as an instrument to achieve the fruit. You love God here as an instrument to satisfy your selfish desire. Majority of people are confined only to this state. Atheists are also in a minority; they are confined to Pravritti without God. God is pleased with them also and will even sanction heaven to them if they are not involved in corruption and the torture of any living being. If the atheist is involved in social service in the above way, he will also be sanctioned heaven here and there. In fact, Purva Mimamsankas were atheists, who were constantly indulged in Yajna (sacrifice) without God (*Devonakashchit...*). They believed in angels but not in God. This means that they were serving good social workers but not the human incarnation on earth. Yajna means sacrifice of food and money to good social workers (angels) without the Sadguru (God in human form like

Krishna). They did not give food to Krishna during the sacrifice. But their wives recognized Krishna (contemporary human incarnation) and gave food to the Lord. Only in the beginning of this Kali Yuga was the real meaning of Yajna lost due to stupid priests, who did not learn the meaning of the Veda and started burning food in the fire!

Therefore, God and His constitution are giving information of the path desired by you and do not compel you to choose any path (*Jnapakam natu karakam...*—Shankara). The railway authorities prepare the railway guide. It gives the route to Mumbai and other cities. It does not create any desire in your mind to go to Mumbai. If you desire to go to Mumbai, it explains the route and it does not insist that you should take up the journey to Mumbai. Neither the guide nor the authorities are responsible for your benefit or loss in Mumbai. Shankara argued with the Purva Mimamsakas, who said that one should perform the sacrifice to reach the heaven. Shankara said that the Veda is like the guide and God is like the authority in the above simile.

### **God's Guidance in All Worlds**

The upper worlds contain fully realized souls called angels. The topmost world contains liberated souls in the inner circle of God. The lower worlds contain demons, who are rigid atheists. There is no necessity to teach the realized souls or the rigid ignorant souls. Liberated souls are far superior than even the realized souls called angels. Indra etc., are realized souls whereas Adi Shesha, Garuda, Narada etc., are liberated souls. The angels are affected by ignorance very rarely and hence preaching is almost unnecessary in the upper worlds. Therefore, there is no need of God's incarnation in the upper world. Brahma, Vishnu and Shiva are the constant energetic forms of God in the upper worlds. Similarly, there is no need of any incarnation in the lower worlds because there is no use of any preaching to rigid demons.

This earth contains human beings, who are neither fully realized nor fully ignorant. These human beings become realized after hearing the preaching and become human beings again, which are like mild demons and mild angels integrated together in one form. Therefore, God comes again and again to preach and uplift them. This story of upliftment and the subsequent fall repeats again and again and hence earth is a constant stage of continuous engagement for the entertainment of God. The liberated souls always accompany God as the constant troop of actors and receive entertainment along with God. It is said that angels also request God to give

them a chance to participate in this entertainment. Arjuna is called as Nara, who represents the human being (Nara). Arjuna always had a mixed feeling towards Krishna to accept Him as God. Even Dharmaraja, a better human being, failed to accept Krishna as God, when told to violate justice on His order. But Bhima is said to be the middle liberated soul in the chain of the Madhva cult consisting of Hanuman, Bhima and Madhva, the three sons of Vayu who are sincere servants of God. Bhima represents Tamas, which is famous for its rigid nature.

Tamas diverted to God, brings the soul to the stage of liberated souls and the same tamas diverted to the world brings the soul to the state of demons. Brahma represents Sattvam, the state of knowledge. Even though He stands for Rajas, He is involved in knowledge, which is Sattvam. The process of analysis is action and action is Rajas. The analysis of knowledge should end in the practical implementation, which is action. Vishnu who stands for Sattvam, but is always dynamic, indicates this second state of the action of knowledge. Rajas is action. Vishnu is the administrator who does action but has knowledge of discrimination in the background. Sattvam and Rajas are integrated in both the cases. Finally the determination, which is Tamas, representing Shiva, is important for constancy in the implementation. Thus, Bhima is a liberated soul, who maintained constancy in implementation. Arjuna and Dharmaraja slipped in the service of Krishna but Bhima never slipped and did whatever Krishna ordered. When Krishna ordered Bhima to kill the elephant named Ashvatthama to cheat Drona, Bhima implemented it at once.

Madhva is the final preacher who preached about service. Vayu is said to be very strong and is said to be the best angel in the Veda (*Vatat Vishnoh Balam...*, *Vayurvai Kshepishtah...*). The knowledge (Sattvam) associated with Rajas is analysis and the knowledge associated with Tamas is determination. The determination leads to constancy in practical implementation. The three qualities are always integrated and inseparable in every stage of the spiritual effort. Similarly, you cannot separate the three divine forms of God (Brahma, Vishnu and Shiva) who descended as the three spiritual preachers (Shankara, Ramanuja and Madhva) and are integrated in every stage of the guidance.

## **SHRI BABA'S COSMIC VISION ON THE MOON**

[October 4, 2007. It was announced that Shri Satya Sai Baba was going to publically show the cosmic vision (Vishwarupam) on the moon at Puttaparthi airport. Large crowds of people gathered to witness the event. Shri Baba arrived at the appointed time. However, the moon was not visible at that time and He did not perform the said miracle. There was a lot of criticism from opponents. Devotees asked Swami for clarification on the issue. Swami gave the following discourse to devotees].

### **Significance of the Unshown Miracle**

Shri Baba has shown thousands of miracles to the world and even scientists have accepted the truth in the miracles. If this particular miracle was not done, does it mean that all the previous miracles are invalid? Even if this miracle were done, our atheist friends will say that some laser technology was adopted [to create an optical illusion]. Our friends have disposed all the earlier miracles also as magic. When Lord Krishna gave the cosmic vision to the Kauravas, they did not believe it and concluded that it was some magic show. Laser technology was not known then; otherwise they might have said that Krishna passed some laser beam from a small box hidden in His dress! Krishna showed the cosmic vision to Arjuna in whose case there was a temporary change. The same vision shown to Sage Udanka resulted in a permanent change in the sage. The same vision had no use for Kauravas. In fact, Krishna showed this vision to the Kauravas only to prove that the visions are useless for such people. The aim of miracles is only to establish the existence of an unimaginable nature, so that the unimaginable God can be established. Again and again, devotees need the exhibition of miracles to establish the existence of the unimaginable nature.

God has arranged one unimaginable entity in creation, which can be seen by everybody at anytime. This miracle is the infinity of space. The limits of this universe are unimaginable in this infinite space due to the existence of an infinite number of galaxies of stars in space. Everyone including the scientist accepts the infinity of space. The scientist could not see the limits of the universe, even through the most powerful telescope.

The stars seen by you with your naked eye are very few in number compared to the infinite number of galaxies of stars.

In the time of Krishna, the telescope was not there to realize this fact. Hence, by God's grace, Arjuna could visualize the infinite number of galaxies. Krishna said that He is giving divine sight to Arjuna to see the infinity of the universe. Krishna also stated, while showing this vision, that there is no end to His creation (*Nantosti... Gita*). Hence, the only purpose of the cosmic vision is to establish the unimaginable limits of this creation. This establishes the unimaginable nature of God. Krishna stated that God is unimaginable, when He said that none can know Him (*Mamtuvedana... Gita*). Arjuna got a doubt about the very existence of an unimaginable nature. Hence, a practical example of unimaginable nature was needed. All authorities (Pramanas) are based only on perception (Pratyakasha). Experience is the final basis for the other three authorities, viz. shruti, smriti and yukti. Krishna could have exhibited some miracle to establish the unimaginable nature. But such a miracle would have been limited only to Arjuna. If the unimaginable limits of the universe are established through the cosmic vision, it becomes a permanent miracle for anybody to easily experience in the future. Anybody can stand on the roof of his house, look into the sky and easily imagine the unimaginable limits of space or the universe.

Today, the telescope supports such an imagination. One can actually see the infinite number of stars through the telescope and the same can be imagined by the mind also. The telescope gives a perception of the concept; where as imagination by the mind gives an inference of the same concept. The grace of Krishna was the present telescope, by which Arjuna could perceive the infinite number of galaxies, similar to the scientists perceiving the same through a telescope.

In fact, neither the telescope nor the special power [divine sight] is needed to see the infinite number of galaxies in the sky. The same can be easily inferred even by a common man on seeing the sky, since the limits of the sky (space) are not seen by the naked eye. Hence, the vision of the cosmos or cosmic vision is the best and easiest miracle to understand the existence of the unimaginable nature through which unimaginable God can be inferred. This is the importance of the cosmic vision, which is easily available to anybody at any time. Hence it occupies a unique place in the Gita. A common man need not seek any miraculous vision to get proof for the unimaginable nature.

Even if you see the infinite galaxies through a telescope or through the divine sight granted by God, you will reach the same conclusion that is drawn by a common man through a normal sight of the sky. That sole conclusion is that space or the universe is infinite due to its unimaginable boundaries. At any level of space the same conclusion is reached and this conclusion is the same as that reached by inference of the mind, which is based on the above-said perceptions. By this conclusion, the existence of unimaginable nature is established and there by the existence of unimaginable God can be understood. This conclusion is based on the cosmic vision and the inference of the mind.

Mind is born from the moon as per the Veda. Hence, the cosmic vision in the moon means getting the inference of this knowledge through the mind with help of the cosmic vision. The word 'cosmic vision' indicates the perception of infinite number of galaxies. The word 'mind' indicates the inference reached, based on this perception of the cosmic vision. Even Arjuna uttered this very conclusion after seeing the cosmic vision through the divine telescopic sight. He said that he finds no limits of the cosmos (*Sarvatonantarupam...Vishwarupa... Gita*). The aim of the cosmic vision as said by Krishna and the final conclusion as said by Arjuna are one and the same, which is that unimaginable God exists due to the existence of the unimaginable limits of cosmos. This is the exact link of cosmic vision with the moon.

Moon stands for mind here. The language of God is always symbolic. In the Christian scripture, God is indicated by the word 'Lamb' due to the innocent nature of the lamb; representing the purity of God. Otherwise, everybody knows that on the day of Ashtami<sup>1</sup>, the moon is not seen between 6 and 7 pm. The inner meaning is to be understood and there are several such topics in the Veda that are communicated through symbolic language.

The vision of the cosmos cannot relate to God in any way. God pervaded the human body of Krishna and vision of His human body is the vision of God. Shri Baba is sitting in the crowd and the vision of Baba itself is the vision of God, since Shri Baba is a human form of God. The airport indicates the aeroplane that travels in the infinite space indicating the unimaginable limits of the cosmos. Thus it too establishes the unimaginable nature of God. All these put together indicate the vision of unimaginable God:

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<sup>1</sup> Eight day in the lunar month.

- (1) established by the unimaginable limits of infinite space (as indicated by the airport)
- (2) inferred by mind (as indicated by the moon)
- (3) in the medium of a human body (indicated by Shri Baba sitting there).

The moon was not visible. This infers the unimaginable limits of space. The airport also infers the unimaginable limits of space. It is for this reason that the invisibility of the moon (mind is invisible) and the location of the airport were selected. The whole scene is to be understood carefully to conclude the concept.

The actual God is not seen by the eye since God is not imaginable even to the mind, intelligence or logic as per several Vedic statements. The Veda says that the eye cannot see God. But the same Veda says that a blessed soul can see God. This contradiction is easily removed by taking original God for the first statement and mediated<sup>2</sup> God in human form for the second statement. God is not pervading all over the creation because the Veda says that God created the universe to see and enjoy it. If you pervade all over the cinema and become that cinema itself, you cannot see and enjoy it. The Veda says that nothing in the world is God (*Neti Neti...*). The Veda also says that God entered the world after creating it. If God has already pervaded all over the universe, there is no meaning in saying that God entered the universe. When the Veda says that this entire world is God, Ramanuja interpreted it as the world being under the control of God. You call a kingdom by the name Kalinga, when it is under the control of King Kalinga.

Therefore, the universe is not like the human body of Krishna to be pervaded by God. Thus, seeing the cosmos is not like seeing the human body of Krishna. The human body of Krishna is seen completely, touched and served in several ways. This gives full satisfaction to devotees who are anxious to see God completely and serve God directly. In the same way, if you take the universe also to be like the human body of Krishna, then the universe is not completely seen and it means that God is not completely seen. It is also impossible to serve the universe. Similarly, it is impossible to speak with the universe as we can speak with Krishna in the human body. Therefore, there is no necessity for God to pervade all over the universe to satisfy devotees.

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<sup>2</sup> God present in the medium of a human body.

In that case, the vision of the cosmos has no use since it is not a medium for the entrance of God as the human form of Krishna is. But the cosmic vision is given importance in the sense that its unimaginable limits establish the existence of unimaginable God. But for this one reason, there is no purpose of seeing the infinite universe through the cosmic vision. Seeing all the human beings is also of no use because neither do they indicate the infinite limits like the cosmos, nor do they indicate God like the human form of Krishna. Madhva established that the universe is an entity that is completely different from God as a pot is different from the pot maker. Ramanuja said that the universe is inseparable from God as the body is inseparable from the soul. In this sense, the universe can be treated as the body of God. The Gita compares the body to a shirt. The shirt is different from the person but when it is on the body of the person, it is inseparable because if it is separated, the person becomes naked. Even the body is separated from the soul after death and hence in no way is it different from a shirt. Therefore, the universe is like a pot that always exists with the pot maker without separation. In this sense alone does the Veda treat the universe like a body. Thus, there is no difference between Ramanuja and Madhva in this point.

The universe is controlled by the power of God, which is pervading all over the universe. In fact, the universe is only an imagination of God and it is the product of the mental energy (power) of God. Thus, there is a complete difference between the cosmic vision and the vision of the human form of God. The first vision is to understand the unimaginable nature of God. The second vision is to see God with naked eyes, talk with Him and finally serve Him. Both the visions are important in their respective angles. Scholars who understand the inner sense of the whole scene are benefited by the incident. But ignorant masses took only the external physical sense and they were disappointed. Such masses did not take the inner sense of the unimaginable nature of God from any miracle that was exhibited by Shri Baba previously. They have never taken the inner sense of the miracles so far and hence they did not take the inner sense this time too.

### **Tribute to Shri Baba**

Today is Thursday, the day of Lord Dattatreya, who comes down in the human form to guide the spiritual aspirants on earth. The presiding planet of this day is also Jupiter (Guru), who is the preacher of angels.



Today is Ashtami<sup>3</sup>, the birthday of Krishna. Today's star is Punarvasu, the birth star of Rama. Rama and Krishna are important human incarnations. The time between 6 pm and 7 pm is a mixture of the zodiacs of Aquarius and Pisces. In Aquarius, Saturn, Jnanakaraka<sup>4</sup>, is in association with Ketu, Mokshakaraka<sup>5</sup>. Pisces is the time in which Lord Dattatreya entered this earth. All this shows the holy aspect of this time.

Shri Baba is the reincarnation of Shirdi Sai Baba, who was an incarnation of Lord Datta. Datta means the God given to humanity in human form. Shri Baba did several miracles to establish the unimaginable God. The present time needs His mission to establish the existence of the unimaginable power of God through miracles. In this time, science has developed tremendously so that people think that everything is explicable by human logic and nothing beyond human logic exists. The foundation itself is wrong. All these miracles established that there is God, who can never be explained by science or human logic. Thus, Shri Baba constructed a strong foundation for spirituality on which any spiritual preacher can stand safely to preach spiritual knowledge. If Shri Baba had not come, by this time, all the temples would have been converted into business complexes. He established the fundamental faith in God all over the world, which is the foundation for world peace. He showed Universal Spirituality in all His preaching. He rained an ocean of knowledge and developed devotion through His sweet songs. He worked day and night to set right the field of Pravritti, which is the basis for Nivritti. The spiritual world must remember His name in the beginning of any spiritual effort. Ethical and spiritual values became alive due to Him alone. Such a divine personality is very rare.

Even devotees perform miracles by the grace of God. In the case of devotees, a divine program chalked out by God is strictly implemented. The devotee, without the sanction of God, cannot perform any extra miracle. If he tries to perform it, it will utterly fail. The miracle that happens spontaneously is due to the will of God. The devotee need not plan for it. God comes down in human form as an incarnation, but He will also act as a devotee. Hanuman is God acting as devotee forever. Rama acted as the master rarely. More frequently, He acted only as a devotee. Krishna acted as the master frequently and rarely as a devotee. The program of the incarnation is planned according to the requirement. Whenever God acts as

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<sup>3</sup> Eight day of the lunar calendar.

<sup>4</sup> One who causes or gives knowledge.

<sup>5</sup> One who causes or gives moksha—liberation.

a devotee, He will be exemplary to all devotees. In the role of the devotee, God also shows the defects and mistakes committed by devotees, and He also reveals the results of such mistakes. God in the role of Parashurama exhibited the defects of devotees and showed the bad effects of such defects. Devotees think that they are human incarnations and show jealousy towards the real human incarnations and also to other devotees acting as human incarnations. Their ego gets insulted at the hands of God. Parashurama was egoistic and jealous of Rama, who was real human incarnation. Remember that Parashurama is also a real human incarnation but acted as a false incarnation to show the defects of fraud devotees acting as human incarnations. You should not misunderstand that Parashurama was really egoistic and jealous. He miraculously killed all the corrupt kings as per the divine program of God. But when He saw Rama, He offered the bow of Lord Vishnu for handling and got insulted at the hands of Rama. This indicates that a devotee does miracles by the grace of God as per the divine program. Offering the bow of Vishnu to Rama was an extra miracle, which was not in the divine program, and hence he got insulted.

Bhaskara Sharma prepared food for Shri Narasimha Sarasvati, the human incarnation of Lord Datta. The Lord invited all the villagers for the feast and hence the food was multiplied. If Sharma had invited the villagers, the Lord would not have performed the miracle. The Lord would have also come for food, along with the villagers. Sharma cannot force the Lord to perform the miracle. Govinda Bhagavatpada, the preacher of Shankara jumped from the top of a hill announcing that if God is the author of the Veda, he will be protected. He was protected because his statement was from God. If every fellow utters this statement and jumps from a hill, he will surely die since the statement is from the devotee and not from God, even though the statement is true. You should not embarrass God by such foolish statements even though they are true. If God speaks through you, He will certainly act through a miracle. You are the best judge of the source of your statement since your inner consciousness knows the truth very well. If the statement is from God, you will utter it forcibly and spontaneously.

Satan challenged Jesus to turn the stones into bread by the grace of God if God were really omnipotent. God is really omnipotent and God can turn the stones into bread in no time. But Satan provoked Jesus to do the miracle and God is not involved in this issue directly. Jesus replied to Satan stating that one should not test God through miracles. Jesus did several miracles to change several human beings into devotees. When a devotee deserved a miracle, it was done spontaneously. Satan did not deserve the

miracle and God did not wish to do the miracle for the sake of Satan. Jesus grasped the will of God and did not force God to do the miracle. Even if He had forced God, God would not have done the miracle. Jesus acted as a devotee to preach this point to devotees.

Jesus did several miracles and even gave life to a dead person. But He could not save Himself from crucifixion in the end. The soldiers stated this point and mocked at Jesus. Krishna, even as boy, killed several demons who came in disguise to kill Him. The same Krishna, grown up well, could not prevent a hunter who killed Him by mistake. Krishna laughed at Sage Udanka, who was ready to curse Krishna and gave the cosmic vision to the sage. The same Krishna did not control Gandhari, a common lady, who cursed Him<sup>6</sup>. Jesus and Krishna were certainly God in human forms. When that is the fact, why did both not show the power of God to control the situation against to them? There must be a message in this action, apart from God's wish to enjoy the role of an insulted person. God is bored with continuous success and happiness and sometimes likes to enjoy defeat and insult also. Apart from this self-entertainment gained from a negative role, there is a message for devotees also because the action of God is always multidimensional. The other aspect in suffering with insult is to enjoy the sins of His devotees personally and get them relieved from their sins. Another dimension is the message given to devotees regarding the defeat occurring due to their defects.

There should be a minimum standard even if you are criticizing somebody. You say that Shri Baba is only doing magic. Baba performed miracles in a tiny village even from childhood. Who could have taught Him magic in that tiny village? If He had undergone some training under somebody to learn magic, people would have noticed it. Miracles prove the unimaginable nature and there by establish the existence of unimaginable God. This is the only basic purpose of miracles. Even demons performed miracles through the power of God. God allowed the power to perform miracles to act even through them because miracles are the basis to prove the very existence of unimaginable God. If everything is explicable and if there is no existence of any unimaginable item, it directly means that the human being alone is God and that there is no God other than the human being. This will spoil even Pravritti<sup>7</sup>, which is based on justice. If God is absent, hell is absent and everybody tries to do injustice secretly and if the law of the courts is managed through a strong advocate, there is no fear of

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<sup>6</sup> Gandhari cursed that Krishna, along with His entire dynasty would be destroyed.

<sup>7</sup> Path of worldly achievement. Peaceful worldly existence.

doing any sin. Even governments will fail if such atheism comes up. If Nivritti is destroyed, the slow consequence is the destruction of Pravritti leading to the disturbance of justice in society.

### **God Helps in Pravritti and Discourages Nivritti**

God is not much worried about Nivritti because it is His personal affair. In fact, God discourages devotees in Nivritti and in spite of opposition from God, devotees please God by their extreme love for God. God is always worried about Pravritti, which is a peaceful balance in society. In the Gita the Lord declared His purpose of visiting earth to be establishing justice in Pravritti alone. He only tries to establish Pravritti. He never tries for Nivritti, because Nivritti is the affair of the devotees who love God. God never tries to make anybody love Him. He is only worried about the peaceful coexistence of human beings in society (Pravritti). He encourages Pravritti by giving the gift of heaven. He discourages people in Nivritti and in spite of that if some strong devotee aspires only for Him, He allows the soul to be with Him in His divine service. Even the fruit in Nivritti is simply the service itself, but in Pravritti, the fruit is heaven.

Baba always tried to establish Pravritti through His speeches and this shows the divine nature of God in Him. Rama and Krishna always tried to establish justice in Pravritti through continuous efforts like killing evil demons. Rama was hiding Himself behind dense ignorance and never even gave the opportunity to recognize Him as God. Krishna left the Gopikas forever and discouraged their Nivritti. If you try to make somebody love you, you are the biggest fool. Real love comes spontaneously and grows tremendously in spite of your terrible opposition. If you try to generate and develop love in somebody's heart, such love is not true. How can you advertise about the process of loving you and the consequent gifts to be given by you? If somebody loves you, even if you discourage it by showing loss and misery; if still that soul is still loving you and is prepared for loss and misery, then that is the real love. Shiva in disguise, discouraged Parvati in several ways, from loving Him. Therefore, God is always for establishing Pravritti in the society, since it is the issue of love between souls and He is not involved in it. He never tries for Nivritti because it is the issue of love of souls towards Him.

Pravritti is rejection of unjust bonds before justified bonds. If you reject the love of a prostitute before the love of your wife, it is the rejection of injustice and voting for justice. Hence, justice is the basis and the very essence of Pravritti. When you come to Nivritti, you reject your wife before

God. This appears to be injustice but on analysis, you can find that this is your vote for the highest justice as you had voted for the relatively higher justice in the above case of Pravritti. Hence, the same basis of justice continues in Nivritti also, if you analyze deeply. A person loving a prostitute and rejecting wife, neither has the perfect knowledge of a wife nor does he have the perfect knowledge of a prostitute. Only in the ignorance of both, does he say that his love for the prostitute is justice and his love for his wife is injustice. Similarly, only when you do not have the knowledge of God and the world, will you will feel that the worldly bonds are more justified than the bond with God. This is only due to your ignorance of both God and the world as in the above case.

If you have to be grateful to your parents, wife and children, how much grateful should you be to God on the same basis of help done by each to you? Since you have not realized the help of God, you are less grateful to God. You have over-estimated the help of your family and you are more grateful to the worldly bonds. God is helping you million times more than your family and His help is continuous—for millions of births—even though you are not grateful to Him. The help from your family is limited to this birth and if you analyze, you will find that a businesslike attitude is always hidden in your worldly bonds. The Veda says that any soul loves you only when you are the means of its happiness (*Atmanah kamaya...*). Hence, voting for God and rejecting worldly bonds is not a violation of justice but it is based on the very same justice alone. Lack of deep knowledge and analysis makes it appear as voting for God against justice. But in fact, it is only voting for the highest justice and rejecting the higher<sup>8</sup> justice.

When you reject the prostitute before your wife, it is voting for the higher justice against the lower justice or injustice. Justice and injustice are only comparative terms. If a bachelor loves a prostitute and marries her as social reform, such love for the prostitute becomes justice alone. Hence, justice becomes injustice and vice-versa in different contexts. It is only a relative concept. Therefore, establishment of justice means the establishment of both Pravritti and Nivritti. You can identify justice at every level through the torchlight of analytical knowledge. Therefore, if you cannot identify justice in Pravritti, how can you identify justice in Nivritti? If you cannot vote for your wife against a prostitute, how can you vote for God against your wife? Hence, analytical knowledge and voting

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<sup>8</sup> Lower compared to the highest.

for justice continue without any change in both Pravritti and Nivritti. Hence, the Lord stressed only on the establishment of justice and this covers both Pravritti and Nivritti. The high justice becomes injustice before the higher justice. The higher justice becomes injustice before the highest justice. Rejecting the lower justice before the higher justice is the very essence of justice and this is established by God (*Dharma samsthapanarthaya... Gita*).

When God said that you have to leave justice before Him, it means that you have to leave the higher justice before Him, who is the highest justice. There is no contradiction here. Shankara served His mother in the highest place. He even diverted the river for her sake. He gave the highest place for her in Pravritti. Since He was highly analytical in discriminating between justice and injustice, He rejected everything and everybody for her sake. The Veda also gives the first place to the mother. But with the same sharp analytical discrimination, He rejected her before God and even cheated her to go out for God's work. This is the highest justice and His importance to His mother is only a higher justice, which is the highest only within the Pravritti, since God doesn't appear in Pravritti. God establishes Pravritti so that it is a training for you to reject the lower justice before the higher justice so that in Nivritti, you can follow the same principle to reject this higher justice before the highest justice. Hence, you will find on deep analysis that Pravritti and Nivritti do not contradict each other. The same principle and the same practice exist in both. If you have failed in Nivritti, you will also fail in Pravritti. Once you have the power of discrimination through sharp analysis, (*Sadasat viveka* as called by Shankara) you will succeed in both Pravritti and Nivritti. Heaven is the fruit of Pravritti and the abode of God is the fruit of Nivritti. Heaven is the third world and abode of God (*Satya Loka*) is the seventh world. Without climbing the third step how can you climb the seventh step? Climbing the third step is Pravritti and if you learn to climb the third step, you will learn to climb the seventh step also. Up to the third step, God helps you because your love for Him is not involved and it is only love between souls.

Shri Baba tried His level best to establish the justice of Pravritti and establish a good society with love flowing between all the souls in the world. He never projected Nivritti, which is limited only to a very few souls and God always keeps silent. If necessary God even opposes Nivritti, since it is the issue of love towards Him and it becomes His personal issue. Of course, that is of the highest value and is eternal. But today, the souls have come down to the third step by rejecting justice before injustice. People are

rejecting justice and voting for injustice due to the lack of true knowledge. You are voting for corruption and rejecting the justified way of earning through hard work. You are loving others, who are going to cheat you, rejecting the advise of your family members. When you cannot discriminate between the higher and lower planes, and truth and false in Pravritti itself, how can you discriminate between God and the world in Nivritti? When you cannot leave corruption and favor justified earning in Pravritti, how can you sacrifice even your justified earning for God? When you cannot reject false friends and listen to your true parents and family members, how can you reject the parents and family for God? In the ancient time, people rejected false love and voted for justified family life. They rejected corruption and favored justified earning through hard work. Then God competed with their family and justified earning because the love of God is far more compared to the love of family.

But today, He need not compete with justice, which has already been rejected in favor of injustice in Pravritti. Today, justice cannot give a strong competition to God. Only injustice can give strong competition to God. Today Krishna need not ask the modern Arjuna to kill his grandfather, since the modern Arjuna is already ready to kill his grandfather for the sake of the kingdom. Today Krishna has to ask him to sacrifice the kingdom for His sake. Today the modern the Gopika has already sacrificed her husband for the sake of her boyfriend and Krishna has to compete not with her husband but with her boyfriend!

The sages asked God to cut their strong justified bonds like the bond with the wife or husband, the bond with hard earned wealth like butter and the bond with children. These three are the strongest bonds called as Eshanas. God as Krishna attracted their minds from all these justified strongest bonds and gave salvation from these bonds, when they were born as Gopikas. But today, the strongest bonds are different. The husband is already sacrificed in the love of her boyfriend and the husband has already sacrificed the wife in the love of his girlfriend! The hard earned money is already sacrificed to bribe officials in order to earn unjust money by corruption. The children are already sacrificed since the parents are roaming around in clubs. Now God has to cut the bonds of souls with the boyfriend or girlfriend, with unjust wealth earned through corruption and with clubs. Replacing them with justified bonds should cut these unjust bonds. Hence, the knowledge of Pravritti is needed first. Justice is a weapon by which the unjust bonds are cut for the sake of justified bonds. Then Pravritti is established. Then the society lives with peace and happiness and

heaven is the gift. But all this is not eternal and everytime effort is needed to maintain the cycle of happiness and heaven.

### **Nivritti, the Invention of Rigid Devotees**

Hence, a few wise souls investigated the path of Nivritti even without the interference of God. The interference of God is only up to Pravritti and He gives a lot of encouragement in it. Although Nivritti is eternal, God opposes it, since it is the point of love of the soul for Him and not the love of the soul for other souls. Love for Him is Nivritti and the love for other souls in the family and society, is Pravritti. Of course, Nivritti is also based on justice alone, which is higher than the justice involved in Pravritti. Still, God does not show interest in Nivritti because it is His personal issue and He is involved in it. If He supports it, even though it is justified based on logic, it looks like a personal interest and hence God opposes it. He is satisfied if you love other souls and keep the balance of family and society. Shri Baba never encouraged Nivritti and He always concentrated only on the establishment of Pravritti, since He is interacting only with the masses. The majority can only come up to the third step of heaven at the maximum. Only the minority can climb up to the seventh step. Shri Baba always concentrated on the majority. He continuously gave speeches and shed His sweat and blood for establishing Pravritti for world peace, which is the basic stage even for the minority trying for Nivritti. Today His throat is severely affected by the continuous speeches given by Him to establish justice in this society. The entire world should be grateful to Him for the peace existing in the world today. The peace of the world would have been crushed to powder by this time if He had not come and worked for it.

Miracles only prove the existence of unimaginable God. Anybody including the demon demonstrating miracles is in the service of God to establish the existence of God to an atheist. Miracles exist widely. They are shown by God in human form, devotees and even evil demons. Establishment of the existence of the original unimaginable God is the fundamental subject that needs wide publicity and hence God has spread miracles over a wide range. Once the existence of God is accepted, the atheist becomes a theist. This is the foundation step. Even Shankara spent all His life in the first step only; converting atheistic Purva Mimamsakas and Buddhists to theism. Existence of God is needed even to establish Pravritti by creating the fear of hell. If God and hell are not accepted, sin will grow to the climax in a slow and steady way. Atheists promise to follow justice even without faith in God, but such a promise does not



having a strong basis and it can be violated at any time. God doesn't mind even atheism provided justice is maintained in society. But there is always a possibility of the violation of justice if the fear of hell disappears from the mind. When you are provoked to do injustice, at least the concept of hell and God will control you to a certain extent. At least the percentage of people committing sins will be reduced. Of course, the concept of God and hell does not bring the percentage of sinners to zero, but if that concept were totally absent, one day or other the percentage of sinners would reach a hundred. For this point alone, does God come down to establish His existence and thereby create the fear of hell so that at least the percentage of sin and injustice comes to a minimum level, although complete eradication is impossible.

God is not at all bothered about establishing Himself for the sake of Nivritti. If the society runs completely on the rules of justice, He will not mind even if all human beings are atheists. He comes down only to establish peace and harmony in the society and not to encourage devotees for Nivritti, which is His personal affair. In fact, He is not interested in Nivritti and only when few diamonds (devotees) are rigid in Nivritti, He further discourages Nivritti by showing no fruit for Nivritti. After all, the final fruit for Nivritti is only continuous service of God like a slave! If you still argue that such service is the highest bliss for you and cling on to it, He grants it only in an unavoidable situation. Brahma Loka is only a place of such slaves of God and no facilities exist there! God created heaven with all extreme luxuries for the people who follow justice in Pravritti and closed the entire spectrum of knowledge with that alone. Nivritti was investigated and invented only by devotees and was not announced by God at anytime.

God announced Himself only as the Father of heaven in the scriptures of all other religions. Only in India, in Hinduism, devotees like Sanaka, Sanandana etc., who were called as sages, due to their extra intelligence, invented Nivritti. God became helpless in the final stage because the devotees were rigid in that line in spite of His hectic opposition. The real bliss of true love exists only in this path of Nivritti. When somebody loves you and becomes rigid in his or her love for you, in spite of your hectic opposition, such love is real. Only in this path of real love, does real bliss come to you and also to the other side.

Hence, Nivritti is justified only with such a specific nature. If you take the case of any devotee in Nivritti, you will find either negligence or opposition from God and the rigid devotion of the devotee standing firm. Only finally does God accept such love of the devotee. Prahlada was rigid

in his devotion and God appeared only after a long time. Radha was rigid and Krishna neglected her throughout her life and she could get the love of God only in Goloka after her death. Hanuman was insulted in the end for his sincere service and the fruit given to Him was not announced by Rama at any time. The fruit is that Hanuman will get the post of the Creator in the future. After all, the future is always the future!<sup>9</sup> You will find a board on some shops saying that you will get a certain item on loan only tomorrow. That tomorrow always remains as tomorrow! But Hanuman is not worried at all, because He never aspired for the fruit at any time. Only we are worried about His future post, because we are always worried about the fruit. He is living in the bliss of devotion continuously, without any aspiration for fruit. This shows the real interest of the devotee in God even though God discourages it.

Shri Baba always concentrated on the establishment of Pravritti for the peaceful life of souls with love and harmony in society. This is because He always interacted with the majority (masses) of the society. He is always engaged in the construction of the basic stage of society and if justice is not established in Pravritti, Nivritti also fails because it is also based on the same justice. If you slip from justice, you will lose heaven and thus heaven is not eternal. But the same risk is there in Nivritti also. If you slip from God, you will lose His service. You can re-attain heaven or God by realization through knowledge and by the subsequent rectification in both Pravritti and Nivritti. God helps you to rectify in both cases. But if you say that the taste of God is million times more than heaven and hence you prefer Nivritti, God cannot help, because God is God and heaven is always heaven. Even if God multiplies the taste of heaven by a million times, relatively the taste of God also gets multiplied by a million times. It is the inherent characteristic of God, because the infinity of God always makes the bliss infinite. Heaven is always finite and hence the bliss of heaven can never become infinite. The Veda says that the bliss of God is several times greater than heaven. God cannot change His own inherent characteristic and at the maximum He can hide Himself with ignorance or Maya so that He will not come in contact with you at any time.

It is you, who investigated Him and found out His taste inspite of His running away from you and inspite of His terrible opposition to your efforts in reaching Him. You are totally responsible in Nivritti and God is not at all responsible. His responsibility lies only in Pravritti. The eternality of the

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<sup>9</sup> You cannot be sure if it will ever happen.

fruit is also from your side alone. After tasting God, your mind does not desire to taste any item other than God. God did not make the fruit eternal. The highest taste of God is the inherent characteristic of God and is not by the will of God. Miracles are the easiest for God since the entire creation is His imagination alone. Nothing is impossible for you in your imaginary world. Miracles prove not only the unimaginable nature of God but also the imaginary nature of the world. But miracles do not give the exact address of God, since miracles are also performed by demons. Only knowledge gives the address of God. Krishna was called as God (Bhagavan)<sup>10</sup> only when He was delivering the Gita. To convince and change the human being, who is like the curved tail of a dog, only God can do something. Hence, God alone can preach directly. His all-pervading power can enter anyone to express a miracle. Krishna preached Pravritti to all in the court of Dhritarashtra. But He preached Nivritti-based-Pravritti only to Arjuna in person. He preached pure Nivritti to the Gopikas through His flute in secret since they were rigid in their devotion. Krishna advised them strongly to go back to their houses and never encouraged them. Seeing their firm faith, He interacted with them in Nivritti. The address of God is given by the special spiritual knowledge (Prajnanam) and not by miracles. Miracles only give the knowledge about the inherent unimaginable nature of God. Except for this one purpose, the miracles are useless and are always harmful. They are not useful to identify God since demons also show miracles. They increase the selfishness by utilizing the super power for solutions of problems and they increase the ego. Shri Baba should be taken as God in human form not by His miracles but by the guiding knowledge through His speeches. The Veda says that the special spiritual knowledge (Prajnanam) is the identity mark of God.

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<sup>10</sup> In the Bhagavad Gita, Vyasa wrote “*Shri Bhagavan uvacha...*”, which means “The Lord spoke...”. Elsewhere in the Mahabharata, Vyasa simply wrote, “Krishna spoke...”, indicating that the Lord Himself was preaching the Gita.

## SHRI BABA'S LIFE, MIRACLES AND PREACHING

### God's Effort is for Pravritti

[October 5, 2007] The human incarnation is a homogeneous mixture of God (Narayana) and human being (Nara) existing as a single-phase alloy of two metals. An alloy with gold as the major component and copper as the minor component, is called gold alone<sup>1</sup>. Similarly, the human incarnation is considered to be God. The live wire is treated as the electric current. God is unimaginable even to the intelligence and certainly none can see God with one's eyes (*Na chakshusha*—Veda). But the Veda says that a rare blessed soul sees God directly (*Kashchit dhiirah...*). God as a pure component is not seen directly. But the same God can be seen through the medium of a human being (*Manusheem tanum*—Gita). Everybody takes Him to be only a human being as seen by the eyes. But only a rare blessed soul sees Him as God. Sage Vyasa saw Krishna as God while preaching the Gita to Arjuna and so he called Krishna as God (Bhagavan). After hearing the Gita through Sanjaya, Dhritarashtra called Krishna as a cheat, who made Arjuna fight against Dhritarashtra's sons. The same Krishna was taken as God by Vyasa and as a cheat by Dhritarashtra. Taking the human incarnation as God is the view of Nivritti and taking Him a co-human being in society is the view of Pravritti.

Shri Baba never said that He is God. He always referred to the Shirdi Sai Baba existing in Him, as God. God will never claim to be God before all the public. He reveals Himself only to a rare deserving devotee in person, secretly, since this concept cannot be digested by all. Krishna revealed Himself as God only to Arjuna in person and told him that it should be kept as a top secret (*Rahasyam hyetaduttam*—Gita). In the court of the Kauravas, He behaved only as a human being in public. The majority is always too jealous and egoistic to digest the concept of contemporary human incarnation. Hence, the concept that everybody is God (Advaita) is frequently used by the human incarnation to attract all initially and to pacify their ego. Shri Baba also used to say that everybody is God and that they should behave like God by protecting justice in Pravritti. It is only the

<sup>1</sup> Commercial gold actually contains a small quantity of copper. It is a gold-copper alloy, but is still called gold.

faith of His devotees due to which they believed Him to be God. Baba tried His best to set up a good peaceful society and never encouraged Nivritti among the masses. He never said that people should come and worship Him as God. He might have allowed the devotion of a few rigid devotees of Nivritti. All He wished was only a good society in which justice is protected. All His miracles were spontaneous and there was no announcement so far before performing any miracle. Only demons boast that they are God by announcing miracles. God hides His identity and divinity. Even if He exhibits it, it is only to strengthen Pravritti. In Nivritti the divinity is masked and God always hides Himself and tries to mislead the devotee. Even if He expresses His divinity, it will be purely personal like preaching the Gita only to Arjuna or the secret songs on the flute that He played only for the Gopikas in Vrindavanam. Nivritti is always reserved for very few devotees, who stand firm in spite of His severe opposition. God reveals Himself secretly to such few blessed souls. His effort is always for Pravritti, when He is exposed to the public.

### **Miracles and Cosmic Vision: Needed for Pravritti**

The cosmic vision was shown as the greatest miracle in three situations by Krishna. It was shown to the Kauravas, when the Lord preached Pravritti, only for the peaceful and harmonious co-living of the Pandavas and Kauravas. He tried to bring peace and establish Pravritti even through the miracle, which was considered as magic by the undeserving atheistic Kauravas. In preaching the Gita also, Pravritti was the starting point and the final result was only to make Arjuna fight in Pravritti. The same miracle was shown to achieve the protection of justice by making Arjuna fight with evil forces. Finally Sage Udanka also blamed Krishna for killing so many people through the war and was prepared to curse the Lord. This is also an issue of Pravritti and the same miracle was shown to him. But in the case of the Gopikas, such a miracle was not shown, since it was not necessary. Those sages had already seen the cosmic vision and realized the very purpose of such a vision in their previous births. Their case, was pure Nivritti without any trace of Pravritti.

Rama never showed any miracle to Hanuman, who recognized Rama as God and served Him through complete surrender in the path of Nivritti. Pravritti is the path of following justice in worldly life and many a time miracles are necessary to prevent injustice. Nivritti is the path to please the Lord extensively through unbounded love and total surrender, with full faith, to get a place in His heart and to serve Him continuously. In Pravritti,

the acceptance of God is needed, for which miracles are essential. The acceptance of God is the basis to control sin in society and there is no point of love for God. Fear and respect for God form the basis here, for which the existence of the unimaginable power of God is to be basically believed. In Pravritti, the unimaginable power of God, proved by miracles, plays the key role. The benefit of heaven for following justice and the punishment in hell for doing injustice are based on the unimaginable power of God alone. The place of God in Pravritti is merely as the source of that power. In Nivritti, there is no such need since it is fully filled with extreme love for God. God alone occupies the entire place in Nivritti and there is no place for any other concept like justice, injustice etc. The Gopikas told the same to Uddhava that there is no place in them even for the entry of a single word except Krishna! There was partial realization in the case of Arjuna, even though temporarily there was a total change when he decided to fight the war. In the case of Udanka, there was a total change and the sage spent the rest of his life in the devotion of Krishna, believing the concept of contemporary human incarnation.

In the cases of both Arjuna and Udanka, the Lord also exposed Nivritti since both were deserving devotees. But the guidance in Nivritti was purely personal and was never made a public issue. There is no need of a cosmic vision (Vishwarupam) for deserving devotees of Nivritti and even if there is a need, it will be given personally. For the sake of Pravritti, miracles are essential and Baba has already shown several miracles. Giving the cosmic vision openly to the public had already proved futile in the case of the Kauravas, who commented that it was a sort of laser technology<sup>2</sup>. Even if Shri Baba gives the cosmic vision today in public, again the public reaction will be the same old wine in a new bottle! You will not believe and accept the preaching unless the miracles are shown, just as you will not believe that a person is a police officer unless he comes in his police uniform. Even if the miracles are shown, you will dismiss them as purely a magic show and will not accept the preaching.

### **God's Opposition to Nivritti**

God need not guide devotees in Nivritti for them to jump from the higher plane to the highest plane using the same principle that was used in the analysis of true justice. That was already used in Pravritti in jumping from the high plane to the higher plane. There is no need to repeatedly

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<sup>2</sup> They said that Krishna was a magician.

preach the same principle again in Nivritti. Moreover, God does not like to preach Nivritti since He is personally involved in Nivritti; He being the highest plane. He discourages Nivritti and hence He discouraged the Gopikas and urged them to withdraw from His bond since the Gopikas were completely in Nivritti without even a trace of the smell of Pravritti. The issue became a 100% personal affair, which is the purest Nivritti. Since the Gopikas were staunch in their bonds towards Him, He did some justice to them by dancing with them in the middle of the night without any publicity. Similarly, the Lord interacted with them continuously in Goloka after their death so that there was no publicity of the fruit of Nivritti on earth. Nivritti is always kept secret because He does not like many people to enter Nivritti. Many cannot enter Nivritti either. But the same Lord encouraged Arjuna to have a bond with Him as God throughout the Gita. How to understand this special behavior of the Lord in the case of Arjuna?

The Lord encouraged Arjuna to have the highest bond with Him. The bond with God is Nivritti, whether it is the case of the Gopikas or Arjuna. But why did God discourage the Gopikas and encourage Arjuna in the same bond? The Gopikas were in pure Nivritti. But the case of Arjuna was quite different. If you do a sharp analysis here, you will understand the point. Arjuna sacrificed the happiness of himself, of his issues and of his wife for the sake of avoiding fighting with his grandfather. From one angle that is correct. But from another angle, fighting with Bhishma is justified because Bhishma was supporting evil forces in the war. The first angle overlapped the second angle and now the confused Arjuna cannot cut the bond with Bhishma for the sake of himself and his family. For Arjuna, Bhishma happens to be the strongest bond in Pravritti. That bond can be cut only by the bond with God, which is the highest bond. The weaker family bonds of Arjuna cannot cut the bond with Bhishma. Those family bonds were already sacrificed for the sake of Bhishma. Now the Lord preached Nivritti, not with selfishness or to project Himself as the highest. The Lord preached Nivritti perfectly so that the bond with Bhishma is cut by the bond with God, so that finally, Arjuna is ready to kill Bhishma and the other evil forces supported by Bhishma. Nivritti here stressed by the Lord only to establish Pravritti. But in the case of the Gopikas such a need of Pravritti did not exist, since the Gopikas had no place for anything except the Lord. Since it was pure Nivritti alone, the Lord opposed such pure Nivritti as usual.

## **Nivritti: Needed to Establish Pravritti**

Today the need for the majority in society is to cut the unjust bonds and replace them by justified bonds. The justified bonds do not have enough strength to cut the unjust bonds, because the unjust bonds have already cut them. Justice has already been defeated by injustice and now again the same justice cannot defeat injustice. The most powerful bond with God alone can cut the bond with injustice. Now Nivritti, which is the establishment of the bond with God is needed in Pravritti for everybody. If the love for God cannot replace injustice, at least the fear for God is needed. If the student is not studying due to love and respect for the teacher, at least the cane of teacher is required to make him study. To establish the bond with God or fear for God, proof of the very basic existence of God is needed. If you can explain everything, and if there is nothing beyond your understanding, then you are God. Therefore, unimaginable God with unimaginable power is to be established and that can be done only through unimaginable miracles.

In the Gita, at first, Krishna tried His level best to convince Arjuna through the analysis of Pravritti itself. But the bond with Bhishma was very strong and no bond of Pravritti including the bond with one's self could replace it. Hence, God had to introduce Nivritti, which deals with the establishment of a bond with God, so that it could cut the bond of Arjuna with Bhishma. For this purpose, Krishna praised the fruit of Nivritti, so that a common man can be attracted based on his human psychology of attraction to the fruit. Otherwise in pure Nivritti, there is no fruit except the service to God. Assume that a fellow is fond of drinking wine, which is like an unjust bond. Drinking milk is good for health and it is like a justified bond. But any amount of teaching about the merits of milk and the defects of wine could not change him from drinking the wine that gives immediate happiness and he does not understand the health given by milk in the long run. Now the only way left is to preach to him about God and about the unlimited happiness that can be derived from the association with God. The existence of God is to be proved to him through a petty miracle. That creates faith in the existence of God in his mind and about the possible infinite happiness from God in future. Now the Nivritti of God is introduced to him with the attraction of eternal bliss as the best fruit of Nivritti to attract him to Nivritti and divert him from wine.

This is not pure Nivritti, in which no fruit is introduced; not even bliss. In pure Nivritti, only miserable service is the fruit introduced to



discourage the devotee. God never teaches pure Nivritti to the devotee. The devotee comes by himself or herself to God for pure Nivritti and does not go back in spite of hectic opposition from God. The Gopikas in the Bhagavatam are devotees of pure Nivritti. Goloka is above the abode of God and God kept them on His head, but they never had any desire for Goloka. They only desired to be with Krishna. God gave them His eternal presence in the form of Krishna in Goloka. Arjuna in the Bhagavad Gita is a devotee of Nivritti aimed at Pravritti. The level of the Gopikas is superior to that of Arjuna. The Gopikas got salvation in that birth, but Arjuna got salvation after two births. Arjuna was also a sage called as Nara and was almost upto the level of the Gopikas and hence the Nivritti preached in the Gita is almost as pure as the Nivritti of the Bhagavatam.

Krishna Himself preached Nivritti to Arjuna and tried to attract him to God through the Gita so that the bond with God could cut his bond with Bhishma. Any amount of stress given on the bonds with self, his sons and kingdom could not cut his bond with his grandfather. Only the bond with God could cut his bond with Bhishma (grandfather). In the case of the Gopikas, there was no need to try to attract them to God since they were already tremendously attracted to God. Hence, there was no need of preaching to the Gopikas, who had already come for the test of Datta (Krishna) directly. They had already completed listening to enough preaching in several past births. Nivritti with the fruit of infinite bliss is the stage of preaching and Nivritti with miserable service is the stage of the final test. One passes the test if he or she is prepared for miserable service alone; forgetting bliss as the fruit. The moment one is attracted to bliss, bliss disappears. The moment one is attracted to miserable service, bliss appears. If you are prepared to serve Him like a dog at His feet with total surrender, you are in the post of God. If you are attracted to the post of God, you will become a dog at His feet! Your attitude and the fruit are related in a reverse way, because the words God and dog are reverse!

Except when there is a need in Pravritti, God does not like to preach Nivritti to anybody, since it appears as self-projection by God. People always try to find the wrong side of any concept due to jealousy. Shankara used the weapon of Advaita by stating that everybody is God, only to pacify the natural tendency of jealousy due to ego. Once a devotee asked Shri Satya Sai Baba about His claim of being God. Baba replied that everybody is God including that person. Baba told him that He has realized Himself to be God, where as that person had not realized that truth. The person had asked this question only due to jealousy, which was pacified

with the answer of Baba. The immediate requirement should be seen and not the absolute truth, which can be preached in the long run. Shri Baba never said that He is God before the majority and Krishna also never said the same in public. Krishna declared that He is God repeatedly to Arjuna in person only, since Arjuna deserved Nivritti. Even there, Krishna said so only for Pravritti and not to boast about Himself like a demon.

Similarly, Baba expressed miracles only to correct the Pravritti in society. The contemporary human incarnation gives an assurance to you regarding the possibility of becoming God in this very life itself, because the fruit after death may be a created story as per the general thinking. Hence, today the requirement for the majority is to establish the existence of unimaginable God through miracles and cut the attraction towards injustice by the attraction for God or at least by the fear for God.

The devotees trying for pure Nivritti are always in minority and can be guided personally. But today, even the majority needs the knowledge of Nivritti so that the concept of God and becoming God in this life itself (Jeevanmukti) should be understood. If the fear for God is established through the invisible hell created by that unimaginable God, it may serve the purpose of controlling injustice to a certain extent. But all do not fear, since some are careless criminals. But they can be changed by the love for becoming God, which is Nivritti. Hence, there is a need for the propagation of Nivritti also, for the sake of Pravritti as done in the Gita. The invisible hell can also be established to a scientist through the concept of infinite space even without unimaginable miracles. I have not shown hell to the scientist in this infinite space. But the scientist has also not shown Me the limits of this infinite space so that I can be sure about the absence of hell anywhere in space. This brings a 50-50 probability of the existence and non-existence of hell. Even if hell is non-existent but I am careful in not doing sin, I have not lost anything. Moreover, I am benefited in not having the tension or fear from the court of law here that sinful people have. If there is hell, the scientist will be punished terribly in hell, apart from the tension that he faces after committing sin here. In this way also, the cosmic vision introducing the infinite space, gives knowledge of the probable hell to control sin. In cosmic vision, Arjuna saw not only the stars but also all the energetic bodies of souls in the upper worlds. This establishes the concept of the soul taking a sensitive energetic body (Yatana Shariram or Bhoga Shariram) to go to hell or heaven. Hence, the Gita is Nivritti that is based on and aimed at Pravritti alone.

## **God Revealing Himself is Not Boasting**

You need not criticize Krishna that His claiming to be God repeatedly in the Gita is boasting and that He was trying to make Arjuna a slave to Him. God does not require any service or any pleasure from anybody or anything because He is already omnipotent and an Infinite Ocean of bliss. Devotees are trying to reach Him to get bliss from Him and to transfer their sins to Him. God is not gaining anything from the devotee except the suffering of his sins. Hence, God is not interested in this Nivritti, which is a business ending in a certain loss and no gain! God does not like to take the sins of devotees often, except for very few exceptional devotees. Such a transfer of sins is a disturbance in the administration of the cycle of deeds as per the divine law. But today, devotees are thinking that God is trying for Nivritti by trying to get some devotees for His service. Some people are thinking as if the post of God cannot be continued unless He gets certain number of liberated souls through Nivritti just as a certain number of members of the assembly are needed for the ruling party to continue in the government!

Similarly, God in human form, who generates the divine knowledge, does not need the service of anybody in its propagation, since the knowledge itself gets propagated without any effort like the scent of a flower. Once it is generated, it itself spreads everywhere. The knowledge of a scholar is like water, where as the knowledge of God in human form is like fire. Yohan says that his preaching is like a purifying bath with water, where as the preaching of Jesus is like a purifying bath with fire. Water purifies only the place where it is poured. But fire started in one place spreads and purifies the entire mass by burning and turning it to ash. The purification by water is limited and also temporary. If you wash any item with water, it becomes dirty by the next day. But if you burn any item with fire, it is permanently purified without any change.

### **Spreading of Divine Knowledge**

Hence, the divine knowledge preached even to a single person like Arjuna personally in secrecy, spreads all over the world like fire and its effect of purification is forever. Jesus also preached the knowledge only to a few people and did not publish it in His time. But today it has spread all over the world. The divine knowledge of God spreads by its own divinity and potency and not by the help of the devotees, who spread it. The efforts of devotees in propagation are only formal and nominal like the efforts of

the monkeys in the service of Rama. The devotees are sure to succeed in the service of God and to get the eternal grace of God. Shri Satya Sai Baba said that He is catering with a smile, the food cooked by Shirdi Sai Baba, who was of a furious nature. The cook will not allow any one to enter the kitchen. You will find the board “No admission” at the kitchen door and you will find many eating in the dinning hall. You can understand the majority around Baba today and the minority around Baba in Shirdi previously.

Cooking means adjusting the truth of the spiritual knowledge to the tune of the receivers so that people get attracted at first and then slowly get into the truth, in course of time. Shankara at first attracted the egoistic and jealous atheists by Advaita through His commentaries and by arguing with the atheistic Buddhists and Purva Mimamsakas. Then He propagated devotion and total surrender to the atheists who had recently got converted into theists. Shirdi Sai Baba represents the adjustment of the truth to the frequency of the existing human beings which is like adjusting the tune<sup>3</sup> before singing the song. Satya Sai Baba represents the propagation of the divine knowledge like singing the song in the already adjusted and subsequently fixed tune.

Shirdi Sai Baba limited Himself to a small place and at that time science was not very well developed. The generations of our elders had less ego and a lot of devotion, compared to the present generation. Atheists were almost absent. Hence, Baba was spreading devotion to the Lord and total surrender to Him according to Ramanuja and Madhva by always saying “Allah Malik” (God is the Master). But today Baba covers all the world where well developed scientific thinking and atheism have widely spread. The time and the range of coverage of space are different for Baba today. Hence, you find plenty of miracles meeting the challenge of science and atheism also. To pacify the ego of today, Baba has taken the weapon of Advaita of Shankara since the present atmosphere is almost similar to that of Shankara. Baba tuned His program in Shirdi to spread devotion, but by the time, He took another body the need of that tune changed and hence Baba tuned His program again to the present day.

Arjuna wanted to withdraw from the war to save society and was prepared to sacrifice the wealth of his family for the welfare of society. But Krishna gave more importance to punishing the evil forces as an example for the future, regarding the divine administration of the world. Today the

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<sup>3</sup> pitch

case is the reverse and the modern Arjuna is looting society through business, politics and corruption at work for the sake of the luxuries for himself and his family. The welfare of society is sacrificed for the luxuries of his family. Atheism and rationalism has spread so much that people have lost even the fear of hell and God. The priests, who are supposed to lead the society towards divine knowledge have also become big businessmen and offer rituals as a means to nullify sins and get the grace of God to continue doing sins. In this atmosphere, for the sake of society, doing a lot of miracles is the immediate requirement to establish the very existence of God, His divine administration and the unseen hell. Baba concentrated all His efforts including the concept of Nivritti to rectify the Pravritti of society, which is the immediate need. The Gita is for the Pravritti of the majority in society and the Bhagavatam is for a few sages of Nivritti and is a personal affair. Bhagavatam is like a research institute meant for a few research scholars (Nivritti). The Gita is like the non-formal adult education to spread basic literacy among the masses.

Miracles are useful to change the theists who have temporarily converted into atheists due to ignorance. The cosmic vision was useful to rectify Arjuna and Udanka but the same vision was not useful at all to bring even a trace of change in Duryodhana. The Lord spent a lot of time in preaching the Gita and very little time in showing the cosmic vision. It is the Gita that transformed Arjuna and the cosmic vision plays only a minor role, because Arjuna continued questioning the Lord even after the cosmic vision. In such a case, mere miracles without knowledge are of no use at all. Devotees will exploit the miracles only to solve their problems; not to change themselves.

### **Miracles Are No Use in Nivritti**

I would like to tell you about a small miracle shown by Lord Datta through this human body. One devotee did not believe the concept of human incarnation and he believed that only the statue of Lord Venkateshwara on the seven hills is God. His wife is a believer of the concept of contemporary human incarnation and was devoted to Lord Datta through this human form. Several times she had smelt the divine scents given by Lord Datta through Me. Her husband mocked at her ignorance. She prayed Me to change her husband also and make him a devotee of the human incarnation. Immediately, he also got the scent of lotus flowers from Me. He did not believe it and told Him that I possess some chemical with Me, since I am a professor of chemistry. But the scent did not leave him

even after he went to his house. He searched all over the house thoroughly, stating that I might have placed some chemical in his house secretly with the help of his wife. No chemical was found.

The scent did not leave him for one month continuously even though he left the city and went far far away from the city. He left the city and stayed in other cities far from this city for several days but the scent did not leave him like the Vishnu Chakra that did not leave Durvasa. The intensity of the scent increased day by day and became pungent. He consulted expert ENT<sup>4</sup> doctors, who said that there was nothing abnormal with him. Yet He did not change his concept and still denied the concept of human incarnation. Due to the continuous scent, he became very disturbed and dejected. He almost became a severe patient and finally fell down helplessly. His wife and other devotees asked him to accept the concept of human incarnation, but still he stood firm holding on his old concept. Finally his wife and other devotees prayed to Me to withdraw the scent saying that his life was in danger, since he was unable to have proper food and sleep. Immediately he was relieved from the scent. Still he is a believer of the same statue of the Lord! He said that I did some black magic on him! Therefore, there is no use of miracles in Nivritti. They have some use in Pravritti to create fear for sin due to the existence of the unimaginable power.

### **Meaning of the Defeats of God**

Shiridi Sai Baba also experienced defeat from Tamboli in boxing. Krishna ran away to Dwaraka due to the invasion of Jarasandha on Mathura. Rama fell unconscious by the serpent-weapon (Nagastra) in the war. Parashurama was insulted by His defeat at the hands of Rama. Shiva was defeated by Krishna in the war of Banasura. Jesus could not save Himself from the insults and the crucifixion in the end, and the soldiers mocked at Him. What is the essence of all these events? The message and the secret of the events related to God are always multidimensional. God is fond of all types of roles in His creation. He likes to act in the role of success as well as in the role of defeat like a cinema actor is fascinated to act in a variety of roles. The Veda says that one such fascinating role is that of a thief (*Taskaranam pataye...*) as you find in the incarnation of Krishna. Another dimension of such events is to transfer the defeat of His devotee on to Himself. The defeat is the result of the devotee's sin and God relieves the

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<sup>4</sup> Ear-Nose-Throat doctors

devotee from the sin. Jesus suffered for the sins of all His close devotees through the crucifixion. It is not correct to say that He suffered for the sins of all the human beings irrespective of their devotion. It is said in the Bible that He came to save His people. It is not said that He came to save all people without discrimination.

One more dimension of such defeat is to give a message to the devotees that one should take success and defeat with equal spirit. Yet another dimension is to test the firmness in the faith of the devotees, who have already believed in Him as God. One more dimension is to pacify the jealousy that comes up from the subconscious state of the devotees, due to repulsion from the contemporary human form of God. Another dimension is to give some strength to atheists, who are given a role, in which they are to oppose the human incarnation. The producer of a cinema gives remuneration even to the actor playing the role of the villain in the cinema. God created Satan to test Himself when He came in the role of a human incarnation as Jesus. The producer may enter into the cinema in the role of a hero and is opposed by the role of the villain in the cinema. But as the producer, he gives remuneration to the actor in the role of the villain also. Hence, Jesus told us to hate the sin and not the sinner. It means that we can hate the role of Satan but not the actor in the role of Satan, who was created by God. God acted in the role of Jesus to preach the response of a devotee to Satan.

Hence, you have to understand the significance of the knowledge from the moon, airport and Baba sitting there for sometime, in terms of the cosmic vision, as I explained to you in the beginning. Any part of this world is giving knowledge to you. Baba said that God is expressed as this world. It means that the world (Brahmanda) containing five elements, life as trees, mind as birds and animals and intelligence as human beings represented by the human being (Pindanda) made of the gross body with five elements, Jeevatman made of life, mind and intelligence, becomes the medium of God in the case of the contemporary human incarnation, which Shri Satya Sai Baba Himself is present. The returning of Baba without performing the miracle is a test of the firmness of the faith of devotees, who believed this contemporary human incarnation.

The ego and jealousy hidden in the subconsciousness of any devotee will now be provoked by the atheists, making the devotees slip from their faith. After all, the atheists are playing their due roles given by God in testing the faith of devotees and the devotees must play their due roles given by God by doubling their faith after this incident. The whole life of

Baba, in which He preached to devotees, is the long academic year of study and this incident in the last stage of His life, is the annual examination conducted as usual by Lord Datta. You should not blame atheists either, because what all they say, pertains to several fraud human incarnations, who are doing 'miracles' only through magic. There is nothing to oppose in the creation of God and you have to take everything in a positive sense, as the message of God. Baba said that if somebody criticizes Him as Hair-Basket Baba<sup>5</sup>, He is not worried since it is the truth. If somebody criticizes Him as Bald-Headed Baba, then also, He is not worried since it is a lie. Hence, in any case, tension and reaction are meaningless since the criticism is either perfectly true or perfectly false. The criticism of atheists is perfectly true in the case of false human incarnations and perfectly false in the case of Baba. Every devotee of Baba must maintain such analysis and attitude in life. The balanced and calm face of Baba in this situation is a practical demonstration of His message of Pravritti already given to all the devotees. Baba will be happiest if devotees practice the knowledge given in His speeches.

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<sup>5</sup> Shri Satya Sai Baba's hair is a large, curly and tangled mass.



## SHRI BABA: THE INCARNATION OF GOD

### The Truth of Miracles

[October 6, 2007] Miracles are done by God and not by the individual soul (Jeeva). The Veda says that God alone does miracles (*Satyakamah...*). The logic in this point is that this entire creation is just His will. This world is just the imagination of God. You can do any impossible thing in your imaginary world. In that imaginary world, you can also make somebody who is created by you, to do anything. That somebody is able to do anything only due to your will. Hence, if somebody is doing a miracle, that somebody is not doing the miracle. God, the Creator of the world, is doing the miracle through him. Your will power is the material of your imaginary world and is responsible for any action that is natural as well as supernatural, within your imaginary world. Hence, for realized souls, who see every action as the will of God alone, the miracle is not a special action at all. For realized souls, not only the actions but also the entire material of the creation, is His will alone. In such a case they do not distinguish between matter, energy, work and miracle. Only ignorant people distinguish between miracle and ordinary action that can be done by human beings. They think that the human being can do such and such a work and God is not involved in it. Only for such people is a miracle necessary, since it is an action of God that can be separately distinguished from the action of a human being. This is the reason for realized souls not giving any importance to miracles; they see every action and even the entire world, as the action of God alone.

The human being itself is a work of God. Hence, the human being identified by life, mind or awareness, is called as Para Prakriti. 'Prakriti' means 'best work'. Kriti means work. The prefix 'Pra' means 'best'. This world is wonderful and hence is called as Prakriti or best work. Within this best work, life, mind or intelligence, denoting basic awareness, is again the best of the best. 'Para' means 'best'. Para Prakriti means the best of the best work. Hence, life itself is work. Awareness is the basic material of life, mind or intelligence. In fact, awareness is the best special type of work done by the inert energy that is produced during the oxidation of food. This inert energy enters a special system called as the nervous system and does a

special work. This special work is called as awareness. The effects of this special work are desires (Samkalpa) and discussions<sup>1</sup> of desires in various ways (Vikalpa), which together constitute the field of the mind. The final effect of this awareness or special work is intelligence, which takes a decision (Nishchaya). Life is Prana, or the oxygen maintained by the respiratory system, that is needed to oxidize the food taken by the digestive system. Life is present in plants. Mind requires a nervous system, which is developed in birds and animals. The main part of the nervous system is the brain, which is well developed in human beings. Even inert energy is a form of work alone. Matter, which is a form of inert energy, is also work. Hence, the entire creation involving matter, inert energy and awareness is just work. Any work requires the existence of a worker and the worker is God. Hence, the entire creation consisting of inert matter, inert energy, plants, birds, animals and human beings is just the work of God.

In this work of God (world), awareness (Chit) is the best work. If you say that awareness is modified into the world, science disproves it, since it is the inert energy that is modified into awareness. If you call God as awareness, we have no objection but the word used by you should not mean the awareness that is available in this world, which is generated by inert energy. Then the word used by you has no meaning and hence God becomes beyond the meaning available in the world, which means 'unimaginable'. Hence, the link between God (worker) and the world (work) is unimaginable. In the world, you can find the imaginable worker and imaginable work alone. The link between two imaginable items becomes imaginable. The link between unimaginable God (worker) and the imaginable world (work) is unimaginable because such an example is not available in the world. Hence, our logic and imagination is limited to the creation only and not to the Creator and not even to the link that is the process of creation.

Now creation is imaginable even though its limits are unimaginable. But the deeper planes of this creation are unimaginable even to modern science. You cannot say that even the creation is entirely unimaginable. If everything is unimaginable, then the word unimaginable itself cannot be defined. If something is known and something is unknown, the known and unknown exist together. If the known disappears, then the unknown also disappears because both known and unknown are only relative to each other. Hence, God created the world and made the surface planes of the

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<sup>1</sup> Thoughts or wishes (Samkalpa) and various counteracting thoughts or doubts (Vikalpa) constitute the mind.

world to be known to us so that the relative unknown will also exist. Then alone can we say that God is unknown or unimaginable.

Again if God and the link between God and the world are completely unknown, then we will start with the world and end in the world alone.<sup>2</sup> This is what is being done by science. Science starts with the world and ends in the world. Its logic is limited to the world perfectly. If anybody tries to project a known item as unknown, science will object to it and we also must support science in this point. If you do some magic and say that it is a divine miracle, science opposes it and we must also support science and not the magic projected as a miracle. Therefore, you should always be scientific from all angles and try to disprove any miracle as magic. But if you really fail to prove the miracle as magic and yet keep arguing that the miracle was only magic, you are no more a scientist. You are in no way different from a blind ignorant fool who believes the magic to be a miracle. You are also a blind ignorant fool believing even a genuine miracle to be magic. We should be impartial enough to call both parties as conservative rigid fools bound to their blind beliefs. You should have always the open mind to analyze and accept the truth. You can prove the miracles of fraud Babas to be magic but you cannot say that the miracles of Shri Satya Sai Baba, which He has been doing since His childhood, are magic. Magic requires some training. In that tiny village of Puttaparti, in the childhood days of Baba, who came to train Baba in the art of magic? People would have noticed His training very easily and would have recorded the fact, since such things cannot remain hidden in such a small village.

Science is noble in admitting unknown things. Heisenberg is a noble scientist and the winner of the Nobel Prize. He admitted uncertain phenomena under the uncertainty principle. It is not certain whether the electron is a wave or a particle. It has a dual nature. Dual nature is not a precise answer and it admits the concept of uncertainty or unimaginable nature. According to science, inert energy is the basic material of this universe, which creates, maintains and finally dissolves the entire creation. This basic energy is the 'God' of science. The design of the world<sup>3</sup> does not require awareness because the theory of probability perfectly explains it by saying that a long enough duration of time has enabled the design of the

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<sup>2</sup> We can never even think about God.

<sup>3</sup> The objection to basic inert energy being the source of the universe is that some intelligence or planning entity is necessary to design and plan the creation of such complexity and intricacy. How can energy, governed by the laws of physics, lead to such a complex universe, by mere permutation and combinations and probabilities? The counter argument is that if you give it a long enough time, the universe can get 'created' on its own, no matter how small the small the probability of an event (or of the creation of the entire design of the universe) is.

world. Scientists do not accept the necessity of an intellectual agent to design this wonderful world as philosophers imagine in Vedanta (Brahma Sutras). If this were the end of the story, science could have easily disposed of the proposal of Vedanta and the scriptures could be easily concluded as poetic imaginations of certain poets. It can be easily concluded that certain people have created this poetry to exploit society in the name of God. Anyone can easily believe science and by this time the world would have been filled mostly with atheists, with theists in minority. But surprisingly, the majority is theistic and atheists are in minority.

Atheists say that since the majority is uneducated, theism exists due to the possibility of easy exploitation of uneducated people. But even among educated people, theists are in majority all over the world. What is the reason for this? The reason for this is that the unimaginable God is showing miracles in the lives of several people to establish the existence of unimaginable God. Not only this, but the unimaginable God is also exhibiting unimaginable miracles widely through several devotees and even demons. Not only this, but God is coming in human form and is offering the explanation of the miracles and the concept of God. Genuine miracles are many in the world and the minority of atheists is unable to dispose of these miracles as magic. You may write the correct answer by copying<sup>4</sup> in the examination. Somebody may have also written the same correct answer without copying in the examination. Since the answer is one and the same, can you say that the other person, who has written the correct answer, has also necessarily copied? The product may be the same but the methods of production can vary. Sodium chloride can be produced in several ways. You have produced it in one way. I have produced it in another way. The end product is the same sodium chloride. You cannot say that I have also produced it in your way alone. You may produce ash by hiding wet salt-powder in your hand. Shri Baba may produce the same ash by the materialization of will force. Since the ash is one and the same, you cannot say that Shri Baba must have also hidden the ash in His hand like you.

Baba is not recognized as God by mere miracles. He is recognized as God by divine knowledge which is special and cannot be heard anywhere (Prajnanam), by the divine love expressed through practical service, by the infinite bliss due to a balanced nature attained by entertaining oneself in any situation and finally by His miracles. The Veda gives these four identity marks for the human incarnation. *Prajnanam Brahma*<sup>5</sup>, *Raso vai*

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<sup>4</sup> cheating

<sup>5</sup> Divine Special Knowledge is (indicative of) God.

*sah*<sup>6</sup>, *Anando Brahma*<sup>7</sup> and *Satyakamah*<sup>8</sup> are the four corresponding Vedic statements that prove Him as God.

Miracles are very widely distributed in the world to give proof for the existence of God to every human being, which is the basic requirement. If you pray sincerely in a temple or even in an open place, generally God gives you His answer through a miracle. Many have witnessed this in their lives. Sometimes due to the inevitable fruits of your past deeds, God keeps silent for some time in spite of your prayers and that time is used for your transformation. Hence, scientists call this as probability or coincidence of events<sup>9</sup>. Hence, God demonstrates specific miracles through His human form, to meet this twisted interpretation of scientists or atheists. Even devotees and demons do specific miracles. God has given a wide coverage for spreading miracles since it involves the very basic issue of His existence. Scientists have to accept the existence of the unimaginable nature from the practical example of the unimaginable limits of this infinite universe. Scientists may reject miracles but they cannot reject the unimaginable limits of space. One instance of the existence of an unimaginable entity is sufficient to prove the existence of unimaginable God. Miracles act as supporting evidence of the same concept.

### **Cosmic Vision By Swami**

I am provoked to cite another miracle of Lord Datta shown through this poor fellow (Me) about cosmic vision. On one day of Guru Purnima, I was giving a divine discourse to a small crowd of devotees in the house of Shri C. B. K. Murthy at Vijayawada. The speech went on for three hours. In the middle of the speech, I stood suddenly for five minutes closing My eyes. I do such things spontaneously and suddenly, without any plan or awareness of anything before, due to the will of God working through Me. I consider Myself to be most undeserving for such reasonless grace of God on Me. I never claim to be even a dust particle on the divine lotus feet of God. After five minutes, I opened My eyes and looked at two devotees sitting far from each other in the crowd. They were Shri Ajay and Smt. Sitamma. I asked both of them to explain about their vision. I told them that they should say whether they had the same vision or different. Both

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<sup>6</sup> Love is (indicative of) God

<sup>7</sup> Bliss is (indicative of) God

<sup>8</sup> God's wish materializes or becomes real. The creation is a materialization of His will. All miracles are also manifestations of His will.

<sup>9</sup> Atheists say that sometimes God responds to your prayers by a miracle and sometimes He does not. Since there is no predictable and definitive relation between your prayers and God's response, the very concept of God is wrong. The 'miraculous' responses to your prayers were simply coincidental.

explained their visions separately and both visions happened to be the same. The vision was the same cosmic vision. Both saw the Lord with the entire universe in Him, standing before a golden chariot and both saw Arjuna fallen at the feet of the Lord. Previously, some devotees were reporting visions on seeing Me. But some were thinking that it might be an illusion of their own mind. Then how did both these devotees get the same vision at the same time? How could I ask only those two devotees, when several devotees were sitting there? You cannot dispose of every thing by mere probability and coincidence. It is by the grace of Shri Satya Sai Baba alone, that I give this divine knowledge and if any merit or miracle is exhibited, the credit of it goes only to Him. If any defect is seen, I own it. Some devotees consider Me too as a human incarnation of Lord Datta. But I sincerely feel that all My devotees are the real human incarnations of Lord Datta. I feel that Lord Datta is testing Me through them. He is seeing how much ego is injected into Me through their praise. I know that God will quit Me if the bad scented ego enters into Me as in the case of Parashurama. Shri Shiridi Sai Baba always maintained God in Him by resisting ego by always saying that God is the master (Allah Malik). Shri Satya Sai Baba also maintained God in Him constantly by saying that every human being is God already (Advaita).

### **Two Birds on a Single Tree**

The human incarnation is God entering the human body as said by the Gita (*Manusheem tanumashritam*). The human body consists of three sub-bodies. The first is the external gross body made of five elements. The second is the internal subtle body (Jeeva), which is a bundle of qualities. The innermost is the causal body (Atman), which is pure awareness or the soul. Atman is like standstill water and qualities (Jeeva) are like the waves in the water. Jeeva and Atman are inseparable. Atman can exist without Jeeva, which is the steady soul in the meditation without thoughts. By effort, the thoughts (qualities) can be completely destroyed so that pure soul remains. This is the Nirguna-Atman (attributeless soul) of Advaita philosophers. But Jeeva cannot exist without Atman.

When God enters a human body, the Jeevatman, a jointly associated system of qualities and soul together, which is a liberated soul, exists there as a personal assistant. The Jeevatman is only a slave to God and can be considered as almost a living doll. The Veda refers to this as two birds living together on a common tree. The two birds are God and Jeevatman and the tree is the gross body of Jeevatman. God is the guest who has

visited the house of the liberated soul. God does not enter a mere inert gross body. God lives with the liberated soul selected by Him from His family of liberated souls, so that the liberated soul becomes happy due to visit of God. God and the liberated soul are homogeneously united like two metallic components in the single phase of an alloy. God pervades even the gross body whenever it is required as in the situation of lifting up the hill by Lord Krishna. The human being consisting of the gross, subtle and causal bodies acts as a wire charged by electric current. The live wire can be treated as the current for all practical purposes. Hence, the human being is treated as God and this is the monism of Shankara. It is limited to the human incarnation and is not to be extended to every human being. In an ordinary human being, the soul and the Jeeva are the two birds as per Shankara and in that case, you can call the Jeeva as soul, but not as God. According to Ramanuja, the interpretation of the example is God and soul alone, but it is only with reference to the human incarnation.

The human incarnation proves the existence of the two components. The unimaginable God requires a medium, which is a part of creation, in order to express Himself to His devotees. The medium cannot be an inert statue because it cannot serve the purpose of preaching knowledge and directly receiving service from certain blessed souls.. The God component in Krishna preached the Bhagavat Gita, which is the scripture told by God. It is not called as Krishna Gita. When the war ended, Arjuna asked Krishna to repeat the Gita. Krishna expressed His inability but on compulsion, He preached the Anu Gita, which is not as good as the Bhagavat Gita. The Anu Gita is just a scholastic composition of Krishna, who had become a scholar under the training of Sandipa.

I have also experienced this situation several times. Whenever I give A divine discourse, it comes spontaneously from the God component in Me. Sometimes when a paragraph gets erased due to some technical fault in the computer, I become very much disturbed because I cannot repeat even a single sentence again! The two-component system proves Dvaita and since God is the major component and the soul is the minor component, it proves Vishishta Advaita. Thus, all the three theories co-exist simultaneously, differing only due to the angles of the observers. The highest devotees treat the human incarnation as God Himself, neglecting the Jeevatman, who is just a slave of God. The higher<sup>10</sup> devotees treat the human incarnation as almost God due to God being the major component. The normal devotees

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<sup>10</sup> Relatively lower. The hierarchy being normal, higher, highest.

see God and Jeevatman separately in the human incarnation. The three devotees of the different levels simultaneously maintain their corresponding views of the human incarnation. Hence, all the theories of the three Acharyas are simultaneously correct.

The main problem with anybody is the repulsion between the common media due to ego and jealousy, which are the very nature of human beings. Souls in physical bodies on earth worship energetic bodies of God which are limited to the upper worlds, due to the absence of repulsion between common media. The energetic forms of God in the upper worlds like Vishnu are meant for the same souls which have entered energetic bodies after death on earth. The same soul becomes associated with an energetic body after death and goes to the upper world. Now the soul rejects the same energetic form of God, which it had worshipped tremendously when the soul existed on the earth, based on the same old repulsion between common media. Hence, the Gita says that even the soul going to Brahma Loka returns back to earth. But the human being worshipping the contemporary human incarnation must have crossed ego and jealousy here. Hence, such a soul on going to Brahma Loka, crosses the same repulsion there also and does not return back since he is always associated with God. The devotee worshipping energetic forms of God here, returns back from the abode of God, whereas the devotee of Krishna, the contemporary human incarnation, does not return back. Here the word Krishna in the Gita should be taken as the contemporary human incarnation coming in every generation.

Hanuman did not worship statues of Vamana or Parashurama, the past human incarnations. He worshipped Rama, His contemporary human incarnation and became Brahma or God. Similarly the Gopikas worshiped their contemporary human incarnation, Krishna alone, and not the statue of Rama, the past human incarnation. They got Goloka, which is higher than the abode of God. Are you greater than Hanuman and the Gopikas to worship the statues of upper energetic forms like Vishnu or statues of past human incarnations like Krishna, and neglecting the present contemporary human incarnation of this generation, which is Shri Satya Sai Baba?

Jambavan, a bear, famous for foolish rigidity, could not recognize Krishna as God and fought with Him. Rama and Krishna differed in the external physiology of their gross bodies, which alone are visible. Even the internal qualities (subtle bodies) differed. The inner most causal body (pure awareness) of course cannot be God, because it even existed in Jambavan himself! The unimaginable God is invisible and is also beyond mental



imagination and hence Jambavan could not recognize God in Krishna. God comes in human form in every generation to bless devotees; otherwise He becomes partial to only one generation. God can simultaneously exist in several human forms also, due to different programs in different places. Akkalkot Maharaj and Shiridi Sai Baba were simultaneous human incarnations of the same God, Datta.

God comes in human form for a multi dimensional program. He preaches divine knowledge covering all humanity including atheists. Miracles are mainly for atheists alone and some atheists have been converted into theists through the miracles of Baba. God receives the services of certain blessed devotees, who had done a lot of penance with that desire. He selects for His service only such a blessed soul, who has done a lot of penance in the past. The human incarnation mainly comes here only to fulfill the desire of such blessed devotees. Having come to earth for that purpose, He always tries to uplift all through the divine knowledge and miracles. The few exceptional blessed devotees are pleased to serve the Lord personally and see the pleasure on the face of the Lord, for which they did a lot of penance for several births. This is the main purpose of the visit of God in human form to earth.

Shri Shiridi Sai Baba used to say that He is the servant of God (Allah Malik). But He was God directly. Then why did He say that? The behavior of the human incarnation has a specific divine program with respect to humanity on earth. Generally human beings do not tolerate even a little greatness in another co-human being. Generally, when people are chatting with each other, you can find the tendency of each person to criticize everybody except himself or herself. In that case, how can humanity tolerate the greatest God in human form? They should be guided spiritually but every time the human incarnation takes care to pacify their jealousy and ego in every step of the guidance. Hence, the dualism of the human incarnation is an inevitable concept for humanity, leaving a few exceptional devotees of the top most level like the Gopikas. In the dual concept of the human incarnation, God and liberated soul co-exist together. It is the liberated soul present in the human incarnation that says “Allah Malik”. Moreover, God has to act as an ordinary human being first and then as a devotee to give practical guidance to humanity. The monism of the human incarnation is suitable to only a very few devotees like the Gopikas. Even if they hear “Allah Malik”, they are not disturbed by such statements due to their firm faith. Hence, God in human form always plans His program only according to the general humanity.

## **God as Divine Servant**

A divine play is also arranged in which God takes both the roles of a human incarnation and a devotee, so that a practical demonstration of the selection and worship of the contemporary human incarnation can be given. Rama and Hanuman are an example of the incarnation and devotee respectively playing their roles simultaneously. God is the single actor in both the roles. You often find in a cinema that a single actor play a double role. For the Omnipotent God, nothing is impossible. Both Rama and Hanuman are human incarnations of God to establish the concept of the contemporary human incarnation. Similarly, Krishna and Radha are the same roles of God. Radha was the incarnation of Durvasa. Durvasa was an incarnation of Shiva. Krishna was an incarnation of Narayana. Both Shiva and Narayana are energetic incarnations of the same God and the Veda says the same thing. Similarly, Rama and Hanuman are the incarnations of Narayana and Shiva. Hence, sometimes you find two contemporary human incarnations playing in the roles of God and devotee simultaneously to give an effective message to humanity.

Sometimes God even becomes a devotee of a devotee since God says that He is the servant of His servant. You may keep a diamond on the floor and a gravel stone in the sky. The diamond will not become a stone and the stone will not become a diamond by virtue of the place. When Hanuman became a devotee of Rama or Radha became a devotee of Krishna, it is God in one role becoming the devotee of God in another role. But Shirdi Sai Baba became the disciple of Bade Baba for sometime. Here Sai Baba always remains God and Bade Baba always remains a devotee. God preaches us to be submissive and avoid ego at any cost by all these incidents. God in the role of Rama defeated God in the role of Parashurama and this is again a message for humanity that one should not become egoistic taking the credit of any work for himself.

Today people are fond of ego and praise from others. Everybody is a victim of the wine of praise. Some like it externally but everybody likes it internally. While giving a message to humanity, God also is entertained in the variety of roles. Lord Shiva is called as Ishvara, which means that He is the Master of every soul in creation. He became bored with the continuous role of the Master and became very fond of the role of a servant. Hence, He enjoyed very much in the roles of Hanuman and Radha as devoted servants. But this aspect is only secondary and the primary aspect is to give an effective message to humanity. Hanuman never said that He is God. He was

given the post of God by Rama. Hanuman was already God and now He becomes God again. In the role of Hanuman, God forgot that He is God. The Advaita philosophy applies completely only in the case of Hanuman. Advaita says that the soul is already God and forgot that it is God. Now by realization through spiritual knowledge (Maha Vakya of Veda), the soul becomes God. Advaitins say that this is Prapta Prapti i.e., the attainment of the 'already attained'. Now this concept applies to Hanuman perfectly. He is already God but has taken the role of Hanuman. He forgot Himself. Now after getting the post of God, He becomes God again. This is Prapta Prapti.

If an ordinary human being applies this concept to itself, such a human being is not Hanuman, but is a foolish petty monkey! Hence, there is every possibility of the devotee of a contemporary human incarnation to be God just like the contemporary human incarnation.

### **God Does Not Seek Devotees**

God never projects Himself for the sake of praise, love or service from others. There is no trace of need for these for God, as in the case of a soul. All the sages and angels are constantly praising Him. Does He require the praise of these human beings, whose praise is always need-based? Radha and the Gopikas, Prahlada etc., are there, who love Him with total surrender and prepared to even sacrifice their lives to please Him. Does He require the love of these human beings, which is always apparent<sup>11</sup> like the water in a mirage? There are many devotees like Hanuman, Garuda, and Adi Shesha to serve Him continuously without a trace of aspiration for any fruit in return. Does He require the service of these human beings who fear to serve in advance and ask God to give the fruit first and only then offer service?

He is the infinite ocean of bliss and is giving divine happiness to the devotees, who are simply present near Him. Does He require the happiness from any human being, which is just momentary? The Veda says that God has no desire for anything from anybody. He creates the divine play just to show what you are to yourself in practice, because you always boast about yourself, your faith, love, surrender and sacrifice to God. He just wants to show you to yourself so that you will realize the truth about yourself and will take the necessary steps for your further spiritual effort. God wants that all the souls should live in peace and harmony with each other in society and make Pravritti as a strong stage for His divine play with His devotees.

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<sup>11</sup> Unreal

To rectify the Pravritti of souls and to achieve a peaceful society with mutual love for each other, God always puts all His efforts.

Except for this one aim, God has no other intention or selfish motive. Krishna projected Himself as God only to make Arjuna rectify his behavior in Pravritti. Otherwise, never He projected Himself as God at anytime in His life. Even if He did miracles, He always tried to hide them by giving some natural interpretations of the miraculous events. He showed His divine power only to punish the evil forces, which disturb society. He wanted to establish the existence of the divine administration through His super powers so that the future would be safe at least due to the fear of God. God always hides Himself on earth so that He can take some rest without being disturbed and can enjoy the life of a normal human being about which He is fascinated due to constant boredom in divine life. Unless there is some real requirement for the welfare of society, He never projects His divinity. He is happy if all the souls are happy in love and harmony.

Shri Baba always tried to rectify the Pravritti of society, for which alone, He projected His divinity through miracles. He never said that He alone is God and that others should worship Him, even though it is real that He alone is God as the contemporary human incarnation. He always addressed the public as embodiments of His divine soul. It means that He is treating all human beings as forms of God. By this address, He pacifies the ego and jealousy of the human beings towards Him at the very outset. He said that unless the soul rectified Pravritti and raised itself from unjust animal nature to its normal human nature, how could it rise to divine nature? Shankara used the concept of Advaita to change atheists into theists. Baba used the same concept to rectify the Pravritti of human beings and restore the normal human nature in society.

Only a few blessed souls get deeply interested in God and enter Nivritti after tasting the divine nature of God. God opposes them and tries to keep them in Pravritti alone. But having tasted the infinite bliss of God, the devotees of Nivritti are prepared even to sacrifice their lives like drug-addicted people who are restricted from using drugs! Finding the rigidity in their love to Him, God embraces them and they enter His inner circle. When Krishna asked the Gopikas to return back from Nivritti, they told Him that they will jump into River Yamuna and sacrifice their lives, if Krishna rejected them.

God never tries for devotees. Devotees alone try for God. Sugar does not search for ants. Ants search for sugar. The sweetness of sugar is an inherent quality of sugar and sugar cannot become salty to avoid the

invasion of ants! Sugar hides itself in a tight iron box. Similarly, God hides in human form and covers Himself with a tight cover of Maya and sometimes even exhibits negative Maya to escape from devotees. It is meaningless and the climax of foolishness to say that God tries for devotees. Only people who do not know the divine knowledge speak like that. They say that Shri Baba tried to attract more number of people by making such a controversial scene since the number of His devotees had decreased recently. These people who talk like this always measure God with the standards of a politician, whom they observe frequently in their daily lives. They compare God in human form to a political leader, who makes some controversial scenes in public just to raise his image. God says in the Gita that ignorant people insult Him when He comes in human form, due to their ignorance of the God component in the human incarnation. The Veda says that if you miss your contemporary human incarnation here, you will miss the Lord, who is called as Father of heaven, in energetic form in the upper world also.