

DIVINE DISCOURSES

Volume 13



HIS HOLINESS SHRI. DATTA SWAMI



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Chapter 1

PHILOSOPHY SHOULD BE BASED ON GOOD LOGIC**O Learned and Devoted Servants of God,**

[June 01, 2013 An atheist asked ‘Can God create a stone, which He cannot lift?’]

Swami replied: Your question indicates that God is defined as omnipotent. In fact, we define God so. For example: Assume that we have given a statement that a particular king can punish any citizen in his kingdom. You may put the same question, ‘Can that king punish a citizen, whom he cannot punish?’ Anybody can understand that this question is meaningless based on crooked logic. Logic can be good or crooked. We should base all the questions and statements on good logic. Here, we have defined the king as omnipotent limited to a particular context in punishing any citizen existing in the kingdom. In such case, a citizen, who cannot be punished cannot exist in the kingdom. A non-existent person cannot become the basis of your question. Similarly, any stone created by God must be lifted by God to prove that God is omnipotent. *In such case, a stone that cannot be lifted by God should be created by somebody other than God.* Since God alone is the creator of this entire universe, this possibility cannot exist. Since God could not create a stone that cannot be lifted by Him, the omnipotence of God is contradicted. If God creates a stone that cannot be lifted by Him, the inability of God to lift such a stone also contradicts the omnipotence of God. This is called as mutual contradiction (*Anyonya Vyaaghaata*) in logic. Such a mutual contradiction does not exist by itself since it is created by your crooked intelligence only. When your question is based on good logic and the answer given by us is based on crooked logic, then, you can criticize us. Now, the situation is reverse and we have to criticize your crooked logic only. The reason is that the mutual contradiction is created already by yourself in your question itself and such mutual contradiction is not created by us in our answer. Hence, there is no need of giving defectless answer to a defective question. If you still insist, we can give the answer based on the same mutual contradiction. You should not find fault with the mutual contradiction existing in our answer since your question also contains the same defect.

The suitable answer for your question is: God can create a stone that cannot be lifted by Him and God can lift any stone. You have to satisfy

with our defective answer for your defective question. The blind bride should be married with the blind bridegroom. You cannot point out at the blindness of the bride or groom since both are blind. ***The answer without any defect for your defectless question like ‘Can God create a stone that cannot be lifted by any living being other than Him?’ would be that God can create any stone that cannot be lifted by any other living being.*** The human beings also create a house, but, such house cannot be lifted by the same human beings. Therefore, the human being is not omnipotent. Since God is omnipotent such type of possibility will not arise in the case of God. Lord Krishna, God in human form, created this entire universe, which contains Govardhana Mountain. This mountain was lifted by God Krishna, which cannot be lifted by any other human being. Therefore, we say that Krishna is God in human form whereas other human beings are not God. Hence, ***we should base the subject of philosophy related to God on good logic, which is scientific and systematic without defects like mutual contradiction, ad-infinitum etc.***

The example for ad-infinitum is that an endless chain is created in statements like ‘which is the cause for God?’ In the analysis of creation, you may go on stating the cause for every cause. You may say that the cause for earth is water. The cause for water is fire. The cause for fire is air. The cause for air is space. The cause for space is God (*Atmana Aakashah... Veda*). You should stop at a particular cause, which has no cause. If you go on giving cause to every cause, the chain will never end. Such a defect is called as ad-infinitum (*Anavasthaa*). To remove this defect, we have to stop at some cause, which is called as the ultimate cause i.e., the God. Hence, the subject of philosophy (*Vedanta*) should be always based on good logic (*Sat tarka*) only. Shankara told this point that bad crooked logic should be stopped and good logic should be followed in any discussion (*Dustarkah suviramyataam shrutimatah tarkonu sandhiyataam...*).

Chapter 2

FIRST REQUIREMENT TO BECOME GOD**Creation Sustained by Logic but not Creator****O Learned and Devoted Servants of God,**

[June 2, 2013] The absolute God is unimaginable since He is beyond the space. Such absolute God is omnipotent and hence, can do anything beyond logic. He is beyond space and logic. ***The space and logic sustain this entire creation.*** Hence, the creation is not beyond space and logic. Any item of the creation like a human being having spatial dimensions needs the association of awareness, which is a special form of energy called as nervous energy to do the process of thinking. Such nervous energy requires the presence of nervous system and the inert energy generated from the digestion of the food oxidized by the air inhaled by the respiratory system. Therefore, the awareness or nervous energy requires the pre-existence of matter and energy. ***Before the creation of this universe, matter and energy did not exist.*** Only the absolute God existed. Such absolute God thought about the creation of this universe (*Tadaichchata... Veda*). You may immediately think that such thought requires the existence of awareness. Hence, you conclude that awareness itself is the absolute God. But, your logic is forcibly cut from its extension. Your logic indicated the necessity of requirement of awareness for the thought. The same logic should be extended so that you should think that the awareness also requires the necessity of existence of matter in the form of nervous system, digestive system and respiratory system along with the necessity of existence of inert energy generated by these systems. Hence, the extension of the logic shows that matter and energy existed before the creation of this universe. ***Since the universe itself is composed of matter and energy, there cannot be the existence of matter and energy before the creation of the universe.*** Hence, the awareness itself could not exist before the creation of this universe.

In the case of a human being, which is a part of the creation, all this logic holds good. You can conclude that human being containing these systems is associated with awareness for the process of thinking. In the case of the human being, you can conclude that such awareness (soul) is the very human being. But, this logic, confined to the creation, cannot be extended to the creator existing before the creation itself. Therefore, the absolute God

thought without the association of awareness before the creation. Such thought could be done by the absolute God due to His omnipotence. Hence, the absolute God can think even without awareness due to omnipotence. The same absolute God is incarnated in human form after the creation of this universe. ***The human form associated with the absolute God has awareness due to the presence of the required systems.*** Now, the absolute God need not use His omnipotence to think since awareness, the basis of thinking, is available. A person cooked his own food in the absence of any other family member. But, when the family is available, there is no need of self-cooking. The family members cook the food and the person simply enjoys the cooked food. Similarly, the absolute God enjoys without doing anything in the case of human incarnation (*Anashnan anyo abhichaka shiti... Veda*). ***The human form associated with God is thus serving the God.*** Hence, the absolute God selects such a serving devotee only to incarnate Himself as human incarnation.

Both Inert Energy & Awareness got their own defects

The advaita philosophers say that the awareness itself is God due to the process of thinking to create this universe. It is a slip of logical analysis due to censoring the extension of same logic. They say that awareness is all pervading and is the creator of this entire world. They also say that the awareness sustains this world and also dissolves it. All this argument holds well in the case of the inert energy, but not in the case of awareness. Mere inert energy cannot be awareness. It cannot also generate the awareness without the above said materialized systems. The awareness is not a continuous entity like the inert energy. All your description holds well if the inert energy is the subject. But, the inert energy cannot have experience without being transformed into awareness in absence of the systems. This all pervading inert energy can be also called as Brahman since the word Brahman means the greatest or infinite. The word Brahman need not be confined to God only. If you take such infinite inert cosmic energy as the meaning of the word Brahman, such Brahman cannot have experience being inert. The awareness confined to discontinuous living beings loses all the merits like continuity, creatorship of the universe etc. and hence, the very word Brahman should be withdrawn. You cannot have both these words i.e., Brahman and experience together in one item. Therefore, such experience cannot be called as the experience of Brahman (Brahmanubhuti). The advaita philosophers try to become Brahman through logical analysis by making awareness as God. It is something like calling

somebody as dog before you beat him! ***Your ambition to become God makes you to call the awareness as God.***

You can become God if the absolute God likes to enter you for some Divine purpose. Your becoming God is not in your hand but it is in the hand of the absolute God. ***The first requirement for you to become God is that you should never aspire to become God and you should always think to serve God by doing the Divine work even after becoming God.*** This aspect should be learnt from Hanuman, who thought Himself as the servant of God even after becoming God.

Chapter 3

BOUNDARIES OF PATH OF JUSTICE - PRAVRUTTI**Human Incarnation is not Ordinary Human Being****O Learned and Devoted Servants of God,**

[June 15, 2013] The attraction for money is the strongest illusion of all the worldly illusory bonds. Generally, illusion disappears after realization. You approach the mirage due to your attraction for water. As soon as you approach it, it disappears and the immediate realization removes your illusion. But, in the case of money, you are realizing that it brings misery and problems based on the experience of several occasions. At the end of each event, you receive the realization of truth. But, the illusion is never dead and you run after money everytime. The realization dies at the end of each occasion. In the case of mirage, you are not attracted again and again. Therefore, there is basic difference between the illusion for mirage and the illusion for money. The difference is that *the illusion for the mirage is created by the inert nature and the illusion for the money is created by the will of God*. Now, you may say that God must be ultimately responsible for all the sins related to attraction for money. But, God is not at all responsible for the sin of any human being. This is a subject of careful analysis.

We agree that the attraction for money is due to will of God and due to this reason only this attraction is very powerful. There is no sin in your attraction for money starting from the basic needs of life. Money is required even to do charity to deserving devotees. There is no sin in earning money for basic needs and for doing good charity. In fact, good charity gives good results in this world as well as in the upper world. Hence, *if your attraction for money happens to be the basis for fulfilling the basic needs and for doing good charity, there is no trace of sin in it*. Therefore, the will of God creating attraction for money in you need not be considered bad at all. In fact, the aim of God is only in this right direction. *The same basis of attraction for money is diverted by you only in the wrong direction*. Due to this basis, you are looting the money of poor people for your meaningless ambition of blind selfishness avoiding even a trace of analytical mind. You are accumulating crores and crores of rupees in the Swiss Bank for the sake of your wife and children. They are not more than half a dozen and how

much money is required for them? You do not have even a trace of analysis in your blind brain, which is intoxicated with the poisonous ambition. ***You finally end in the misery due to the anger of God since this wrong direction is not at all in His aim.***

Similarly, the sexual life (Kama) is as good as money (Artha). If you limit yourself to your wife, it is the right direction accepted by God (*Dharmaaviruddhah kaamosmi... Gita*). Attraction for opposite sex is also created by God for the sake of propagating your dynasty. Such attraction for the opposite sex is due to the will of God only. But, you cross the limits as in the case of money and such wrong direction provokes the anger of God, which results in problems and misery. ***The Mahabharatha preaches about the misery due to the wrong direction of money and the Ramayana preaches the misery resulting from the wrong direction of sexual life.*** If you follow the path of right direction (Dharma) in the case of money (Artha) and in the case of sexual life (Kama), God is pleased with you and this point is stated by the poet Kalidasa (*Apyarthakamau tasyaastaam Dharmayeiva*). These three (Dharma, Artha and Kama) put together are called as the triad (Trivarga). These three constitute the worldly life set to please God (Pravrutti).

Nivrutti is totally different, which is related to the nature of God and is beyond this triad. It is not related to the behavior of human beings and is totally different line called as Moksha. It is related to the God in human form as explained in the Bhagavatam. It deals with the abnormal behavior of a devotee to cause extreme pleasure in God. As long as you are a human being, you should not cross the limits of Pravrutti. If God is extremely pleased with you and selects you as the medium for the Human Incarnation, the behavior of God through you comes under Nivrutti. ***You should not bend the Human Incarnation to the procedure of Pravrutti since it is wrong. Similarly, you should not elevate yourself to Nivrutti assuming that you are already God.*** The truth is that neither the human incarnation is ordinary human being nor the ordinary human being is the super natural human incarnation.

Chapter 4

TRUE PERSPECTIVE OF SHANKARA'S PHILOSOPHY**Imaginary World, Sole Cause of Worldly Problems****O Learned and Devoted Servants of God,**

[June 18, 2013] Shankara told that the soul is the absolute God and the world is imaginary and unreal. But, neither the soul is God nor the world is imaginary and unreal. God is omnipotent and is the Creator of this real world. God is the unique controller of this real world. Finally, this real world dissolves in God and disappears. None of these points is applicable to the soul. The soul has limited power and cannot create even an atom of this real world. The soul is unable to control even any system of its body like heart, kidney etc. *Even an atom of the real world does not dissolve and disappear in the soul. Therefore, God and soul are totally different.* Soul is the part and parcel of this real world, which was created by God. But, *the soul can stand as the best simile for God.* The imaginary world created by the soul can also be the best simile of this real world. *Soul is the basic inert energy*, which is eternal in the sense that it is the ultimate cause of the imaginary world. Similarly, the cosmic energy is eternal in the sense that it is the ultimate cause of the real world. We can call the soul as eternal in the sense that it is left over even after the dissolution of the entire imaginary world. Similarly, God is eternal since He is left over after the dissolution and disappearance of this real world. God is absolutely eternal and the soul is relatively eternal. In the beginning of the Gita, Lord Krishna said that the soul is eternal (*Ajo nityah...*). But, the Lord said that the soul is eternal with respect to the destroyable body (*Hanyamaane Shareere...*). The soul stands for the inert cosmic energy and the body stands for the real world. The entire real world disappears due to its ultimate dissolution in the cosmic energy. Hence, with respect to the real world, cosmic energy is relatively eternal. Finally, this cosmic energy also dissolves in the absolute unimaginable God. Therefore, neither the soul nor the cosmic energy is absolutely eternal. *There is no qualitative difference between the soul and cosmic energy. The difference is only quantitative.*

The awareness created by the soul [inert energy form] due to association with nervous system is called as individual soul [awareness form]. *The awareness created by God due to His omnipotence is called as*

'Eeshwara'. The first awareness in God does not require the assistance of nervous system due to absence of matter and energy before the creation of this world. The individual soul creates, controls and dissolves the imaginary world. Similarly, Eeshwara is the creator, controller and destroyer of this real world. The individual soul is the direct cause of the imaginary world and the soul is indirect cause, which is not disturbed by the effects of the imaginary world. Similarly, the absolute God (Parabrahman) is not at all disturbed by the effects of this creation. Since Eeshwara is similar to the individual soul, you may doubt that Eeshwara is disturbed by the creation. ***Eeshwara should be compared to the individual soul of a realized human being in which the realized individual soul is also not disturbed by the imaginary world.*** The realized individual soul enjoys this imaginary world without any disturbance and ultimately the soul enjoys. Similarly, Eeshwara enjoys this real world and ultimately Parabrahman enjoys. The inert nature of the soul should be treated as the limitation of the simile. The unimaginable nature of the absolute God (Parabrahman) cannot have another unimaginable item for simile since two unimaginable items can never exist. Due to this problem, you have to always take the required convenient points of comparison only in view of the limitations of the worldly items taken for comparison to God. The Brahma Sutras have clearly explained this point.

The soul creating the imaginary world stands as a good simile to God creating this real world even in the process of creation. ***There is a dispute between two schools:*** one supports the real modification (Parinama) and the other supports apparent modification (Vivarta). Both are correct simultaneously due to the difference in the references. With reference to the difference of the effect from the cause, it is real modification. With reference to the ultimate cause, it is only apparent modification. When the milk is turned to curd, the modification is real. But, milk and curd are different phases of the same matter. If you take the concept that matter is ultimate form of energy, both milk and curd are energy only. Hence, with reference to Parabrahman, the real world is apparent modification only. With reference to Eeshwara, this real world is real modification. Similarly, with reference to the realized individual soul, the imaginary world is real modification. With reference to the soul, the imaginary world is apparent modification. Shankara always referred Parabrahman as God and hence, believed in the apparent modification. Ramanuja always referred Eeshwara as God and hence, believed in real modification.

All this analysis concludes in the final fact that neither soul is God, nor the individual soul is Eeshwara and nor the imaginary world is the real

world. Shankara always stressed on soul and imaginary world. His mode of explanation was always based on metaphor (Roopaka) and not on simile (Upama). Simile says that the face is like Moon. Metaphor says that the face is Moon. Metaphor does not mean that really face is Moon. ***Metaphor should be ultimately taken as simile only.*** The language of a great scholar always follows in the line of figure of speech (Alankara). People are misled in this mode of the speech of Shankara, the greatest Scholar. Of course, such mode of speech was the need of the hour. When Shankara appeared in this world, this country was full of atheists, who can be satisfied with such misunderstood Metaphor only. If you say that God is like the soul, two items (God and soul) have to exist. If you say God is soul, only one item (soul) exists in case such expression is not taken as Metaphor. Ignorant atheists could not take it as Metaphor and believed it as the truth. The theists, who are scholars, took this expression as Metaphor which has the ultimate sense of simile. Hence, ***the ignorant atheists have taken soul as God and the scholarly theists have taken the sense that soul is the best simile for God.*** The ignorant atheists always believed in the existence of soul and not in the existence of God. Unless you say that soul is God, they will not believe in the existence of the separate God and the introduction of God fails in the beginning itself. If you say that soul is God, they will at least believe in the existence of God indirectly since God is only an alternative name for the soul. Shankara made the atheists to become theists indirectly and there was no other way than this trick.

This concept of Shankara has lot of practical utility. Actually, ***the imaginary world is the sole cause for all the practical problems in the real world (Samkalpa prabhavaan kamaan... Gita).*** For example, you have seen a beautiful lady in this real world. Later on, you go on imagining about that lady again and again. Such imagination provokes you to approach that real lady in this real world, which leads to all types of problems and lack of peace. Therefore, the imaginary world is responsible for the problems of the real world. Another example, you see the luxuries in the real world. You go on imagining about these luxuries in your imaginary world. This continuous imaginary world provokes you to achieve real luxuries in the real world. Then, you become corrupt and end in several problems in the real world. When Shankara told that this world is imaginary and unreal, He is referring only to your imaginary world and not to this real world. If you realize that your imaginary world is unreal, then, you will stop to create and continue your imaginary world. By this, you are not provoked in the real world and there will be no problems and hence, no tensions. ***The calm and peaceful mind is energetic, which will be able to concentrate on God.*** The

lifelong peace is obtained. The ignorant people misunderstood this concept by taking this real world as imaginary and unreal. Of course, this real world is imaginary and unreal for God. Therefore, Shankara passed through the bolted doors in the house of Mandana Mishra. If you try in that way, your forehead will swell! ***Hence, there are two different items: one is you, the soul and the other is Shankara, the God.***

Chapter 5

ACTIONS DONE DURING LIFETIME ALONE RESPONSIBLE FOR THAT SOUL

Rituals After Death Help Children Only

O Learned and Devoted Servants of God,

[June 19, 2013] Everybody is very anxious to know the post proceedings after death. Death is clearly understood by the Science. According to Science, the human being is a composite machine comprising of several correlated instrumental mechanisms called systems like heart, lungs, kidneys etc. In a factory, you can see several machines working together in correlation with each other. The alive human being is such a functioning factory. When the total factory is shut down without the function of any machine, such a shutdown of all the systems in the human being is called as death. Up to this, Science is perfectly correct in explaining the procedure of death. After death, Science says that nothing happens. When the factory is shutdown, nothing happens. Therefore, there is no re-birth of the individual soul. The human being is decomposed into five elements, which merge with the gross cosmic five elements of this universe. Another new body is created from the five gross cosmic elements like the construction of a new factory in a different place. As there is no link between the old destroyed factory and the new constructed factory, there should be no link between a dead person and newly born person. In this scientific concept one need not worry about bad deeds if the consequent punishments are skipped during the life time. The file gets closed with the death.

The Gita strongly opposes the above concept in the beginning itself, which says that any individual soul is born to die only and dies to take birth only. Science asks for the proof about the re-birth. The Divine Scripture never preaches anything without practical proof. Experience is the basis for any authority. All the authorities are derived from the perception only. There are hundreds of instances proving the re-birth. A child reveals the whole story of its past life and on verification, it is found true. *The individual soul as a baby is always perplexed with the thoughts of the previous birth. It is unable to express due to lack of expression as speech.* Its experience can be inferred from its sudden laughing and weeping. As the

childhood progresses, the memory of the previous birth gets erased and the mind becomes active with the information of the present birth. Still, some strong thoughts reflect throughout the life. This is the general process of every human being. But, in the case of some human beings, very strong thoughts and sometimes total information of the previous birth impressed strongly gets expressed even in the advanced state of childhood. This is the will of God to provide practical proof for re-birth. Therefore, we must always believe the Divine Scripture, which is the store of complete knowledge. Science is a store of partial knowledge. We must respect Science also since it deals with a systematic analysis. Hence, all the partial knowledge stored by Science is perfectly systematic and true. By this, you should not be over impressed and say that Science stores all the knowledge. Some scientists are biased and do not agree with the spiritual concepts even if we establish these with systematic analysis. Such scientists are not the perfect scientists due to their ego, jealousy to scriptures and rigid thinking.

As per the Divine Scriptures, an energetic body, which is a replica of this total human being similar in physical constitution and psychological setup rises from the body as soon as the factory is shutdown. This energetic body is alive body with the awareness having all the existing qualities. The materialized brain and nervous system are absent, but still the thoughts as energetic pulses are constituted with the mechanism of an electromagnetic disc in the computer. Thus, life and mind exist in this energetic body as said in the Veda (*Manomayah Praana Shareera netaa*). After death, this individual soul is subjected to lot of enquiry in the world meant for departed souls (Pretaloka). After the enquiry, this individual soul may go to hell and its energetic body is called as '*Dhooma Shareera*'. If it goes to heaven, it is called as '*Bhoga Shareera*'. If it goes to God, it is called as '*Divya Shareera*'. The rituals after death have no connection with the departed soul. ***Whatever was committed by the soul during its life time here is alone responsible for that soul. The rituals performed by the children are concerned to their welfare only.*** In fact, the doer of the rituals worships the departed soul for the welfare of his family. The ritual cannot affect the departed soul in any way. It is purely for the welfare of the doer and not at all for the welfare of the departed soul. The essence of the ritual is only to give food and money (Dakshina) to a deserving scholar of spiritual knowledge. ***The deserving person must know the true interpretation of the Divine Scripture and also must not aspire and demand anything from the doer.*** The Veda says that both these are essential qualities of a deserving person (*Shrotriyasya Chaakama hatasya...*). The first quality is theoretical side and the second quality is the

practical side. If the deserving person happens to be the human incarnation, it is extraordinary occasion and in such case, even seven generations of departed souls are uplifted. Vishnu Datta, a devotee, was blessed in that way, when Lord Datta attended the ritual in human form.

Even though the Preacher teaches the truth so powerfully, a human brain always adopts fifty-fifty probability. Due to that, you will doubt the Preacher as fifty percent God and fifty percent human being. Now, you will think that if the Preacher is human being, all this will not be correct since nothing is visible. To avoid the risk of fifty percent probability, the human being orders its children to perform the ritual as usual! The Lord said in the Gita that even God cannot resist the human nature (*Nigrahaah Kimkarishyati... Gita*).

Chapter 6

FRUIT OF EVERY SPECIFIED ACTION CONNECTED TO DOER ALONE

Parents Expect Property To Be Enjoyed by Children

O Learned and Devoted Servants of God,

[June 20, 2013 Shri Surya asked since the father, the departed soul, gave his property to his son, the charity done by the son also must effect the father, the departed soul. Hence, the ritual performed for the departed soul must also protect the departed soul.]

Swami replied: It is true that in the ritual, the aim (Sankalpa) is revealed as that this ritual is done for the departed soul to attain the abode of God (Brahma loka) apart from the welfare of the self. But, on actual analysis, such effect is very little and can be considered almost nil. The departed soul gave his property to his son due to the blind strongest bond for his son (Putreshana). *The aim of the father is that the given property should be enjoyed by his son, grandson etc., as a chain. The aim of the father is never that his son should do the charity.* If such aim existed in his mind, he might have himself done it during his life time. After the transaction, the son becomes the sole proprietor of the property. The son has full options to do the charity or to enjoy the entire property without any charity. In such case, if the son does the charity, the total credit should go to his son only. *Every deed has a specified result and the fruit of the deed is always connected to the doer only as per the ruling of God.* The son, being a limited human being, has no power to meddle with the divine system at any place. It is said that the doer alone must reap the fruit of his deed even after crores of births (*Kalpakoti Shatairapi...*). The doer, a limited human being, may express his wish as the aim of the ritual. But, the aim need not be fulfilled if it is not sanctioned by God as per the norms of the divine mechanism of deeds (Karma Chakra) set by Him. The human being has no power to fulfill his aim and finally, the divine mechanism alone takes care of everything.

The father may insist the son to do the rituals as per the tradition. The reason for such instruction is not the charity to be done to a deserving person. The only reason is that every human being fears that it may become ghost (Pishacha) if the traditional rituals are not performed after his death.

Such fear alone provokes the charity. Otherwise, none wishes to do the charity. Therefore, the charity insisted by the father based on the fear cannot protect him after death. Even the son does the charity in order to blindly protect the departed parents or for welfare of his family. Therefore, ***the charity becomes a waste even if it is done to deserving person due to impure aim of the deed.*** Moreover, added to this defect, another clear defect is added, which is the lack of deserving receiver. The present commercial priests do not at all deserve. Hence, the ritual is totally wasted. You call all your relatives without analyzing their defects and merits. Most of the relatives are undeserving like the commercial priests. Therefore, the total ritual becomes useless even though the son has good intention to do good charity. ***The deserving person is the life of the ritual.*** The deservingness of the human incarnation is highest, which is beyond our imagination. If you are lucky to get the God in human form, the generated power of the fruit is also wonderful that it protects not only the doer but also all the forefathers. But, such occasion is very rare. Therefore, do not be hasty in doing the ritual on a specified date only involving undeserving receivers. Such ritual generates negative results and it is better not to do such ritual.

Whenever the deserving receiver is available, perform the ritual irrespective of the specified dates because our ultimate aim is the positive result and not the negative result. If there is Sun-eclipse on the specified date, the ritual is postponed to a further date. For such small reason, if the postponement is allowed, why not for the biggest reason, which is the entire essence of the ritual? You hurriedly bring some bridegroom to your daughter, since the priest told that a particular day (Muhurtam) is best. ***You must first search the suitable bridegroom for your daughter and then only approach the priest for the auspicious day to perform the marriage.***

Chapter 7

REJUVENATION OF RITUALS IN HINDUISM**Essence of Ritual is Universal****O Learned and Devoted Servants of God,**

[June 21, 2013] The entire essence of all the rituals is missing today and as a result every ritual is a simple wastage. When the essence is lost, the ritual is like the body after losing the life. You must know that *the essence of all the rituals is only acquiring the spiritual knowledge, developing the devotion to God and finally serving the deserving devotees.* The ritual is both theoretical and practical. Knowing the right direction through right interpretation of the Divine Scripture is the spiritual knowledge (Jnana Yoga). Praying God with sincere dedication and emotion is devotion (Bhakthi Yoga). *All the names like Agni, Varuna, Indra, etc., are the different names of the same God indicating different powers of God.* Therefore, there is none other than God prayed in the rituals through the various hymns. Both knowledge and devotion constitute the theoretical activity. The practical activity (Karma Yoga) constitutes the materialistic sacrifice like giving food, clothes, money, etc., to the deserving devotees. Thus, a ritual is a pious mixture of knowledge, devotion and practical sacrifice uplifting the doer from lower ignorant level to the upper spiritual level. Today, if you sincerely examine any ritual, do you really find any of these three? People attending the ritual including the doer and priest do not understand a single word of the prayers recited in Sanskrit. People attend the ritual and start all sorts of gossip while the ritual proceeds. The doer acts sincere concentration due to not understanding anything there. *The enacted sincere concentration of the doer is only due to the ambition of getting some fruit on performing the ritual.*

Similarly, the sincere concentration of the priest is also to receive the demanded money and get good impression for the next invitation based on the developed goodwill. Thus, *it can be very clearly seen that both Jnana Yoga and Bhakthi Yoga are totally cremated in any ritual due to lack of knowledge of Sanskrit language.* This is the greatest misfortune of Hinduism since other religions have their scriptures in their corresponding mother tongues. Due to this, the basic purpose is not understood and the right direction is totally missing. You may say that the practical sacrifice

(Karma Yoga) exists due to materialistic sacrifice. But, even this Karma Yoga is totally lost because it is spoiled on both sides. On one side, the charity is done with impure aim for the selfish welfare and on the other side, the receivers are perfectly undeserving. The receivers are mostly relatives, friends etc. ***The ritual is totally converted into a function of exchange of gifts.*** In fact, every ritual like the ceremonies done at the birth and childhood, the ceremony of marriage, the ceremony of construction of a new house, the ceremonies after death etc., have become foolish formalities of business. No trace of spiritual knowledge, devotion and spiritual elevation through practical service to devotees exists in any ritual. Most of the receivers are totally undeserving and due to this, all the rituals are ending in negative results.

If you understand the essence of the ritual as the development of spiritual knowledge, devotion and practical service to devotees, the universality of all these rituals in the world is maintained. Let it be any religion dealing with the scripture in any language in any part of the world, the essence of the ritual i.e., divine knowledge, devotion and divine service, is one and the same. Since the universality of the ritual is maintained, God becomes impartial to the religion of any region. If you give importance to the external cover of the ritual like language, specific mode of the procedure etc., neglecting the inner universal essence, God becomes partial by allotting such a specific ritual to a specific region only. ***The ignorant priest gives lot of importance to the external cover only since he does not understand anything from the hymns recited.*** When the fate of the priest is this, what to speak of the doer and the other spectators! Therefore, you should perform the ritual giving importance to the essence and by that only, you can receive good fruits.

Chapter 8

**CALAMITY SHOWS DISCOURAGEMENT OF GOD FOR
PILGRIMAGE****Pilgrimage Involves Negative Effects from Beginning to
End****O Learned and Devoted Servants of God,**

[June 23, 2013 Shri Anil asked Swami to give a message on the recent havoc followed by several deaths in the pilgrimage to Kedarnath.]

Swami Replied: *The fundamental point that everybody should note is that God is not present in any inert stone or statue and hence, a specific place containing such stone or statue has no real significance.* The spiritual significance is forcibly rubbed on such places and the stones and statues stand only as representative models of God. *Such places certainly help the beginners to develop the faith and devotion in case the relevant atmosphere exists.* The development of spiritual devotion is real even though God does not exist there. It is a psychological treatment and of course the results are positive and real. One ignorant person developed head-ache due to false impression that the head-ache was due to the entry of a squirrel into the head through the ear. No doctor could cure him since the patient did not believe any argument against such entry. Hence, there was no cure. One clever doctor agreed to the argument of the patient and threw out a squirrel kept in his hand in hidden way near his ear. The patient believed that the squirrel came out from his head through his ear and subsequently the head-ache disappeared. All this treatment of the doctor is based on false concept, but the result was real and wonderful. Similarly, all these pious places are such psychological clinic centers. The unreal stories created in such places have positive effect on the human psychology and develop real tremendous devotion to God. If the truth is revealed, the psychological treatment gets spoiled. If the truth is not revealed, several exploitations and frauds of business take place as on now.

Actually, in the olden days, these pilgrim places were in lonely atmosphere situated in forests and on hills. The peaceful atmosphere cooperated with the development of devotion. But, today, these places are terribly busy with crowds of people running to fulfill their desires. The basic concept is lost since you are expected to set aside all the material

desires being away from the populated places. But, today, these pilgrim places are more populated than the cities in which you reside. People run to such pious places to fulfill their material desires. Thus, the atmosphere is not at all congenial for meditation or spiritual concentration in absence of spiritual associates. The actual purpose is lost. The priests in such places are busier in looting the public. People are exploited by the false stories created on such pious places. The priests exploit the public to loot money with the help of such false stories (*Sthalapuranas*). Originally, these false stories were created as psychological tricks to develop faith and devotion in the ignorant public. Today, the same false stories are used to attract the people to such places for the business of the priests. Therefore, today, the pilgrimage is only giving reverse results in the spiritual line. ***The long journey and absence of hygienic food etc., result in acquirement of new diseases. Lot of money is also wasted in journey.*** Both health and wealth are lost apart from loss of spiritual concentration due to the fulfillment of desires. ***Your house with less number of people is far better than such pilgrim place.*** Your prayer room is far better than the crowded temple.

However, if you argue that there should be change of place, the new place should have more peaceful atmosphere than your house. You can achieve this by going a few miles away from your town and not to a pilgrim place, which is more crowded. You can have spiritual meeting and do prayers in such real peaceful atmosphere taking a photo of God there. Such trips will really fulfill such necessities and also will really help your spiritual development. ***The calamity happened in Kedarnath is the expression of God to discourage such pilgrimages, which are associated with negative results only from the beginning to the end.***

If your prayers are based on fulfillment of desires, God, sometimes, helps to fulfill your desires, in case such action has the possibility of development of your faith and devotion in God. In such context, the good fruit of your own good deeds is taken out from your fixed deposit only to fulfill your desire. Such action is done by God whether you pray in your house or in the temple or even in the pilgrim place. This action has nothing to do with the place and it is done only to increase your faith and devotion. Therefore, ***for fulfillment of your desire, which, of course, is not correct spiritual path, you need not run to a temple or a pilgrim place for such purpose.***

Chapter 9

THERE IS STRONG NECESSITY OF CONTEMPORARY HUMAN INCARNATION

Divine Knowledge is always with God Alone

O Learned and Devoted Servants of God,

[July 13, 2013 Mr. Anil asked: ‘One person says that the details of human incarnation are given in the scripture itself so that we need not search for the human incarnation through our analysis’.]

Swami replied: *The scripture does not give the detailed address of any specific human incarnation since God is not bound by any official schedule and can incarnate anywhere and anytime as per the justified necessity.* In the Gita, the Lord said that He will incarnate whenever there is necessity (*Tadaatmaanam srujamyaham...* Gita). In the Bible also, Jesus said that He will come again, which means that the God will come in human form again as per the necessity. Jesus did not give any specific address of the future human incarnation. Every generation of humanity must be blessed with the human incarnation. Otherwise, God will be subjected to partiality since only one human generation was only blessed. You should not say that the particular human generation blessed by the presence of the human incarnation alone is deserving and not other generations. This is not correct because Jesus was crucified by the people of that generation only. Every generation contains both good and bad people. Therefore, *God comes in human form to give satisfaction to the good people and reform the bad people.*

The human incarnation never declares itself as the God in human form. *The scripture also does not declare the specific details of any human incarnation in advance.* Those people, who were anxious about God in human form, should recognize the contemporary human incarnation. By the grace of God, such people do recognize the human incarnation of their generation. *It is a secret affair between God and a specific group of devotees, who were anxious about the human incarnation.* The devotees are of several types and all do not accept the concept of human incarnation. Only the top most devotees accept the concept of human incarnation. Several of these top most devotees do not accept the concept of contemporary human incarnation even though they accept the concept of

human incarnation by limiting to a specific past human incarnation only. ***The devotees of Krishna accept the concept of human incarnation in general but limit the concept to Krishna only even though Krishna Himself told that He will come in the human form again and again.*** Similarly, the Christians consider Jesus only as God.

The real identity mark to recognize the human incarnation is only the exceptional spiritual knowledge as said by the Veda (*Satyam Jnanam, Prajnanam Bramha*). The reason is that the true spiritual knowledge alone can give a right direction in the field of Nivrutti, which is permanent, related to the soul transmitting through several births. Pravrutti is temporary, related to the issues of a particular birth only. Therefore, ***the permanent benefit of the soul lies in Nivrutti only.*** For Nivrutti, the right direction can be given by the true spiritual knowledge only. Miracle is not the identity mark of the human incarnation since even devils perform the miracles. Miracles are related to the solutions of the issues of Pravrutti only and hence, mislead the soul from Nivrutti.

Long logical Debate only Reveal Truth

You should not give much importance to the scripture because the original scripture spoken by God is always polluted with the insertions of various middle people, who meddle with the scripture. Therefore, you cannot differentiate the original scripture and the inserted portions of the scripture. ***You have to examine every statement of the scripture through very sharp and powerful logical analysis.*** The logical analysis is the basis of the justice. ***Long logical debates take place in the court to find out the true justice.*** God always represents the true justice. The devotees desire God to appear in human form so that they can clarify their doubts in the spiritual line. Such desire is justified and people cannot wait till a specified human incarnation comes since they are not immortal. Some people got clarifications from Krishna and Jesus. Today also, there are some devotees, who are equally deserving or even more deserving to get clarifications from the human incarnation directly. If these present devotees are not given the same chance, God is not justified and therefore, the whole issue becomes illogical. Therefore, any statement of the scripture should be logical and justified, which alone can be the statement spoken by God. ***You have not seen God speaking this present scripture.*** The scripture is handed over to you by your forefathers and nobody might have noticed the adulteration of the scripture happened somewhere in sometime in this very long ancestral chain. One person told that since Kapila told a specific concept, it must be true. Shankara rejected this logic by saying that some other name also

might be considered as the authority and only the logical analysis should be the torch light to find out the truth. Hence, Shankara introduced the necessity of the sharp analytical power to discriminate truth from falsehood for every devotee (*Sadasat vivekah...*). ***The physical indications can never be the signs of the human of incarnation since such signs were never told by the Veda.*** Only the true Divine knowledge, which is exceptional and unimaginable, indicates the unimaginable God. This knowledge always stays with God and is never transferrable like the beauty of a lady. The miracles are like the jewels of the lady, which are transferrable to others.

Chapter 10

THE MEANING OF SAMNYASA**Internal Mind Reflects in External Work****O Learned and Devoted Servants of God,**

[July 22, 2013 Guru Purnima] Mind always vibrates (*Chanchalamhi manah*– Gita) and the vibration indicates the continuous activity. If the mind becomes static or inactive, it is no more a mind, which becomes inactive and inert stone. ***The activity of mind is the nature of attraction by aspiring and attaching itself to something.*** Such aspiration for something to be achieved generates action or work. Hence, any living being having developed mind is always identified with constant work. It means that the mind of such living being is always active generating continuous action or work. Hence, ***the internal mind means external work and vice-versa.*** Since mind is not visible, you can infer the active mind from the visible work. The Gita says that no human being having developed mind can be seen without doing work (*Nahikascchit kshanamapi...*). This statement indirectly means that there is no human being without active mind or mental aspiration. ***Sometimes, there may be mental aspiration to achieve something, but, the practical impossibility to achieve that thing may stop the generation of the concerned effort or work to be done to achieve that thing.*** In such case only, the mental aspiration exists without the generation of the concerned external work (*Ya aaste manasaa smaran*– Gita). This is a special case of resisted work due to practical impossibility. If such resistance is not there, the mind will generate the related work. ***Therefore, the generation of the work from the mind is to be taken in normal conditions.*** Even the continuous mental aspiration itself is work, which is the work of the mind. Therefore, the continuous process of aspiration can be taken as the related work generated from the mental attachment.

[Example:] You saw the daughter of the king and you fell in love with her. This love is the first mental attachment. Due to the impossibility of making efforts to achieve her, the external work may not be generated but, the process of constant thinking about her is generated, which can be also taken as the work. Hence, the generation of the work from the mind is nowhere violated. Such person without the external work, but, involved in the mental work of continuous thinking is called as hypocrite

(*Mithyacharah sa uchyate*– Gita). This resisted work is also not universal because some person may be mad of her love and may put the external practical effort or work and sometimes may succeed also.

If this is the case, why the Lord advised the human being to do external work or effort constantly without mental attachment for the fruit? This means that He advised for constant work resisting the mental activity or attachment. This is impossible since we have already understood that work means mind and mind means work. If the mind is detached from one issue, the work concerned with that issue also must disappear. If the mind and work concerned to one issue disappear, it means that the mind and work concerned to some other issue must have appeared since mind can never be inactive by detaching itself from all issues resulting in the disappearance of all types of concerned works. Even in the case of resisted work, there may be absence of external work, but, the mental attachment always existed. Thus, ***there may be mental attachment without the external work. But, there cannot be external work without its concerned mental attachment.*** But, the Lord says to do the external work without its concerned mental attachment! Now, the main point is that how the Lord advised to practice an impossible concept (*Karmanyevaadhikaaraste maaphaleshu kadaachana...*)? Therefore, the concept of work for achieving something without mental attachment to that (Nishkama Karma Yoga) is meaningless since practically it is impossible. You will not go to your office and work if you do not aspire the salary, which is the fruit of your work. If you say that you do the job without any aspiration for the fruit, it is just hypocrisy since there cannot be work without its generating cause, which is the mental attachment to the fruit of that work.

Nishkama Karma Suggested to Reduce Excess Attachment

The Lord knows everything since He is omniscient. Though it is impossible, ***the Lord propagated this concept so that at least the excess force of mental attachment to the fruit gets reduced***, so that you will not be much worried with hypertension in case the fruit of your work does not appear at the end of your external effort or work. ***The advice does not mean that your attachment for the fruit disappeared completely.*** If it really disappeared, you cannot do even a trace of that work concerned to that fruit. God being the Father of all the living beings desires to reduce the tension of all His children. ***If you do the work concerned to some issue through detached mind, it means the attached mind exists in you in hidden state without excess force.*** Therefore, Shankara never agreed to this concept and

always propagated the complete disappearance of the work (*Sarvaarambhaparityagi*– Gita) to indicate the concerned complete mental detachment. People have misunderstood Shankara by saying that Shankara advised the inactivity of work resulting in the lazy nature. This is a total misunderstanding of the concept of Shankara. Shankara never advised the inactivity in the total work and subsequent total inactivity of mind since both are impossible. It is already stated in the Gita that no human being can exist with absence of total work, which indirectly means that total inactivity of mind is impossible since mind and work are always inter-related. ***Shankara advised only total inactivity of mind and subsequent total disappearance of the external work concerned to all the worldly issues since the mind of a true devotee is totally active continuously by the aspiration for God and subsequently all the work of the devotee is concentrated in the work of God.*** In the case of such a devotee, there is no time for the mind and the body to get involved in the aspirations and works of worldly issues. Therefore, the basic concept that a human being can never be inactive in mind and work is never violated. If you are detached from all worldly issues by mind and work, it does not mean that you should sleep in your house without doing any mental or external work (*Nakarmanaamanarambhat*– Gita).

Resisting Mental Attachment is not Samnyasa

Stopping all the works due to resisting the mental attachment to all the issues is not the meaning of detachment (Samnyasa). The detachment from worldly issues (Samnyasa) should come through the attachment to God (Samnyasa). Therefore, *the word Samnyasa means both attachment to God and detachment from the worldly issues.* The former should be responsible for the later. The word Samnyasa is compounded by the prefix ‘Sam’ and the word ‘Nyasa’. ‘Sam’ means perfect or complete. ‘Nyasa’ means to place anything in the world from self thereby indicating the sense of leaving. Alternatively, this word ‘Nyasa’ may also mean to place anything in the self from the world thereby indicating the sense of taking or receiving. Hence, the word ‘Samnyasa’ means either perfect leaving or perfect taking. You have to take the proper meaning of this word in the proper context throughout the Gita, since the same word is used in both the senses.

For example, in the verse ‘*Samnyasah karmayogascha*’ the word ‘Samnyasa’ means leaving the worldly work, since in the third line the word ‘Samnyasa’ is cleared as ‘Karma Samnyasa’ and ‘karma’ means worldly work, which is different from ‘karmayoga’, the God’s work. The

essence of this verse is that though both the detachment from the world and attachment to God are good, the attachment to God is far superior to the detachment from the world. ***You cannot remain in the state of detachment from the world for a long time, since total detachment is impossible.*** In this verse, the word ‘Samnyasa’ is used in the sense of perfect leaving. Similarly, in another verse ‘*Nacha samnyasanaadeva*’, the word ‘Samnyasa’ means perfect leaving of the worldly work. Here, the essence is that you cannot attain the goal by simply leaving the worldly work since the goal is achieved only through God’s work. Similarly, in the verse ‘*Samnyasastu mahabaaho dukkha maaptu mayogatah*’, the ‘Samnyasa’ means leaving the worldly work. Here, the essence is that it is very difficult to leave all the worldly work and continue in the state of inactivity without involving in God’s work, since the human being cannot remain idle continuously without any type of work.

The Gita says that the detachment from the world comes by the attachment to God (*Naishkarmyasiddhim paramaam Samnyasenaadhigacchati...*). In this verse, the word ‘Samnyasa’ means taking the work of God. In another verse, ‘*Jneyah sa nityasamnyasi*’, the word ‘Samnyasa’ means involvement in God through mind and work. Like this, as per the context, the meaning of the word ‘Samnyasa’ should be taken in the sense of leaving or taking.

The concept of Shankara is always related to the topmost devotees, who are mentally detached from worldly issues due to mental attachment to God and also physically detached from the concerned worldly works due to involvement in the work of God. In the case of such devotees only, God interferes and does the work bringing the fruit (*Ananyaah chintayantomaam*– Gita). The devotee Tyagaraja had one daughter and the devotee never thought of her marriage due to mental detachment from the worldly issues, since his mind was attached to God. The detached mind could not generate the concerned work and therefore, the devotee became inactive in the trial efforts for the marriage since the devotee was always involved in the work of God by propagating God through songs. In such case only, God brought an excellent alliance for the daughter of this devotee. The Gita explains the state of such a top devotee in the following verse ‘*Gata samgasya muktasya, Jnanaavasthita chetasah, Yajnayaacharatah karma, samagram pravileeyate*’. This verse means that in the case of the devotee detached from the world due to the digested spiritual knowledge and involved subsequently in the work of God (Yajna) alone, all the worldly work completely disappears.

Attachment of Tyagaraja to God's Work

A person detached from the worldly issue and also detached from the concerned worldly work without the attachment to God by mind and work may be similar to Tyagaraja. But, the similarity is partial only. The similarity is only in the detachment from the world only, but the similarity is not complete since the person is not attached to God by mind and work like Tyagaraja. Such a lazy person can be never helped by God (*Maate samgostvakarmani*– Gita). The other person, who does the work speaking that he is detached from the fruit also cannot be helped by God since, there is no reference to God in his case. The basic reason is that both these persons are not attached to God. The second person has already the consolation of reduced tension and cannot claim the help from God, which is the additional fruit. You cannot say that both these persons must be helped by God because they meditate on God mentally. If your argument is real, the meditation on God, which means the mental attachment to God, must generate the work for God also. The absence of work for God clearly indicates that they are not at all mentally attached to God. Even if they are mentally attached to God, the attachment is not real, since such attachment is only instrumental devotion in which God is made as an instrument to achieve their aspired worldly fruits. ***In the case of a true devotee, the mental attachment to God is real, which generates the subsequent involvement in God's work and this is simultaneously characterized by the detachment from the world in theory (mental aspiration) and practice (external work).***

Shri Balagangadhara Tilak gave a commentary on the Gita stressing on the worldly work to be done as a duty without aspiration. People think that Tilak is far better than Shankara. Tilak gave the commentary to the general public, which is always attached to the world. Such advice of Tilak was also the advice of the Lord to the majority of people, called the common lot, which gives some consolation to reduce the excess of tension. Tilak was also an ordinary politician belonging to the common lot. Shankara referred always the top most devotees since He Himself belongs to such category attached to God by mind and also involved in the God's work throughout His life.

This analysis is very important and should be carefully understood to realize the Nishkama Karma Yoga preached by God. While reading the Gita, you must also understand that the word 'karma' means the worldly work and the word 'karma yoga' means the work of God. 'Karma yoga' means the work karma done in association with God. Therefore, the Lord

said that leaving the worldly work should always lead to the work of God (*Karmasamnyasat Karmayogo vishishyate...*). The Lord said that both leaving the worldly work and attaching to God's work are good (*Nishryeyasakaraavubhau– Gita*). But, the former should be followed by the latter since the latter is more important. The Lord further said that both mentally detached person from the world due to mentally attachment to God (Saamkhya) and practically involved person in God's work resulting in the practical detachment from the worldly work (Yoga) are one and the same (*Ekam Saamkhyamcha yogamcha...*). This means that the person involved in God's work must be attached to God by mind, since mind and work cannot be separated. Both these states indicate the detachment from the world by mind and work. ***The relationship between the detachment from the worldly work by mind and the practical involvement in the God's work viz., Samkhya and Yoga is a diagonal relationship.*** You can write the detachment from the world by mind on the top of the left side and the consequent detachment from the worldly work in the bottom of the same left side. On the right side, you can write the attachment to God by mind on the top and subsequent involvement in God's work in the bottom of the same right side. Now, the diagonal relationship can be easily understood between the mental detachment from the world and practical involvement in God's work.

The Lord Himself said that the concept of work (karma) and no work (akarma) is very complicated and even scholars failed to understand this concept clearly (*Kim karma kim akarmeti– Gita*). The Lord says that you should find action in the inaction and inaction in the action in some places (*Karmanyakarma... Gita*). For example, Lord Krishna did not fight, but actually the Lord killed all the enemies (*Mayaa hataan... Gita*). Arjuna actually fought and killed the enemies but in reality he killed only the already killed enemies. The main enemies like Bhishma, Drona, Karna and Duryodhana were killed only by the clues given by Lord Krishna. Without these clues, Arjuna could not have killed anybody. The intention and planning of the crime is more serious than the mere execution of the crime. Thus, you can find action in the inaction of the Lord and inaction in the action of Arjuna. Therefore, Krishna received the punishment in the form of curse from Gandhaari and Arjuna did not receive any punishment. Krishna admitted the killing of all these enemies to Himself only and therefore, the punishment goes to Him only as per the criminal law. Here the mind, which is the cause of the action, is given more importance than the subsequent inert action, the effect, generated by the mind. Actually, there should be no punishment to Lord Krishna, who did all this to establish justice for which

injustice should be destroyed by anyway since ends justify means. Similarly, Lord Rama also killed Vaali by hiding Himself behind a tree. Here also, the act of Rama was to punish injustice only. But, for this act, Rama was also given punishment in His next birth. How to answer these? The actual aim behind these illogical punishments is that the punishment is given not for these incidents. ***If the concept that injustice can be punished through injustice also is established, in future, people may follow this.*** Since Rama and Krishna were God's incarnations, they could really distinguish between the real justice and the real injustice without partiality and selfishness. The people are not capable of such right analysis. In the case of people, they think that their side is always the real justice and the opposite side is always the real injustice. By this, they may punish the right justice of the opposite side through unjust ways also, taking the advantage of the above established concept. To avoid such confusion in the followers, these punishments to Rama and Krishna were introduced supporting the concept that means justify ends. Like this, if unjust means are opposed, there will be at least some control in implementing the hasty unjust decisions of the ordinary human beings in this world.

Karma Different from Karma Yoga

A sincere effort is made to analyze this concept of work for the sake of everyone, which is thought to be the essence of the Bhagavad Gita. Detachment from the worldly issues by mind (Nishkama) is always associated with the involvement in God's work (Karma Yoga) as per the above mentioned diagonal relationship. You should not take both these words in single phase i.e., worldly issues only, since, mental detachment from the world cannot be linked with the involvement in the worldly work. When there is mental detachment from the world, obviously there will be practical detachment from the worldly work also. The word Karma Yoga is taken in the general sense of work and thereby people apply this word to the worldly work also. ***Karma Yoga should be confined to God's work only.*** Due to this, we can link the word 'Nishkama' meaning mental detachment from the world to the word 'Karma Yoga' meaning practical involvement in the work of God. If you take 'Nishkama' in the sense of mental detachment from the world and 'Karma Yoga' in the sense of practical involvement in the worldly work, the link is impossible. However, ***a trial for such impossible link leads to reduction in the mental tension in case the worldly fruit is not achieved by your intensive effort or work done to achieve such worldly goal.***

Chapter 11

LEVEL OF DIVINITY IS THE HIGHEST ANGLE

Take Advice of Satguru in Administration at Every Step

O Learned and Devoted Servants of God,

[July 22, 2013]

From:

Prof. Datta Swami (Saint)

51, Balaji Enclave

Near Sanjeeva Reddy Function Hall, Bolarum (Railway Gate)

Secunderabad – 10, Andhra Pradesh

To

Smt. Sonia Gandhiji

(Suggestions on Andhra Pradesh problem to Antony
Committee)

10 Janpath Marg, New Delhi

Please consider the following suggestions regarding the issue of Andhra Pradesh.

- 1) The peace of a state or nation or world is very important subject, which is concerned to God. We must rise to the level of Divinity in which we should fear about the basic injustice and basic sin for which we shall be personally punished by God. This level is most important than the levels of political angle of a party and even the angle of nationality. Certainly, the angle of nationality is higher than the angle of political advantage of a party. But, the level of Divinity is higher than these two levels because the punishment for sin given by God will be serious and always personal. Jesus, the human incarnation of God, was always in this level of Divinity trying to solve the restless political situation that arose between Jews and Romans while dictating the Bible, the spiritual scripture. Similarly, Krishna, the human incarnation of God tried to bring a peaceful compromise between Pandavas and Kauravas for the sake of peace of this world. Shri Krishna was as serious in the efforts put in this issue as He was in dictating the Gita, the spiritual scripture.
- 2) People are blaming unnecessarily the Congress party and Central Government for not giving the solution in this issue and nobody is giving a correct solution in this issue. Nobody can give a solution to this issue

when both sides are equally opposite. In such impossible situation, nobody can give a compromising solution, but, everybody criticizes the Congress party and Central Government for not giving the solution! The best suggestion in this situation is to call the main leaders of all the parties from both regions and ask them to have a long debate and to arrive at a final compromise, which shall be implemented by the Central Government. You have to give more time for such a debate so that the leaders will get vexed with the long time of the debate and shall certainly come to a compromising solution by themselves.

- 3) When a compromise is to be brought between two opposing sides, you have to follow the middle golden path of Aristotle. If you agree to the main demand of one side, you must solve the objections raised from the other side. This will be somewhat real justice or the middle path. But, if you address not only the main demand of one side but also address the objections raised from the same side, it will be total injustice. This means that you are not addressing the main demand and also the objections of the other side. This brings a terrible chaos from the other side.
- 4) If you agree to the main demand of separation of Telangana-side, you must solve the objection about the Capital of the Seemandhra-side. Suppose, you propose to give some lakhs of crores to construct a new capital for Seemandhra-side, you are spending lot of money unnecessarily for constructing duplicate assembly, quarters, buildings of high court etc. This is sheer wastage of money especially in the view of very bad economic condition of the nation. Instead, Hyderabad can be made as common capital for both the states, which involves only just sharing of the same buildings by both the Governments in different sessions. All the money meant for the new capital can be shared by both the Governments for developing backward areas or for constructing new projects to help the irrigation and electricity. This will bring the utility of money in a proper way if both the regions can rise above the foolish emotions of mutual enmity.
- 5) You may say that the private industries in Hyderabad can open the job opportunities to all the candidates based on merit. This is alright as far as the employment is concerned. But, the revenue paid by these private industries to Hyderabad goes only to Telangana. All these industries were established by the common tax and efforts of both the regions. This is not justice. Moreover, all the rich people have already established the industries in Hyderabad and they cannot establish industries further in Seemandhra-side. The reason is that already the saturation for the input and output of the industry is reached. For example, take the field of IT

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industries. The IT [Information Technology] industries are already saturated with the quantity of incoming projects and sometimes due to the fall of the input, the recession is experienced. Therefore, the possibility of establishing fresh industries in Seemandhra-region is almost ruled out even in the long span of time in future.

I request you to go through My sincere suggestions given by God in My consciousness and I feel that I have done My duty by following the order of God.

Thanking you,

Yours faithfully
Datta Swami

Chapter 12

NO SELFISHNESS EXISTS WHEN SERVICE DONE TO DIFFERENT PHASE

Creation and God Are Two Different Phases

O Learned and Devoted Servants of God,

[August 25, 2013 **Dr. Nikhil asked:** In the Gita, the Lord told that He does the work to keep the people involved in work (*Lokasangrahamevapi...*) since people take a great man as an example (*Yadyadacharati...*). The same message should be taken by all so that work can be done without any selfish motive. Such work can be treated as the work done without its related desire.]

Swami replied: The work will never exist without its related desire. *Desire is the cause and work is its effect.* There can be desire without work as in the case of impossibility to do a work. But, once work is seen, its concerned desire must exist. Gold is the cause and ornament is its effect. There can be raw lump of gold without ornament. But, there cannot be ornament without gold. *Therefore, there cannot be work without its related desire.* In the above example of doing the work for the sake of others, it is also based on the desire only. The Lord does the work with a desire to help His children, the human beings (*Aham beejapradah pitaa...* Gita). The Lord does not have any other desire. Therefore, *the Lord is confined to the worldly work (Pravrutti) only since Nivrutti (work of God) cannot exist in His case.* God created this entire universe and the cause for such work of creation is said to be the desire for entertainment (*Ekaki...* Veda). Therefore, the work of this entire creation is also based on its related desire, which is the entertainment. A human being doing the work to make his children active cannot be claimed as the work done without selfish motive. The work done for the sake of him alone need not be treated as selfish. The work done for the sake of him can be treated as more concentrated selfishness and the work done for the sake of his children can be treated as the work done with lesser selfishness. Here, the difference between God and the human being can be recognized.

God need not do any work for the sake of Him since there is nothing that is not achieved by Him (*Nanavaptam...* Gita). But, in the case of human being, it always needs something to be achieved. Due to this

difference, the highest selfishness is absent in the case of God. Only the lesser selfishness exists and hence, the second type of work alone can be seen in His case. In the case of human being, only few human beings are its children. Therefore, there is difference between his children and outsiders. When the human being does some work for the sake of outsiders, such work can be treated as the work with least selfishness. In the case of God, the least selfishness becomes absent since all the human beings are His children only. When the human being does some work for the sake of outsiders, such work cannot be treated as the work done without selfishness because the human being loves more its co-human beings than the other living beings. If the human being does some work for the sake of all living beings, even then, such work cannot be treated as the work without selfishness. The reason is that all the living beings are in one phase only, called as the creation. ***The basic attachment existing in the common phase is the basic selfishness.*** The other phase is only the creator or God. Therefore, ***the work done for the sake of God alone is the work without any selfishness.*** Since God does not have another God, the only left over different phase for God is the creation. Therefore, ***the work done by God for the sake of a different phase, called creation, can be justified as the work without any selfishness.*** Therefore, ***the selfishness attributed to God on His work for the sake of His children gets nullified.*** In the case of a human being doing work for the sake of other human beings, such nullification is not possible since all the human beings are related in one phase only, which is called as the creation.

The Lord created this universe mainly for His entertainment. If the Lord does not guide the human beings existing in the creation in a proper direction, the human beings may get destroyed (*Utsedeyurime... Gita*) and this subsequently may destroy the basic aim of the entertainment. In the case of the human being, there is no such secondary basic reason, which is other than the blind selfishness. Even in the case of the service to outsiders, most of the people do such work only for fame. Politicians cash even such fame for the sake of getting victory in the elections. There may be some good people, who do the service for outsiders without such selfish benefit. Even for such people, heaven is announced as reward, which is a temporary fruit. ***The reason is that such work does not cross the boundary of the single phase, which is the creation. If the service crosses the boundaries of the single phase and gets extended to the other phase, the God, the permanent fruit is awarded.*** You may say that such service is impossible, since, the other phase can never be served, which is the unimaginable God. The service exists only between two imaginable media. This objection is

ruled out since the unimaginable God comes as God in imaginable medium, called as the contemporary human incarnation. ***The service done to contemporary human form alone can be received by God directly and also God can give the right knowledge resulting in the right direction.*** The service done to inert statues and photos, which also exhibit the human forms only, is good for the beginners to develop the training to do service through sacrifice. The training does not give any fruit since the service is not received by God directly. The statues existing in human form indicate that you should catch the human form of God only. You should do the service for deserving only. The main criterion for the deservingness of service is that your service should be received by the receiver. ***When the service is not received by the receiver, the waste service done by you is based on the blind ignorant sacrifice only and it can be treated useful in the sense that it develops the attitude of sacrifice in general in the phase of initial training.***

Chapter 13

SUBMISSION TO THE WILL OF GOD**Dual Behaviour Represents Two Components Existing in Incarnation
O Learned and Devoted Servants of God,**

[October 12, 2013 Shri Anil asked “God is the Father of all the human beings. The father is always selfish and partial towards his children due to excess love. Similarly, God must be also selfish and partial since He has infinite love towards His children, who are the human beings. Then, how to say that God is impartial and non-selfish?”]

Swami replied: The main point is about the real love. The father in this world does not have real love towards his children. *The real love is always recognised in the purification of the soul.* If the defects of the children are not given punishments impartially, such love is not real. If the father saves the child from the punishment, the love is false. The father generally scolds and punishes his children for the wrong deeds. But if the son committed a murder, will any father hand over him to the police? In such case, the father will hide him and tries to save him from the punishment. But, God is not like that. God gives punishments to his children as per their sins without any partiality. Both father and God reward their children for their merits and this context cannot differentiate God and father. *God has the real love towards His children since His aim is always to uplift the soul through purification rendered by punishments.* Punishment for the sin is not for revenge. It is only for the transformation and development of the soul. Punishment should be treated as reward. In fact, reward may introduce ego. But, punishment destroys the ego and imparts purification, resulting in progress. Hence, punishment is a better reward. *The kindness behind the punishments is more than the kindness behind the rewards.* A friend, who praises you, is always dangerous since he tries to push ego into yourself. An enemy is the real friend, who always criticizes your sin since he develops the careful attitude in you. Hence, God is the real father, who is always a real friend.

Basically, you must develop the attitude to avoid blaming God in any matter because logically and legally it is untenable. How can you blame God, who is unimaginable? The creation including the human beings is imaginable phase. The relationship between the unimaginable creator and

imaginable creation must be also unimaginable. In this world, all are imaginable items. Both the father and child are imaginable and therefore, the process of generation of the child from the father is imaginable. The relationship between two imaginable items is also imaginable. Even if you take the unimaginable God as imaginable since the unimaginable God identifies Himself with an imaginable medium, you cannot blame God as you have seen in the above explanation. People lacking the patience to analyse impartially and deeply always try to blame God. ***Even theists and devotees blame God in the occasions of excess tragic grief. They do not understand the infinite kindness of God in giving the punishments in order to transform the soul for better development.*** Therefore, you should always thank God more in difficulties.

Devotee's Submission to Will of God

Just before the arrest of Jesus before crucifixion, Jesus stated that the will of God should happen. This is a clear submission of Jesus to the will of God. Jesus, a special human being, being the human incarnation of God submitted Himself to the will of God. This special occasion of crucifixion happened in the case of this special human being. In such case, all the ordinary human beings do not have such special occasion like undergoing the crucifixion to save the humanity from its sins. Does this mean that the ordinary human beings do not have the possibility to submit to the will of God? It means that the ordinary human being need not submit to the will of God due to lack of such possibility. This is not correct. You cannot escape so easily. Every human being has the golden opportunity to submit to the will of God. What is that? ***In the life of every human being, both rewards for the good deeds and punishments for the bad deeds appear as per the ethical constitution or the scriptures written by God. If you accept them without any resistance, you are submitting yourself to the will of God.*** People do not submit themselves to the will of God especially in the case of facing the punishments. They resist and try their level best to avoid these punishments. This means that you are trying to oppose the will of God on many occasions. Shri Rama Krishna Paramahansa did not allow any medication for His throat cancer. We should keep such highest level as our goal so that at least we may avoid blaming God in difficulties.

You always say that you wish something good to happen to yourself or to your friends. You also wish a speedy recovery from some damage in the case of others. Damage means punishment given for the sin committed, which is the will of God to uplift the soul. Such situations clearly imply that you are not only opposing the will of God but also desiring for the opposite

to the will of God to happen. When a human being is subjected to some difficulty, which is the punishment given by God, God knows the duration of that difficulty to purify the soul. When you expect a speedy recovery from that difficulty, you are opposing the will of God that prescribed the duration. Therefore, a true devotee must always express that the will of God should always happen either in his case or in the case of the others. Jesus was frightened about the arrest and its future consequence. He tried to pray God to save Him from that future tragedy. But, finally He prayed God stating that His will should finally happen. ***This split personality shows the dual behaviour of the two components existing in Human incarnation.*** The behaviour of the human being is exhibited by the fear and initial prayer and this represents every human being. The final prayer represents the behaviour of God. This dual behaviour is shown to represent the ordinary human being and the God. The Human incarnation is a system of these two components mixed in a single phase.

Some people often blame God that they are punished unnecessarily even though they are very pure without any sin. This is only hypocrisy based on the ignorance. Generally, people commit sins thinking that those are good deeds. The judge has to decide, who is sinful between the petitioner and the respondent. Both claim that they are correct. Self-certification is not valid.

Chapter 14

UNIMAGINABLE GOD IDENTIFIES WITH IMAGINABLE HUMAN BEING

Unimaginable God Not Visible Even by Microscope

O Learned and Devoted Servants of God,

[October 12, 2013 2nd Message Shri Phani kumar asked, ‘how can the contradicting philosophies i.e., monism (advaita) of Shankara and the dualism (dvaita) of Ramanuja and Madhva help the same human being in the same time?’]

Swami replied: The same human being should identify the human incarnation as God and simultaneously should identify himself as not the God, being the servant of God. The first view is possible by the concept of Shankara and the second view is possible by the concept of Ramanuja and Madhva. Identifying the human incarnation as God, has always a risk of development of the misinterpretation that every human being is God and hence, [is extended to] himself also. This misinterpretation should be negated by the second concept. Therefore, both these contradicting concepts are useful to the same human being in the same time. The possibility for the misinterpretation is based on the common human being existing in the human incarnation and the human being. Human being is a single component system appearing as a single phase. This human being is mixed with the other component called as God and the resulting product is the human incarnation appearing as the same human being. Even in a two component system like an alloy, both the metals can be identified differently through microscope. Since, both the metals are not differentiated by the naked eye, single phase is attributed. In the human incarnation, such possibility is not there. The second component, God, is unimaginable and therefore, is naturally invisible even to the microscope. The imaginable may be visible or invisible. But, the unimaginable is always invisible. *Therefore, the human incarnation also appears as a single phase with single component only since the second component being unimaginable is not visible even to the microscope.*

The presence of the second component can be only inferred through the unimaginable effects experienced from the human incarnation. Therefore, *the ordinary human being and the human incarnation are*

completely one and the same as far as the body and the soul are concerned. Both the body and soul, called human being, should be treated as one component. Hence, there is every possibility to feel that the human incarnation is exactly the same human being in and out. When such human incarnation, which is the human being only for all the practical purposes, is the God, why not every human being is God? For the convenient development of this concept, the single component, the human being, is sub-divided into two sub-components, called body and soul. The soul is said to be God (Purusha) and the body is said to be creation (Prakruti). The Gita says that both body and soul are creation only. The body is said to be lower part of creation (apara prakruti) and the soul is said to be the higher part of creation (para prakruti). Therefore, both body and soul are creation only and none of these two is creator. All the creation is imaginable, which consists of visible body and invisible soul. Of course, the body also consists of invisible binding energy apart from the major visible matter. The soul is made of invisible nervous energy. Therefore, in loose general sense, we can say the body as visible. The creator is unimaginable and is totally different from body and soul. This careful analysis is clearly showed in the Gita. The Gita mentions both these classifications. In one classification consisting of two categories, the imaginable creation consisting of body and soul said to be Prakruti and the unimaginable God said to be Purusha (*prakrutim purusham chaiva*). In another classification consisting of three categories, the imaginable-visible body (kshara), the imaginable-invisible soul (akshara) and the unimaginable-invisible God (Purushottama) are mentioned (*yasmaatksharamatitoham...*). Both these classifications are one and the same, the first preferred by Shankara and the second preferred by Ramanuja and Madhva.

Use of Monism and Dualism to Human Being

The whole essence of the confusion is that the unimaginable God identifies Himself with an imaginable human being appearing as human incarnation. In such human incarnation, the unimaginable God cannot be visualised by eye or microscope and hence, the human incarnation can be totally confused as human being only. This point leads to the misunderstanding that either God is also a human being only or every human being is God. Due to such misunderstanding, the human being does not like to respect or worship the human incarnation. In order to avoid this danger, the concept of dualism is developed by Ramanuja and Madhva. If you understand both these concepts, you will recognise the human incarnation and worship It as God without thinking that you are God.

Therefore, both the concepts are simultaneously useful for the same human being. ***The first concept is limited to human incarnation and the second concept is limited to every human being.***

The concept of monism is blessed to the human being from the side of the kindest God. But, such blessing should not be misused by the human being. God created this world, controls it and finally dissolves it. The human being (both body and soul) is part and parcel of this world or creation and does not possess these three powers of creation, control and dissolution of the creation. Therefore, the imaginable human being (body or soul) is not the God in any way. ***The human being cannot be even a part of God. The reason is that God is unimaginable and the human being is imaginable.*** The practical proof for this is that the human being does not have even a trace of these three types of power. If the human being is a particle of God, it should create at least a particle of this world. Therefore, the dualism is a perfect reality and should be never forgotten by the human being. The kindest God blessed the perfect monism to the human being. For God, the ultimate aim of the creation and control is only to enjoy this world as an entertainment. When the human being is blessed with the same entertainment, the perfect monism is granted by God to the human being. When you are enjoying the same fruit without any trace of strain of work in generating that fruit, there is perfect monism. When the producer and the director of a cinema is running a show and you are sitting by his side and enjoying the same show, is there any trace of difference between yourself and that owner? One might have procured the food materials and cooked those to prepare good dishes. If you eat the same dishes and enjoy equally with that person, is there any difference between yourself and that person? In fact, you are luckier than that person since you enjoy the same fruit without work and strain. Therefore, this is the monism granted by God to the soul due to His infinite kindness towards His children. This is the perfect monism propagated by Shankara. But, this perfect monism should not be misused because the work done by that person should be viewed as power.

You can neither produce nor direct nor run the show. You can neither procure the food materials nor cook those. This difference establishes your inability and the ability of God. Therefore, you can have both monism and dualism in the same person at the same time. You can enjoy this world continuously as entertainment like God in perfect monism, being placed in the same bliss like a spectator of the cinema in both happy and unhappy scenes and at the same time, avoid putting your hands on the shoulders of the owner recognising the difference of his ability and your inability as far

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as the powers are concerned. Thus, you can have monism and dualism in different places or in the same place in the same time and hence, there is no contradiction between Shankara, Ramanuja and Madhva in any angle in any way.

Chapter 15

ABSOLUTE GOD ALWAYS AVAILABLE ON EARTH**Incarnation is for Clarifying Doubts****O Learned and Devoted Servants of God,**

[October 13, 2013 Mr. Martin from USA asked “What does Shri Datta Swami say regarding Sathya Sai Baba leaving human form and the connection to devotees? Is Shri Datta Swami new God in human form for devotees?”]

Swami replied: If I accept your proposal that I am the new God, it will create new problems. It will hurt the minds of several devotees. *Generally, human beings are reluctant to accept the alive human incarnation due to repulsion between external common media.* Ego and jealousy are almost common in all the human beings that hinder the acceptance for a co-human being to be God. Therefore, the proper way to put the same proposal will be to say that God speaks the divine knowledge through Me and I am only an instrument like mike for a speaker. The main purpose of God to enter a human being is to spread the divine knowledge and clarify the doubts of interested seekers of truth. *The aim is to help the human beings and not to project Himself as God and to exhibit His unimaginable powers through miracles.* Such exhibition is the nature of devils, who claim that they are God and exhibit miracles as a proof. The unimaginable powers exhibited actually belong to the God-component and not to the visible human being-component in the human incarnation. The human being-component is made of two sub-components, which are body and soul. The body and soul are imaginable and visible. The body is visible to the naked eye and the soul being the nervous energy is visible through microscope. God is unimaginable and is invisible to both naked and microscope.

Shri Satya Sai Baba left the human body and the soul present in that human body has taken an energetic body to go to the upper divine world to serve the God existing in energetic body. The absolute unimaginable God exists in different energetic bodies like Brahma, Vishnu, Shiva etc. Such mediated God in the energetic body is called as the Father of heaven. The actual absolute unimaginable God enters a divine soul existing in a divine energetic form and in such case, the new energetic form also becomes

energetic incarnation of God. The same God may enter a divine soul existing in materialized body on this earth and such form becomes the new human incarnation. Sometimes, the energetic form containing a divine soul possessed by the absolute God may also take birth on this earth and become a new human incarnation. Prahlada, born as Raghavendra Swami, is such human incarnation. When the human incarnation finishes Its work, the body is left over here as usual as in the case of any other human being. But, ***the soul existing in human being-component of the human incarnation goes to the abode of the Father of heaven directly unlike the soul of any human being that goes to heaven and hell.*** The absolute God is available on this earth in some form or the other continuously so that any human being of any human generation can clarify its doubts. Thus, the main purpose of clarification of doubts is continuously accomplished on this earth.

Divine Knowledge in Nut Shell

The divine knowledge exhibited by God is always true and infinite as said in the Veda (Satyam jnanam anantam...). The basic truth is very simple and can be presented briefly like this: ***“The absolute God being the creator of this space is beyond the spatial dimensions and is unimaginable. Such God gets Himself mediated through energetic form for the sake of souls existing in the energetic bodies in the upper world and such divine form is the energetic incarnation of God, which is relevant to the upper world only. Similarly, the same God is mediated in human form for the sake of souls in the human bodies on this earth and such divine form is called as the human incarnation. The main purpose of the mediation of God is to appear and talk with the devotees to direct them in spiritual path through clarification of doubts. The exhibition of His unimaginable powers through miracles is only to establish the basic fact that God is unimaginable. The duty of a devotee is to eradicate the ego and jealousy that resist the recognition of incarnation of God either here or in the upper world due to repulsion of the common media so that the right direction in the spiritual path can be always achieved by the soul. The creation is imaginable to the imaginable soul and is like the imaginary world of a soul to God. Hence, this creation is real and not imaginary to the soul. It is only imaginary to God”.*** This is the divine knowledge in nut shell. Hence, the basic concept is finite in brief. But, the same divine knowledge becomes infinite when it clarifies the infinite number of doubts arising in the brains of the human beings of infinite number of generations. One should go through all these clarifications so that no doubt can come in his/her brain in future. When

such full and infinite knowledge is assimilated, no preacher can confuse or trap his/her brain in wrong direction. ***The doubts are always new and hence, God takes up the new human incarnations continuously.*** The Veda says that the same single truth is explained by different human incarnations in different ways suitable to the then existing human beings (*Ekam sat vipraah...*).

External Medium Inevitable for Service

One human incarnation is not at all different from another human incarnation since the same absolute God exists in every human incarnation (*Avibhaktam vibhakteshu...* Gita). This statement should not be generalized to say that the same absolute God exists in every human being or living being. You can say that the same soul exists in every human being. ***The soul in every human being can be compared to the God in every human incarnation.*** Simile should be taken as simile only. When your concentration is on the internal God, you will not bother about the external human form and in such case, you will not be disturbed by ego and jealousy. But, you must eradicate ego and jealousy, which hinder your worship or service to God through the external human form. ***You cannot see or talk or worship or serve the internal unimaginable God.*** Even when you want to serve a soul, which is imaginable but invisible to naked eye, you have to serve the external human form of that soul only. When you apply the perfume to a soul that alone can enjoy it, you have to sprinkle the perfume on the external skin of the body only. You do not remove the skin with the blade of a knife and sprinkle the perfume on the internal nerves in which the awareness (soul) pervades. Even there, you cannot sprinkle the perfume directly on the invisible awareness except to sprinkle the same on the externally visible nerves only. Therefore, the external medium is inevitable and cannot be avoided in the service. Only practical service blended with sacrifice can please God (*Pari prasnena sevaya...* Gita). Such service can be done to the external medium only. Hence, the medium is unavoidable. Once, the medium comes in to the picture, the ego and jealousy come up. ***Therefore, if you concentrate on the internal God existing in the medium with full faith, ego and jealousy can be suppressed.*** Only clarifications through knowledge can give you the right direction. Therefore, when you are approaching another human incarnation, you are not leaving the God present in the earlier human incarnation. You are approaching the same God again existing in another human form. A person may be in red shirt today. Tomorrow, the same person may be in blue shirt. Does this mean that you have left the person, whom you met

yesterday and approaching a new person today? The external human body is like the external dress as said in the Gita (*Vaasaamsi jeernaani...*).

The main fundamental problem with maximum gravity is to accept the human incarnation after identification. Changing one human incarnation to the other is not a big problem if the common God in all the human incarnations is understood. Inclination to study is important and changing the colleges is not that much serious. ***If the devotee is fixed to one external human form only as God, the concept of human incarnation is not fulfilled.*** Such a blind devotee becomes rigid and worships the statue or photo of such one human incarnation, which passed away. In such case, the devotee is as good as the person not accepting the concept of human incarnation. The person not accepting human incarnation worships the statues or photos of the energetic incarnations of the upper world. This devotee also worships the statues and photos of past human incarnation. What is the difference between that person not accepting the human incarnation and this devotee rigid to one past human incarnation only since both are worshipping statues or photos only? The result in both cases is one and the same. The rigid devotees of Krishna (ISKCON) accept the Bhagavatam as the highest scripture. They do not understand the case of Jambavan, a bear mentioned in that scripture. Jambvan worshipped Rama only even after His demise. The bear famous for rigid grip indicates the rigid blind ignorance regarding one particular human incarnation only. Hence, Jambvan did not recognise Krishna, the other human incarnation. Afterwards, Jambvan realised his foolish blind belief in one external human form only and accepted Krishna also as God even though the same past human body of Rama does not exist in Krishna since the same God exists in both the human bodies. When Krishna told that He alone should be worshiped, it applies only to the devotees existing in His time. It also means that only alive human incarnations should be worshiped to receive the right spiritual direction. ***Moreover, Krishna did not say that people should worship the photos or statues representing His external body only even after His demise.*** In fact, Krishna told that He will be born again and again as per the necessity. Jesus also told that He will come again, which means that He will incarnate at any time as per the necessity. You cannot fix any time frame in the case of God. The main purpose of meeting God in human form is only to blast the basic knot of ignorance through clarification of doubts so that all the worldly activities cease since those are replaced by the activities of divine service because no soul can be absolutely inactive (*tasmim drushteparavare*).

Chapter 16

SPIRITUAL KNOWLEDGE RECTIFIES MIND**Mind is the Root Level****O Learned and Devoted Servants of God,**

[October 13, 2013 Evening Message A devotee (Mr. Moti Lal Dhiman) in a discussion forum i.e., 'Speaking Tree' quoted a part of Swami's message as follows:

“The knowledge of God avoids crime and corruption in devotee. If individuals are transformed, the society is perfectly peaceful. You cannot control crime and corruption by employing controllers. Controllers become criminal and corrupt. No end to your effort.

Ancient kings supported the propagation of spiritual knowledge. It could control the sin. Crime and corruption are the two halves of the sin. You are spending ten times on employing controllers. But, there is no trace of control. Spend a small part of it on scholars to propagate spiritual knowledge. The sin is controlled fully”.

The devotee gave his comment on the above message as follows:

By reading all the above thoughts, it seems that all the courts, police, government and administration on the earth are unwanted. All are working in between just to disturb working of God. Please be kind enough to throw light on the same.]

Swami replied: When I say that the sin is fully controlled it does not mean in the absolute sense. The control is not 100% but 99% only. A trace can be neglected and the fullness can be claimed. Even in the ancient times the kings (governments), police and courts existed but in very small number since the sin was almost fully reduced. The work of government, police and courts was very little. Moreover, a tiny trace of sin cannot affect the society. Today, the society is very badly disturbed due to major part of the sin and the inefficient control systems. In the ancient days, the government consisted of one king only assisted by one minister. There was only one board of justice for the entire kingdom. Every individual developed self resistance to the sin due to clear spiritual knowledge propagated by

scholars. ***If any person did any sin, it was only due to misunderstanding of a sin as a good deed and such misunderstanding happened rarely.*** For example, in the kingdom of Rama, He Himself committed a sin by leaving Sita in forest based on a public remark. If you carefully analyse the intention of Rama, it is not sin at all. Rama wanted to give a message to the future rulers not to be selfish in governing the state. The ruler should be very careful to the opinion of the public. The message was given by Rama in the highest level so that the future rulers will at least be careful in the lower level. ***The aim should be always highest so that the achievement shall be at least in the middle level.*** If the aim itself is in the middle level, the achievement will be in very low level.

The wise government should spend to propagate the divine knowledge so that the problem is rectified at the root level i.e., the mind of every citizen. Today, even though government spends hundred times more, the society is ruined day by day since the control of even a trace of sin is not achieved. The education system in ancient days gave lot of importance to spiritual knowledge so that the citizen as the out product had lot of fear for God and sin. ***Today, science and technology replaced the spiritual knowledge.*** Therefore, the resulting citizen becomes efficient to earn and due to lack of fear for sin and God, the earning becomes unlawful also called as corruption. This corruption is the cancer in the ripened state for the society. Every citizen becomes corrupt and the only fear is for court and police. Today, corruption entered even these control systems and hence, the fear for the sin does not have any place.

Chapter 17

EXISTING CAPITAL TO BE JOINT CAPITAL**Spend Money Without Even Trace of Wastage****O Learned and Devoted Servants of God,**

[October 13, 2013 An Advice from Shri Datta Swami (Retired Professor), a Saint to Group of Ministers (GOM) for the formation of Telangana State, New Delhi]

Our Country is in financial crisis due to lot of loans and hence, every rupee must be carefully spent to achieve maximum utility avoiding even a trace of wastage. When a state is divided in to two or three or four new states, you are spending thousands and lakhs of crores on constructing new buildings for Assembly, Secretariat, High Court etc. Already, the buildings are available for conducting Assembly sessions and employees. The already constructed space becomes vacant and for constructing new space, lot of money is wasted. This lot of money can be spent on projects and industries to procure more food and increase the employment etc. Such expenditure for utility will generate income to clear the loans and to satisfy the public. Therefore, please make a firm rule even in the future SRC that whenever a state is divided, the existing capital shall be the joint capital for all the future states. The existing capital already has some extensive potentiality for employment, higher education and services to health etc. Capital does not mean only assembly, secretariat and high court. The new capital may become equal to the old capital of today after a long span of time. But, the old capital also grows in that long span of time and hence, the new capital can never become equal to the old capital. Therefore, the injustice for the state having new capital can never be compensated as you see the case of Hyderabad.

Even if you create the opportunity of employment in the private sector for Seemandhra region in and around Hyderabad, the tax revenue of those Seemandhra employees goes only to Telangana region. Therefore, joint capital is the only solution in view of the above said reason also. If you meet the main demand of one region, you must address all the concerns of the other region. In the present decision, you are not only accepting the main demand of one region but also addressing the concerns of the same region. You are neither meeting the main demand nor addressing the

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concerns of other region. This is sheer injustice. The revenue from Hyderabad should be divided between the two states after meeting the expenditure of development of Hyderabad.

The government is said to represent God (Naavishnuh pruthivi patih...) in doing equal justice to all the human beings governed by it. If the government does injustice to any region, the divine government of God will seriously punish.

Chapter 18

WORK AND WORSHIP**Saint Involves in Propagation of Divine Knowledge****O Learned and Devoted Servants of God,**

[October 14, 2013 Shri Surya referred to a person, who always works in his office following the principle “work is worship”. Swami gave the following comments:]

The meanings of the words work and worship differ from one context to the other. Some people follow work as worship and such people may belong to very low level or very high level. In very low level, people do not spend any time for the sake of God. Such people are always involved in the materialistic work and have no time even to think about God. But, this statement can be taken as the highest level in the context of a devotee like Hanuman. *The work of Rama as the service to God is more important than the personal worship of Rama with flowers etc.* If you do the work of God, God will be immensely pleased, who will not be pleased so much through personal worship. Thus, this statement applies to different contexts in different senses. The work in low level is referred as karma and the work in high level is referred as karma yoga.

The other statement is that worship is work. This also applies to different contexts in different senses. The low level application of this statement can be seen in the case of a priest, who always worships the statue representing God. Such worship is his work to earn the livelihood. This statement also has high level application as in the case of Prahlada. Prahlada, being a small boy, cannot do the service to God and is involved in praising the Lord always, which is personal worship. Therefore, in his case, the worship to God alone is the work.

If you take the work as materialistic work (karma), “work is worship” is low level. If you take the sense of work as divine service (karma yoga), the same statement becomes highest level. ‘Worship is the work’ is also highest level as in the case of Prahlada and the same statement is low level as in the case of priest. The middle level for an ordinary human being is worship and work, which means that one must worship God for sometime and work for earning the livelihood in the rest of the time.

[Mr. Anil asked about the difference of work and fruit of work.]

Swami replied: The fruit of work is another form of work only. Work is a form of energy and fruit of work (money) is a form of matter. Energy and matter are inter-convertible according to Einstein. Therefore, sacrifice of fruit of work is equal to sacrifice of work. The sacrifice of fruit of work is convenient for the employed house holders. Of course, the house holder should also work for God in leisure. Hence, for the house holder, both sacrifice of work (karma sanyasa) and sacrifice of fruit of work (karmaphala tyaga) are convenient as per the available time. For a saint, who is not employed, only sacrifice of work is possible. Therefore, a saint should be always engaged in the work of propagation of divine knowledge.

Chapter 19

OPPOSING PAIRS ARE INHERENT OF CREATION**Entertainment is Through Constant Engagement Only****O Learned and Devoted Servants of God,**

[October 15, 2013 Mr. Guna Darshana from Indonesia asked ‘When God will stop the entertainment of the people through gambling, fight between chicken etc., so that the injustice is destroyed?’]

Swami replied: The creation created by God always consists of pairs of opposite items like day and night, summer and winter, justice and injustice etc. If one of the pair is absent, the other loses its significance and does not exist. The very existence of any item of the pair depends on the relative existence of the other. If the injustice is removed, where is the need of effort to avoid the injustice and support the justice? *In absence of these pairs, the souls become mostly inactive and slowly become inert. Inertia is not the theme of the creation. Activity is the basis of the creation.* If you remove the concept of failure in the examination, there will be no activity and effort in studies and the concept of merit vanishes and the process of rewarding disappears in the absence of defect and punishment. When the injustice is totally absent, the relative justice does not exist and establishment of justice by God also disappears. In the absence of injustice, justice may exist but you will not call it as justice since the word justice arises only with reference to the relative injustice. In such case, not only the souls but also God becomes inactive.

This creation is created by God for entertainment through constant engagement. For the transfer of current, both positive and negative poles are equally important. The very foundation of the creation gets cracked if these pairs do not exist. Even the necessity of knowledge disappears in absence of ignorance, which leads to the absence of Human incarnations of God, which come to preach the knowledge. Therefore, the process of suppression of injustice followed by establishment of justice is continuous so that the life of the creation exists. In the Gita, it is told that whenever the injustice comes up suppressing the justice, God incarnates (*Yadaa yadaahi...*). This means that the injustice is only suppressed by God and not really destroyed. The villain in a cinema appears to be killed by the hero but the villain is not really killed. The same villain appears as villain in the next

cinema. Similarly, whenever God kills a demon, such killing is apparent only since the individual soul in the body of the demon is not killed and takes birth as demon again. This concept was preached to Arjuna by Krishna in killing the devilish fore-fathers of Arjuna.

Your question becomes valid if the injustice is uncontrollable. ***Again, the foundation of the creation is cracked if only negative exists continuously and the scope of appearance of positive is not seen.*** Therefore, you need not fear about the continuous existence of one of these pairs. The alternative motion of ups and downs of these two items in a pair is the essence of this dynamic creation like the blades of a moving wheel. Whenever a demon becomes active disturbing the society, the sages always were patient spectators because the sages are scholars knowing the dynamic nature of the creation. They know that when the sin of the demon ripens, God will incarnate to punish the demon. Their patience is the result of their knowledge. Only ignorant human beings were undergoing tension over the disturbance. ***Similarly, the life cycle of every human being is also constituted by the moving pleasant and unpleasant events in alternate fashion.*** A realised soul also watches these events patiently without any tension and such a person is called as ‘*Sthitha Prajna*’ in the Gita.

[One devotee asked Me “Swami! Recently I do not find messages from you. What is the reason?”.]

I replied “My messages are always answers to the questions. Therefore, the reason is that the questions are not coming to Me. The Gita is also a group of answers given by Krishna to a group of questions put by Arjuna. The Gita is not a spontaneous speech given by Krishna without the enquiry from Arjuna. Therefore, both Krishna and Arjuna are the authors of the Gita. ***Question is as important as the answer. Both these form the two items of the pair called knowledge.***”

Chapter 20

SCRIPTURE SHOULD WITHSTAND LOGICAL ANALYSIS**Equality of Incarnations****O Learned and Devoted Servants of God,**

[October 20, 2013 Shri Anil asked Swami that the devotee (Mr. Guna Darshana) from Indonesia spoke about his dream in which Shri Satya Sai Baba appeared stating that He and Shri Datta Swami (Swami) are one and the same. He asked the comments from Swami on this.]

Swami replied: There are two phases of a dream. One is that the feelings, which are very strong impressing on mind either in this life or in the previous lives, appear as a dream. The other phase is that God gives some message through the dream. You may not be able to conclude if the second phase also appears as an example of the first phase. This means that sometimes your conclusion that Datta Swami is Satya Sai, arising out of your appreciation to the knowledge of Shri Datta Swami may also result as this dream. Therefore, you cannot conclude that whether Shri Satya Sai really appeared to give this message or your own impression appeared as this message. The probability of each chance is equally strong. Your dream cannot be valid to others, who did not get such dream. Even for you, your dream is half valid only due to the two equal possibilities of the two phases of the concept of the dream.

The best way to decide whether Shri Satya Sai is Shri Datta Swami or not, is to analyze the knowledge expressed by both these human beings. If these two are only human beings, the knowledge will be of the ordinary level only. A Scholarly human being can give the clarification to certain expected depth only. If these two human beings contain the same unimaginable God, the knowledge expressed by such human incarnations is excellent and extraordinary since the Veda says that the identification mark of God is extraordinary knowledge with unexpected depth and unassuming clarification (*Prajnanam Brahma*). There cannot be two unimaginable entities and hence, the unimaginable God existing in these two human incarnations must be one and the same. The basic truth of the knowledge must be one and the same and the clarifications may differ due to the difference in the questions and doubts. *The equality of the two human incarnations lies in the unity of the internal unimaginable God, which*

does not lie in the difference between the two external media. If you take the human incarnation as the external medium only, there can be never unity between any two human incarnations. Therefore, *the unity between two human incarnations means only the unity of the same internal God, the speaker and the unity of His speech, the divine knowledge expressed.* Therefore, if you can arrive at the unity of the extraordinary state of the expressed knowledge, you can naturally conclude at the unity of the internal unimaginable God. Such unity only should be the meaning of the statement of Shri Satya Sai that He and Shri Datta Swami are one and the same. Hence, it is better to arrive at the conclusion of the unity based on the analysis of knowledge expressed by Them rather than the basis of this dream. I do not contradict your dream because it may be real in your case. But the same dream of some other person may not be real, which may be based on his impressions on the knowledge of Shri Datta Swami. Once you have taken such conclusion based on the knowledge, the proof is already obtained and there is no need of this proof from dream.

Worship of Gopikas

[Shri Anil spoke that one devotee asked “Why Gopikas were not worshipped in temples as Hanuman was worshipped? Swami said that Hanuman and Gopikas are top most devotees”.]

Swami replied: Radha represents Gopikas and is equally worshipped by the side of Krishna. Radha is said to be the incarnation of the sage Durvasa, who is the incarnation of Lord Shiva. Hanuman is also said to be the incarnation of Lord Shiva. This shows that both Hanuman and Radha are worshipped as God and have equal status. Both Radha and Hanuman are the incarnations of the same God, since Lord Vishnu and Lord Shiva are one and the same Lord. Sometimes, you can find in cinema the same hero acting as the master and his servant. The roles of Hanuman and Radha represent the role of a devotee. God has taken the role of an ideal devotee to show the path of ideal devotion as an example to all the devotees. Even Rama did not express His divinity and Lordship on any occasion. To find God in such secret human incarnation, it is very difficult and is possible only to a devotee, who is God Himself. An ordinary human being with normal level of intelligence cannot recognize Rama as human incarnation. Therefore, Hanuman represents not only the infinite physical strength (Balam), but also the infinite strength of intelligence (Buddhi).

Validation of Scriptures

[Shri Anil spoke that one Muslim devotee told that even the Quran is preserved by recitation only like the Veda.]

Swami Replied: A Scripture preserved by recitation can also have the possibility of the adulteration through insertion of some statements by certain human scholars. Therefore, be it the Veda or the Gita or the Quran or the Bible, *the validity cannot be established by simply saying that a particular scripture is valid since it is protected through recitation and the validity of another scripture is doubtful since it is not preserved through recitation.* The final validity can be decided only by the final test of the sharp analysis of the meaning of the Scripture. If the meaning is illogical, you cannot protect the validity of such statement by saying that it is from a Scripture preserved through recitation. *If the Scripture was totally preserved after the expression from God, every statement of such Scripture should withstand the logical analysis.* The simple reason is that the omniscient God will not speak anything, which is illogical. Therefore, if you find any illogical statement in any Scripture, that statement should have been inserted by some human being. If you keep this test of analysis as final, other means of validity are not required at all. Such false means of validity are accepted and projected by selfish people only to protect the false concepts that are convenient and beneficial to them. If such selfishness does not exist, you can follow the royal path of analysis without any prejudice and bias.

Chapter 21

COSMIC ENERGY IS ATMAN IN BROADEST SENSE**Awareness is Atman in Limited Sense****O Learned and Devoted Servants of God,**

[October 21, 2013 Shri Phani asked: “the Gita says that the soul is not different from the living thoughts of awareness and also is beyond the thoughts meaning that the soul is the basic inert energy (*Nanyam Gunebhyah Kartaaram...*). In such case, the soul is said to be non-inert and inert, which is a self-contradiction. What is Your explanation here?”]

Swami Replied: The word Atman used for the soul means that which pervades all the items (*Atati iti Atmaa*). If all the items indicate this entire world, the infinite cosmic inert energy is referred by the word Atman. In such case, the inert cosmic energy is the cause for all the inert materials like solids, liquids and gases (matter) and also the cause for all the forms of inert energy like light, heat, etc., since this entire world consists of matter and energy only. Hence, this basic inert cosmic energy, called as ‘Prakriti’ in the Gita or ‘Mula Prakriti’ in ‘Sankhya’, is the source of all the inert items (matter and energy) of this creation. This Prakriti is not only the source of all the inert items but also is the source of all the living items like awareness and various thoughts. The awareness is a specific form of work of inert energy functioning in a specific system called brain and nervous system. Work is also a form of inert energy only. ***The awareness is the specific form of work in general, which is the specific form of inert energy.*** This general specific work, called as awareness, becomes several thoughts or qualities due to difference in the specific modes of the work. Therefore, the inert energy is also pervading the general awareness and also all the thoughts subsequently. Hence, the creation that constitutes all the inert items and the non-inert items like awareness and thoughts is pervaded by the basic inert cosmic energy (Atman).

The above concept can be made clearer with the help of an example. The basic inert and infinite cosmic energy can be treated as the basic lump of Gold. This basic lump can be directly modified into big pillars and beams. Such pillars and beams are the inert materials of the creation. This basic lump of Gold can be modified into a thin chain also, which can be treated as a specific form. Such thin chain is the general awareness. This

thin chain can be used to prepare different jewels like rings, neck chains, bangles etc. All these ornaments are the various thoughts or qualities. The lump of Gold is directly modified into pillars and beams and the same lump is indirectly modified into ornaments due to the presence of the thin chain as intermediate. Since the cosmic energy (lump) is pervading all the inert and non-inert items of this creation, this cosmic energy can be called as Atman in the broadest sense since it is pervading all the items of the creation. But, you can also call the thin chain as Atman in finite sense, since it is pervading all the ornaments.

The unimaginable God, who is the source of the Prakriti (Atman) is the ultimate cause and is not the product or effect of any other cause. Therefore, Prakriti is both cause and effect. If you forget the unimaginable God as the ultimate cause like a scientist, you can treat the Prakriti as the ultimate cause, which is not the effect of any other cause. Such Prakriti is the cause of all inert and non-inert items. This Prakriti is referred as the Mula Prakriti in Nireeshwara Sankhya established by the sage Kapila, who is an atheist. The actual Kapila, the human incarnation of God, is different, who established the concept of God in His Philosophy, called Sankhya, which is similar to Seshwara Sankhya of Patanjali.

Inert Energy and its various inert & non-inert effects

This Prakriti is sub-divided into two categories viz. the 'Apara Prakriti' representing both inert and non-inert items as the products representing the total creation and the 'Para Prakriti', which is the basic infinite inert cosmic energy, the root cause of this creation forgetting the unimaginable God, who is actually the root of this root i.e., the unrecognizable cause. The Apara Prakriti is lower type since it is the effect of the recognized cause, which is the infinite cosmic energy (Atman). ***The Para Prakriti is higher type since it is the root cause of all this creation.*** You should carefully note that the Apara Prakriti includes not only the inert items like five elements, but also the non-inert items like mind, intelligence and ego (*Bhumiraaponalo...*). Since Para Prakriti is the root cause for the entire world including non-inert living beings, it is said to be the source of this entire creation (*Yayedam Dharyate Jagat*). Here, it is also mentioned that this inert cosmic energy is also transformed as a specific work called awareness (*Jeevabhutaam*). Here, the source of this entire creation should be taken as the primordial inert cosmic energy (lump) and not the awareness (thin chain). The Advaita Scholars here take this Para Prakriti as the awareness itself. This is absurd because here it is said that the Para Prakriti is modified as awareness. Therefore, Para Prakriti by itself cannot

be awareness. ***It is also practically absurd to say that the awareness in human beings is the source and maintainer of this creation.*** However, if you insist that this Para Prakriti is awareness, in such case, the world generated and maintained by the awareness should mean the world of imaginations and ideas (*Vishaya Jagat*). You can also support this by taking the context of Philosophy that you are supposed to be relieved from the world of thoughts and not from this physical world. ***The salvation means relieving yourself from the strenuous world of thoughts and not from this innocent inert physical world.*** Therefore, the death, which relieves you from this physical world, is not salvation since you can get the salvation even when you are alive in this physical world (Jeevanmukti). Therefore, the classification mentioned above as Para and Apara is not regarding the division of inert (Jada) and non-inert (Chit). This classification is only regarding the root cause (Para), which is the basic inert energy and the various effects of this root cause, which are both inert and non-inert.

Para Prakriti is not God

The confusion comes when you take Para as God and God as the awareness. Here, the God classified His own creation (Prakriti) as Para and Apara. In such case, how this Creator-God becomes one of these two parts of His own Creation? Both Apara (*Me Bhinna prakritih*) and Para (*Prakritim Viddhi Me Paraam*) are clearly stated as the parts of His Creation. If the Creation itself is the creator, it means the process of Creation did not take place. You should not say that the Creation is non-existent as per Advaita and hence, there is no problem. Certainly, the Creation is non-existent with reference to God. But, here, God is not explaining His Creation to Himself, but, is explaining to Arjuna, an individual soul, which is a part of the Creation itself. The Creation is real to the individual soul. The non-existent Creation gives entertainment to God, since God, assumes the non-existent as existent like a human being entertained by his imaginary world, which is really non-existent but assumed as existent by the human being. However, the discussion about the reality and the unreality of the Creation cannot disturb the point that the Creator cannot be the creation. ***Even in the case of entertainment, the Creator not only assumes the unreal as real but also the assumed creation must be assumed by Him as different from the Creator.*** The reason is that there will be no entertainment if the Creator assumes Himself as the creation. Therefore, the Para Prakriti, which is the part of creation of God, cannot be treated as God.

Therefore, ***the cosmic energy can be taken as Atman in the broadest sense and the awareness can be taken as Atman in limited sense.*** The inert energy is common in all the items of the creation and the awareness is common in the limited living beings only. The all pervading nature and commonness are similar in both allowing the word Atman to be used in cosmic energy and awareness. However, it is better to differentiate both these by using the word ***Atman to mean cosmic energy and Jeeva or Jeevaatman to mean the common awareness in all the living beings.*** The word Jeeva, meaning awareness, differentiates the limited Atman present in all the living beings from the general Atman present in the entire creation. You must always remember that ***the general Atman is always inert and the limited Jeevaatman is non-inert.*** The natures of non-inert Jeevaatman and inert Atman differ and hence, there is qualitative difference. The Jeevaatman present in all the living beings is also very small compared to infinite Atman and thus, even quantitative difference exists. We can hold the comparison between Jeevaatman and Atman since both can be viewed as the same inert energy because the awareness is also the modification of inert energy. ***You cannot bring the quantitative difference between two items, which do not have any similarity.*** Now, the Atman and Jeevatman have the similarity that both are essentially inert energy only and can be expressed in the same quantitative units. By this, the logical opposition to negate the quantitative difference is ruled out.

Now, the point is whether in your question the soul refers to general Atman or limited Jeevaatman. As per the context of the chapter, the soul referred here is the limited Atman or awareness existing in all the human beings. The reason is that the fate of the different human beings is the topic of discussion here. Hence, the awareness or limited individual soul existing in the human beings is only referred. In such case, you can say that the limited individual soul (Jeevaatman) or awareness is not different from thoughts or qualities (like the chain not different from ornaments). At the same time, the chain is different and beyond the ornaments like the individual soul or thoughtless awareness is different and beyond all the thoughts. The awareness itself is a thought and here 'all thoughts' mean the thoughts, which are different from the Jeevaatman. ***The thought means the process of awareness of some object by the subjective Jeevaatman.*** When all the other thoughts are absent, the subjective Jeevaatman itself becomes the object also called as self-awareness. When all the thoughts including Jeevaatman disappear, only inert energy is left over as happens in the deep sleep. In this verse, the finite soul is said to be the doer of different deeds (*Kartaram*). This is again another proof to say that the awareness is only

referred here and not the inert cosmic energy, since the inert energy cannot do anything by itself. However, even if you take the inert cosmic energy as the referred soul here, it can also be correlated. The cosmic energy and the thoughts including Jeevaatman are the products of the cosmic energy only and hence, can be taken as the cosmic energy itself and at the same time, the cosmic energy is different and beyond like the lump is different and beyond the chain and ornaments. Therefore, in any case there is no difficulty except that the context prefers the individual soul only and not the cosmic energy here.

Life is one of the means of generation of awareness

[Shri Phani asked that whether the word 'Life' can represent the awareness.]

Swami Replied: The word 'Life' stands for the 'Prana', which means the oxygen gas. This oxygen refers the respiratory system. This oxygen oxidizes the food in the digestive system generating inert energy. This inert energy enters the nervous system and is transformed into awareness, which is a specific work that is specific to that specific nervous system only. Therefore, the respiratory system is an associated side system in the generation of awareness. If the oxygen is not inhaled, death results, which leads to the disappearance of awareness. In the absence of nervous system, the only respiratory system cannot indicate the awareness. Plants have the process of respiration but do not have the awareness due to absence of nervous system. Hence, trees are said to be inert like stones. The scripture also says that the highest sinner is punished to take birth as inert tree or the inert stone. But, a scientist called Bose, conducted experiments to show that plants also have feelings or awareness. But, *such awareness is very negligible in the absence of nervous system and brain*. The nervous activity of a living cell in the form of fluids is very negligible. *Very minute thing can be treated as nothing*. Hence, there is no contradiction between Bose and the Scriptures. Therefore, *the life can be taken as one of the means for the generation of the awareness and cannot fully represent the awareness itself*. The respiratory system is called as Pranamayakosha and the awareness consisting of feelings is called as Manomayakosha.

Chapter 22

EXISTENCE OF GOD IS TRANSFERRED PROPERTY ASSOCIATED WITH EVERY ITEM OF CREATION

Creator Must Create Something Different from Himself

O Learned and Devoted Servants of God,

[October 26, 2013 Ajay asked: God is said to be the truth. This does not give any specific information about God. In such case, the statement is useless since the word Truth also does not give any specific information.]

Swami Replied: ‘Truth’ or ‘existence’ is a verbal noun that can be projected as subject as per requirement of the statement. If you say ‘he walks’, the word ‘he’ is the subject and the word ‘walks’ is the verb. The verb always needs a subject. *If the verb is expressed as subject, such subject is called as verbal noun.* The same verb ‘walks’ can be expressed as subject in the statement ‘walk is good’. Similarly, in the statement ‘it exists’, ‘it’ is the subject and ‘exists’ is the verb. The same verb ‘exists’ can be expressed as subject by modifying the verb as ‘existence’ or ‘truth’ (verbal noun). In the statement ‘truth is good’, the verbal noun has become the subject. *If you analyze the verbal noun, it is very clear that the verbal noun means only verb suitably modified for the subjective expression.* Therefore, the word ‘truth’ or ‘existence’ expressed as verbal noun stands for and means the verb only. Hence, *‘God is Truth’ means that ‘God is existing’*. If I say that the rope is ‘truth’, it means that only the rope is existing and not the serpent as seen by you.

God is the ultimate cause, who is the only existence (Paramartha Sat) like the rope. The Creation generated by God must be different from God and hence, must be non-existent. The non-existent created item is associated with and is based on the ultimate existence of God and such associated existence is the relative existence (Vyavahara Sat). *The inherent characteristic of the non-existent creation is only non-existence.* When the associated existence transferred from the cause is withdrawn, the non-existing Creation is exhibited along with its characteristic non-existence. You are existing and your imaginary world is non-existent. When you withdraw your support, the imaginary world loses its basic existence transferred from you. Now, the non-existent imaginary world becomes non-existent along with its characteristic non-existence. Your existence remains

always and is the absolute existence. The existence of the imaginary world continues as long it is based on the absolute existence. Such temporary existence of the imaginary world is called as the relative existence.

The Creation has multiplicity due to the chain of cause and effect. You have seen the rope as a stick and some other person has seen the same rope as serpent at the same time. Here, the ultimate cause, the rope is one only and the effects are many like stick, serpent, etc. You may also see the rope as stick for sometime and then you may see the same stick as serpent after sometime. In your case, the stick is the cause and serpent is effect. Thus, in the Creation itself, the chain of cause and effect exists relatively. The stick and serpent are non-existent but they are not realized as non-existent since they are based on transferred absolute existence of rope. They are realized as existent and hence, you say that the stick exists, the serpent exists, etc. ***The existence of non-existent items of creation is the same existence of the ultimate cause, the God.*** The stick and serpent exist only because the rope exists. In the absence of the existence of rope, you will say that the stick does not exist; the serpent does not exist, etc. ***The non-existence of non-existent item is its inherent characteristic. The existence of the same non-existent item is the transferred characteristic from the ultimate cause.*** The black color of the mud is transferred quality of the pot from its cause, the mud. The round shape of the pot is the inherent characteristic of the effect, the pot. Even if the pot is destroyed into pieces, these pieces contain the same black color of the mud but the round shape, which is the inherent quality of the pot, also becomes non-existent after the breakage of the pot. Hence, ***the existence of God is the transferred property that is associated with every item of the Creation and is eternal.*** Only the non-existent items disappear along with their non-existent inherent characteristics. The pot may become pieces. The pieces may become particles. The particles may become atoms. The atoms may become energy. When the energy disappears, the ultimate God exists alone. Therefore, the existence never becomes non-existence (*Nasato Vidyate Bhaavo... Gita*). The reason is that this eternal existence is the same existence of the eternal God. All this is the sequence of the argument of Shankara. Up to this, it is absolutely correct. But, we should not forget that ***all this logic of the existent God and non-existent Creation is with reference to God and not with reference to an individual soul.***

The individual soul being part and parcel of the creation is also non-existent, having the eternal existence of God associated with it as the base and hence, is said to be existent. All this logic applied to God cannot be applied to the individual soul since every individual soul is not God. God

can become an individual soul through human incarnation in which God identifies Himself with a specific human being and such a special human being can be treated as God. Shankara, being such human incarnation is God and hence, could pass through the bolted doors and could drink the molten metal. No other human being could do like that since every human being is not God.

Subjective God Dropped since God is Unimaginable

God is unimaginable as declared by the several Vedic statements and also the Gita. Even the Brahmasutras established the same point in the beginning itself by saying that God is the Creator of this world. The word 'Creator' does not give any direct specific information about God and this concludes that God is unimaginable. Therefore, in the statement that 'God is Truth' or 'God exists', the subjective God is dropped since God is unimaginable. In such case, the verbal noun i.e., 'truth' or the verb 'exists' alone is left over. ***Dropping the word 'God' indicates that silence is the best expression for God.*** If you say that God is unimaginable, there may be a chance to say that you have understood or imagined God as unimaginable. Therefore, the Veda says that in the beginning, before the Creation of this world, only 'truth' existed, which means that only 'existence' existed. 'Truth' or 'existence' is verbal noun. Since the verbal noun is the verb itself, this means that 'exists' only existed. The word 'exists' is a verb and cannot stand as independent subject since the verb always needs a subject. Here, the subject 'unimaginable God' is dropped and only the verb 'exists' remains. Hence, for a proper expression, the verb 'exists' is modified as the verbal noun, which is 'existence' or 'truth'. Therefore, the Veda says that 'truth' alone existed in the beginning before the creation of this world (*Sadeva Somyedamagra aseet*). The Veda also states that you must understand that God is never understood since God is unimaginable (*Avijnatam Vijaanataam*). The Veda also states that since the unimaginable God cannot be understood and is dropped, you can understand only the remaining verb 'exists' (*Asteetyevopalabdhavyah*). The 'truth' or 'existence' of something can be understood and therefore, ***the only understandable information about the God is 'existence' or 'truth'***. If both God and His existence are not understood, the final conclusion will be that God does not exist. Since, the verb 'exists' has to be modified into the verbal noun i.e., 'existence' or 'truth' due to dropped subject, finally you have to say that 'truth' or 'existence' alone existed (*Sadeva*).

The Veda also says that in the beginning before this Creation, the 'non-existent' existed (*Asat Va Idamagra...*). The non-existent cannot exist

because its inherent characteristic is non-existence. It should have existed on the basis of the absolute existence of unimaginable God. Since God is unimaginable, you cannot start with God because the sequential chain of cause and effect should have a clear beginning. Therefore, the first creation of God, which is space or subtle energy, can be taken as the ultimate cause based on the existence of unimaginable God. Therefore, philosophy agrees with energy as the ultimate imaginable cause of this Creation, the maintainer and controller of this Creation and the ultimate destroyer of this Creation. All this Creation is generated by the cosmic energy, maintained and controlled by the cosmic energy and finally dissolves in the cosmic energy (**ref.:** Akashaadhikaranam of Brahmasutras). But, this cosmic energy cannot be God since it is imaginable and inert. You should not immediately jump to say that the God is non-inert awareness. ***God is beyond the concepts of inert and non-inert and the awareness of God is due to His unimaginable power and not due to nervous system etc., as in the case of individual soul.*** Therefore, the cosmic energy is very much similar and escapes the God by very narrow margin. To differentiate the cosmic energy from God, it is addressed as non-existent having the characteristic non-existence. From this non-existent cosmic energy, all the items of the Creation were generated, which are non-existent but exist due to the basic supporting absolute existence. Hence, the Veda says further that later on, the existent was generated (*Tato Vai Sadajayata*) from the non-existent. The cosmic energy was said to be non-existent, but at the same time was said to exist. Here, the non-existent nature of the cosmic energy is its inherent characteristic and the verb 'existed' indicates the supporting absolute existence. This interpretation belongs to Science with a small modification that the cosmic energy is taken as the ultimate cause, which is stated as the 'existent', neglecting God completely. Science does not accept God and treats the cosmic energy itself as the ultimate cause or God. Some Scholars have interpreted this Vedic statement in intellectual way. They said that God can be called as 'non-existent' due to the non-existence of the non-existence of non-existing creation. Such intellectual interpretation is not necessary when natural interpretation is available.

Since the Creator, God, is 'truth' and since the 'truth' or 'existence' is the only one entity present in various expressions using the same word 'existence', there cannot be two different sub-items in the same main item of existence. This means that the existence has no internal difference. In various expressions like 'pot exists', 'cloth exists' etc., the common existence is one and the same without any internal difference. ***The only externally different item to the existence is non-existence.*** The pot and

cloth differ externally from each other and the pot and cloth also have internal differences like mouth, middle portion, base as in the case of pot and edges, threads, design, colors, etc., as in the case of cloth. Such internal difference cannot exist in the 'existence' or 'truth', since the 'existence' is the only one entity without any division in itself. Hence, the only externally different main item other than 'truth' or 'existence' can be only 'non-existence'. When 'truth' is the Creator, then the Creation must be non-existence only. If the creation is also the same 'existence', the process of Creation did not take place because the Creator cannot create Himself. ***The Creator must always create something different from Himself.***

1. The Creation is non-existent as per Advaita and hence, Creation did not take place. Hence, what is the problem?

The problem is that if there is no Creation and God alone remained always, the Vedic statement saying that God created this world (*Sa Idam Sarvamasrujata*) becomes invalid. Moreover, if God alone remained, there is no point of salvation and need of spiritual knowledge since God does not require these. These objections stand even if you assume that you are God as per Advaita. ***If the Creation exists equally to God, the Creation was not created at all by God because existence is only one entity and the other entity is only non-existence.*** God, the single absolute truth, cannot create another single absolute truth. If the second truth was created by the first truth, both the truths cannot have equal status of existence since both are one and the same. If both have equal status of truth, both must be one and hence, there is no creation. You cannot bring something other than 'existence' (truth) to associate either of these two to create difference since God is the single absolute truth without any other thing associated due to absence of any internal difference in the absolute existence. The other thing associated cannot also be created by God since the same enquiry comes i.e., whether the other thing is the single absolute truth or not? If it is the single absolute truth, it is not different from God and hence, cannot be created. If it is other than God, it becomes non-existent since it is not the same absolute truth. The conclusion is that God did not create anything other than Himself.

2. In that case, the above Vedic statement stands still invalid and God is also not entertained due to the non-existing creation. The Veda says that God created this world for His entertainment (*Ekaki*). How do you explain this?

God can be entertained even by non-existent Creation if He assumes the non-existent as existent. Even a human being is entertained by his

imaginary world, which is non-existent, but the entertainment is valid since he assumes the unreal imaginary world as real. Therefore, in reality, the world is unreal for the absolutely real God. The individual soul is a part of this world and hence, this world is real since the status of the world and individual soul is one and the same. Hence, this world has a double status exhibiting reality from the point of the individual soul and unreality from the point of God. It is both real and unreal and there is no self-contradiction here since the reference is not the same and is doubled as God and individual soul. Any concept is stated in general without any reference. In such line, the world is neither real nor unreal, which is different from both reality and unreality expressed as myth (*Sadasat Vilakshana Mithya – Shankara*).

The Veda says that the absolute truth alone existed before the creation of this Creation (*Sadeva Somya ...*). When you say that a pot alone exists, two entities are referred. One is the pot and the other is its existence. But, here, in the case of God, only one entity is mentioned i.e., the existence of God. The other entity, which is God, is not mentioned because God is unimaginable. Hence, the total essence of this statement is that some unimaginable entity alone existed. You cannot have something different from unimaginable because there is no second option for a different unimaginable item. There is no internal difference in the unimaginable. You can have options in the imaginable items. If I say that the pot exists, you may say that the cloth exists as another option. Both pot and cloth are imaginable items and are different from each other. In this way, you cannot have the possibility of the existence of two unimaginable items. Any number of unimaginable items finally becomes one unimaginable item only. Hence, the unimaginable has no second option. Similarly, the existence has no second option. The existence is one and the same whether it is pot or cloth (*Patadavapi Sat Buddhi Darshanat – Shankara*). Therefore, in the existence of unimaginable God, there is no second option in unimaginable God or existence and the option is always one, i.e., unimaginable and existence. If you bring second option, the unimaginable becomes imaginable and the existence becomes non-existence. Therefore, the unimaginable and existence have no internal difference but have only one external difference as the only second option i.e., imaginable and non-existence. The reason is that you cannot have a second option in the unimaginable and you cannot have a second option in the existence. Therefore, the existence can create non-existence only since the existence cannot create itself so that you can say that the creation exists. Similarly, the unimaginable cannot create another unimaginable since it cannot create

itself. *Therefore, in order that the creation must be different from the Creator, we can say that the unimaginable created imaginable and the existence created non-existence. Hence, the creation is imaginable and non-existent and the Creator is unimaginable and existent.*

Chapter 23

MOST ESSENTIAL AND COMPLICATED CONCEPTS**Contemporary Incarnation & Sacrifice of Fruit of Work
O Learned and Devoted Servants of God,**

[October 27, 2013] In the entire spiritual knowledge meant for humanity, the most essential and the most complicated concepts are only two. *One is the contemporary human incarnation and the other is the sacrifice of fruit of the work (Karmaphala Tyaga).* The Gita gives stress on these two points projecting Krishna as the contemporary human incarnation in that time.

The first concept brings the unimaginable God Himself before your eyes to see and talk to clarify your doubts in the spiritual knowledge. *Spiritual knowledge is the most important field of knowledge because it deals with your faith beyond this world.* Everybody is in utter confusion and in maximum fear regarding the unknowable future of the soul after death. Any extent of success, wealth, health, enjoyment, fame, etc., has no significance at all because the cremation after death equalizes all by the same common process of disposal of the five elements of this body into the five cosmic elements. Whether the dead body is disposed through water or fire or air or soil, the disposal of the five elements is one and the same. Whether the body is disposed with huge show or thrown away in a forest for birds, no difference can be seen here. Regarding the life after death, some feel that it is unknowable. But, the Scripture says that the soul is born again by taking new birth. *The cases of re-birth are several existing in this world as practical proof, which coincide with the Scripture.* Hence, we should be always positive in our approach without doubting everywhere. The concept like re-birth stated in the Scripture appears practically valid. In such case, why not all the other scriptural concepts? There is more weightage for the positive sign and hence, we must adopt the positive side only. Even if the minor probability of negative side is possible, nothing is lost since everybody loses everything here itself after death.

The unimaginable God coming to you in alive human form is the best opportunity in the spiritual field. The guidance in the spiritual path is very important because you have to do everything on the practical side. *God is limited to theoretical side only as Philosopher and guiding Preacher.*

Some people think that the practical side is also taken up by God for which He should be pleased through prayers. This is not correct. ***God will show only the right direction in which you have to walk with your own legs. This must be noted very clearly by every spiritual aspirant.***

The practical journey to please God exists in proving your bond with God as strongest of all. Money, the fruit of work is the root of all your worldly bonds assembled as tree in the form of branches, leaves, flowers, fruits, etc. The root alone absorbs water and gives life to the entire tree. All the bonded souls will leave you if the money is absent. Even the life leaves this body if you cannot procure food due to lack of money. The Veda says that your bond to God will be tested at this root level (*Dhanena Tyagena...*). If you are detached from the root, you are detached from all the worldly bonds. If you have surrendered this root to God, God alone is the every bond for you. In the case of saints having no possibility of earning this money, the work (Karma Samnyasa) can be treated as money because the fruit of work is another final form of work only. If money is the matter, work is the energy. Matter and energy are inter-convertible forms.

The Bhagavatam is said to be the best guide for salvation. It contains mainly the life history of Krishna, the alive human incarnation. All the Gopikas were great sages passing through several stages of spiritual knowledge like knowledge, penance, theoretical worships, etc. Finally they were born as uneducated Gopikas. When the theory class is over, you will enter the laboratory to do practical experiments. Gopikas lived by selling the butter, curd and milk in the nearby city called Mathura. There were three types of Gopikas. The first type did not have faith in the human incarnation and therefore, did not like the sacrifice of money in terms of butter, curd and milk and complained to the mother of Krishna. The second type had belief and disbelief in equal proportions. They allowed Krishna to steal these materials in excess existing in their houses. But, they did not sacrifice these, which were taken to the city to sell and purchase the livelihood. The third type of Gopikas sacrificed these to Krishna in the path also, which was their livelihood. The third type went to the abode of God and the second type was born on this earth again and again for further development. The first type went to the lower plane of birds and animals.

Thus, the Bhagavatam is the gist of the entire practical spiritual knowledge, which gave salvation to king Parikshith in seven days. ***The spiritual knowledge called Brahmavidya is often stated as the most difficult subject because of these two difficult concepts to be combined to reach the goal.***

Chapter 24

INERT ENERGY BASIS FOR PHYSICAL WORLD**General Awareness Basis for Imaginary World****O Learned and Devoted Servants of God,**

[October 30, 2013 Shri Surya asked: You told previously that Apra Prakriti is a category containing five elements and three internal instruments (Antahkaranams) i.e., mind, intelligence and ego. The left over fourth internal instrument is memory (Chitta), which can be taken as general awareness (Chit) since this word or its root of verb allows both works (to recollect and to be aware) as per the grammar (*Chiti Samjane Smaranecha*). By this, the nine categories (five elements + four internal instruments) are covered. Now, you say the Para Prakriti not as Chittam as said above, but as the basic inert cosmic energy. How do You correlate this contradiction?]

Swami Replied: Whatever already said by Me was the version of misconstrued Advaita Philosophy, which says that Para Prakriti is general awareness (Chit) and this general awareness maintains this entire physical world. Such maintenance is practically absurd and hence, I gave the meaning of the world (Jagat) as the imaginary world and not this physical world. The misconstrued Advaita Philosophy has fixed the meaning of the world as this physical world and thereby concluded that the general awareness is God, since God alone can maintain this entire physical world. ***Any interpretation should not contradict the practical experience of the people.*** You may say that the experience of two moons of a person having eye defect is not valid. But, the experience of all the people of one moon must be valid and the '*general awareness not maintaining this physical world*' is the experience of all the people except the few misconstrued Advaita philosophers, who can be compared to the few people having the eye defect. Even if you add all the units of awareness of all the living beings, it cannot maintain this physical world. In such case, the awareness of a single individual treated as God maintaining this physical world must be the extreme madness. Since awareness is the nervous energy, it should be taken in terms of the units of the inert energy because awareness is work form of inert energy. The units of work are the units of inert energy. God, being unimaginable entity, cannot have quantitative units.

However, allowing the general awareness as the meaning of Para Prakriti, we have suggested the meaning of the world here to be the world of ideas and imaginations. Such interpretation will remove the practical invalidity in this concept. However, if you take the meaning of the world here as this real physical world, the Para Prakriti cannot be the general awareness due to practical contradiction of experience. In such case, the Para Prakriti must be something different from the general awareness. This logic is further supported by the statement that the Para Prakriti is modified as general awareness (*Jeevabhutaam... Gita*). If Para prakriti is already the general awareness, there is no need of modification.

[Question: The word '*Jeevabhutaam*' need not be taken as the modification of Para Prakriti. This word can be interpreted as the Para Prakriti, which is the general awareness itself by taking the support from grammar that '*Bhutaam*' means that which is already present (*Bhuu sattayaam*).]

Reply: We have no objection to your interpretation supported by grammar. But, our interpretation is also equally possible for this word as per the grammar. *Since both possibilities have equal strength, we must select that possibility, which does not contradict the general practical experience.* If Para Prakriti is general awareness already, it cannot maintain this physical world. Hence, our interpretation should be taken if you mean the world as physical world. However, your interpretation is also acceptable provided you take the world as imaginary world. The choice is left to you. You cannot mix both to contradict the general experience. The theoretical conclusions drawn by grammar and logic cannot be concluded as facts since the fact should be always supported by the practical experience of elite public (*Vidvadanubhavasiddham*).

Here, if you take Para Prakriti as the inert cosmic energy, you can say that this basic inert energy is modified as the general awareness and the same basic inert energy (cosmic energy) maintains this physical world. If you fix Para Prakriti as the general awareness, you have to say that this general awareness maintains the world of thoughts.

[Question by Anil: General awareness or Chit is the basic material for all the four internal instruments. In such case, why the general awareness is very close to Chittam, the fourth internal instrument? You have mentioned Chittam as Chit while taking the meaning of Para Prakriti.]

The general awareness (Chit) is also a thought only in which it is both subject (grasping awareness) and object (grasped item), which is taken as self-realization or self-awareness. Such general awareness is called as Chit. The same general awareness performs two functions:

- 1) Being thought or the process of awareness, it recognizes and becomes aware of the object and the object may be itself or some other item. In this function, this awareness is called as Chit (*Samjnane*).
- 2) The second function is to store all the significant thoughts and to recollect on requirement as memory. In this function, this same awareness is called as Chittam (*Smaranecha*).

Mind, intelligence and ego are the three separate modes of Chit. Chit already exists in its own original mode, which is not further modified to become Chittam. Both Chit and Chittam exist in the same primary original mode. Hence, Chit and Chittam are very close and can be represented by the same mode of general awareness. The difference is only in the functions. While doing the function of identification of self or some other object, it is called as Chit. While doing the function of preserving thoughts and recollecting, it is called as Chittam. Hence, either of these two can represent the other in the sense of the same mode. The other three internal instruments result when this chit takes up the other secondary modes to do different functions. Mind is the secondary mode in which Chit functions to have a dilemma of the thought. Intelligence is the secondary mode in which Chit functions to conclude the final fact to end the dilemma. Ego is the secondary mode in which Chit functions to maintain the identity of the self as the body. Of course, in the case of a realized soul the identity of itself i.e., general awareness (instead of the body) is maintained and thus, there is no difference between ego and general awareness in this special case. By this, the general awareness present in every living being becomes identical to the general awareness of such realized soul, who finds every living being as himself or herself. Therefore, Chit and Chittam are the same general awareness existing in the primary mode without the necessity of a secondary mode. Hence, both are very close to each other and each can represent the other in the sense of the same primary mode and can also differ from each other in the sense of the different functions.

The conclusion of all My strain to project this analysis is only to show that 'Chit' and 'Chittam' are one and the same and is only the work form of energy existing in the same primary mode so that Chit is taken as the fourth internal instrument. The word 'Jeeva' can stand for 'Chit' or 'Chittam' in the sense of the same primary mode. If you take Jeeva as Chit, the function of storage aspect is neglected. If you take Jeeva as 'Chittam', it is a store or bundle of certain strong thoughts, called as individual soul and here, general function of identification is neglected. ***All this effort is only to show that the general awareness represented as Chit or Chittam is not God and not even the basic inert cosmic energy that preserves this***

physical world. Hence, the word Para Prakriti represented by Chit or Chittam or basic inert cosmic energy is not God at all. Preservation of this physical world is done by the basic inert cosmic energy but further analysis shows that this basic inert cosmic energy is preserved by God and hence, this physical world is actually preserved by God. The general awareness (Jeeva) is neither God nor even the basic inert cosmic energy, which is the first creation of God (*Tat Tejosrujata... Veda*). Hence, this individual soul (Jeeva) can neither directly maintain the physical world like the basic inert cosmic energy nor indirectly maintain it as God.

This classification, in which Para Prakriti is taken as the basic inert cosmic energy, can be viewed as the classification of the imaginable effects without touching the actual root cause, the unimaginable God. The cosmic energy is also the effect of the root cause, God, since it was created by God. This cosmic energy can also be taken as the root cause for this entire world without reference to God while discussing the process of Creation with the help of imaginable entities only.

The word Prakriti stands for two types of meanings:

- 1) It means the root cause (*Prakritih Mulakarane*). The word Prakriti can have the interpretation as that root cause, which generates all the effects (*Prakrushtam Kriyate Anayaa iti*).
- 2) It means the effect generated from the cause (*Prakrushtaa Kritih iti*).

The first type of interpretation is taken by misconstrued Advaita Philosophy to drag God into this classification of two types of Prakriti and interpret the general awareness or Para Prakriti as the root cause i.e., God. In the word Para Prakriti, with the strength of support of the first type of meaning for the word Prakriti, you have dragged God into this classification. In such case, why don't you extend the same interpretation to Apara Prakriti also, because the word Prakriti is common in both 'Para' and 'Apara'? You can say that Apara Prakriti is also God because God is dragged here only by the word Prakriti and in such case Para and Apara are not significant.

[Question: Para means higher type. Apara means lower type. Therefore, Para Prakriti is taken as God and Apara Prakriti is taken as the effect or creation. The cause is always given higher status than the effect. Hence, in the word Apara Prakriti, the Prakriti should be taken as the effect as per the second type of meaning.]

No Effect Can Be Root Cause

Reply: There is no need of compulsion to use both types of meanings for the word Prakriti here and we can use only one type of meaning

throughout this topic. I prefer to use only the second type of meaning throughout this present context. If we take the second type of interpretation only and treat the best effect as Para Prakriti and all other inferior effects as Apra Prakriti, there is no problem. The word Para can be the best of all the effects and need not always mean the root cause only. Similarly, the word Apra can be the other inferior set of effects and need not mean every effect only. The words Para and Apra refer to higher and lower natures only and have nothing to do with cause and effect. In such case, Para Prakriti need not be taken as root cause, God. The classification here can be taken as the division between the effects only and the root cause (first type of interpretation) need not be touched here.

Of course, if you are particular of bringing both types of interpretations here, it is also possible in the following mentioned way. The effects may also be causes for some other effects. However, no effect is the root cause (God), which is not the effect of any other cause. But, still, an effect can also be treated as the root cause within a fixed span of the chain of causes and effects. For example, Earth is the effect of the inert cosmic energy and the same earth is the cause for the pot. The pot is the cause of the broken pieces of the pot. I can fix a certain region only in this chain and start with the Earth treating it as the root cause. Therefore, the word 'root cause' need not be referred always to God only. The other effects like pot, pieces, etc., can be taken as the effects only as per the second type of meaning. The word Prakriti may have the possibility of other meaning (root cause) by way of first type of interpretation and thus, a particular effect can be treated as the root cause in a specific region of the sequential chain.

Moreover, if you analyze these two verses in the Gita about Para and Apra explaining both types of Prakriti, each type is said to be the Prakriti of God (*Me Bhinnaa Prakritih...*, *Prakritim viddhi Me...*). When both types of Prakriti belong to Him (Me), He cannot be any type of Prakriti. If one says that his property is of two types, he cannot be one type of his own property. This means, between both types of Prakriti or His creations, any type cannot be the Creator. Moreover, the word Prakriti is always used in the sense of Creation only and the Creator is indicated by the word 'Purusha' (*Prakritim Purushamchaiva*).

[Question: The word Purusha also indicates the soul of living being, which is general awareness that pervades all over the body (*Puri shete iti*). God is said to be Purushottama, Who is Purusha Himself (*Uttamah Purshastvanyah Paramaatmeti*). Therefore, Para Prakriti, the general awareness, stands for Purusha, who is Purushottama Himself. Both the

words Purusha and Uttama joined together result in the word Purushottama.]

Reply: If you join both Purusha and Uttama to treat these two words as Purushottama Himself, the word Uttara in the comparative degree must have been used to mean that Purusha is greater than Prakriti. The word Uttama indicates the greatness of an item among the items, which are more than two (Superlative degree). Here, there are 3 items, which are more than two i.e., Prakriti, Purusha and Purushottama. You are trying to include the third category (Purushottama) in the second category (Purusha) itself. In such case, there are only two items i.e., Prakriti and Purusha or Purushottama and the use of superlative degree is objectionable. The word Purushottama means the greatest among the human beings. If all the human beings are one and the same and if Purusha stands only for one generalized individual soul, the word Purushottara (comparative degree) must have been used and not the word Purushottama (Superlative degree). This shows that Purushottama is not only different from all the human beings (Purushas) but also the human beings are different from each other. Madhva believes that the souls are also different from each other. The word Purusha in Purushottama indicates the incarnation of God as a human being. The Gita clearly says that the Purushottama is not only other than the Prakriti (*Ksharamateetoham*) but also other than Purusha (*Aksharaadapi*).

Here, the word 'Anyah' is misinterpreted by you as the one other than the first between the two. But, the correct interpretation is that the word Anyah means the one other than the two i.e., the third category. This correct interpretation is further supported by the next statement that God is beyond Prakriti and Purusha. If you take the Para Prakriti as the individual soul (Jeeva or Jeevaatmaa), the classification can be done as two types i.e., Prakriti, the Creation and Purusha, the God represented by a specific human being in the human incarnation. Alternatively, the classification can be done as 1) Prakriti, the lower type of Creation 2) Purusha, the higher type of Creation and 3) Purushottama, the God. In the classification of three categories, the Para Prakriti can be taken as 'Chittam' and Purusha can be taken as 'Chit' so that the repetition of the same in two places can be avoided. The difference between Chit and Chittam by way of the difference in the functions is already established.

Therefore, these two classifications belong to 1) the misconstrued Advaita Philosophy, which tries to make the general awareness as God by taking the support of several possibilities of theoretical interpretations finally failing in the practical general experience and 2) the correct philosophy, which differentiates the general awareness from God as a part

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of the Creation. *Since these two classifications do not belong to a single philosophy, there is no contradiction.*

Chapter 25

CLEANING OF CASTE SYSTEM IN INDIA**Good Respected and Bad Condemned****O Learned and Devoted Servants of God,**

November 03, 2013 Deepavali A devotee raised a peculiar issue stating that some people of backward castes claim Narakasura as their ancestor, who was a good person and was killed by the upward castes in wrong way. They state that he was 'Asura' meaning that he does not drink wine. Hence, Deepaavali is a function of the victory of injustice over justice.

Swami Replied: You believe that Narakasura was killed by Krishna on the basis of a Scripture that gives the life history of Narakasura. If you believe that Scripture for this point, you must believe the same Scripture for the other points also related to Narakasura. You are using the Scripture for a specific convenient point and you are discarding all the other points of the same Scripture. In addition, you are creating new points that contradict the other points of the Scripture. This is highly improper and climax of indiscipline based on prejudice and bias to other castes. Your intention is only partiality in the caste system and not the justice and injustice based on facts and lies.

The first point is that you told that Narakasura is Asura, who is not a Sura (Angel). The same Scripture says that Narakasura was born to God Maha Vishnu and Goddess Bhudevi (Earth). Both the parents belong to the caste of angels (Sura) and not to the caste of demons (Asura). Hence, you cannot claim Narakasura as Asura or backward caste (BC). Though Narakasura was a Sura by birth, he was called as Asura based on his qualities and actions. This is a proof to state that the caste system is not based on the birth but on qualities and actions as said in the Gita (*Guna Karma Vibhagashah*). Your attempt to make Narakasura as a person born in BC, SC, ST, etc., is thus futile. Instead, you must know that Krishna belongs to Yadavas, a backward caste. Narakasura belongs to angels, who belong to superior caste above all the human beings. Krishna is a human being and there also belongs to BC category. Now, your case is totally reversed! You are supporting the upward caste and condemning the BC!! Hence, before talking something, you must have minimum patience to do

minimum analysis. You cannot bring the case of Kamsa also, who is maternal uncle of Krishna. Since both belong to the same caste, your foul play is objected at the gate itself.

Similarly, if you take the Mahabharata, both [Krishna and Duryodhana] are cousin brothers belonging to the same caste. Similarly, if you take Ramayana, Ravana belongs to the upward caste of Brahmins. He was also called as Asura due to his qualities and actions. Even Rama belongs to the caste of Kshatriya, which is lower than the caste of Ravana. Here also your case is reversed. ***In Ramayana, it is described that all the Asuras drank wine and ate non-vegetarian foods (refer to the Sundarakanda).*** Now, you say that Asura does not drink wine! Asura means the person, who is not Sura. You are taking a different meaning for the word Sura and create all this non-sense. ***If you allow other meanings of a word, all the concepts are subjected to confusion.*** Sura and Asura do not refer to castes. They refer to good and bad cultures. A person is decided as Sura or Asura based on his culture and not on the caste in which the person is born. Even the caste should be decided on qualities and actions only as per the Gita.

Whether it is caste or culture, good is always respected and bad is condemned. We respect and even worship the photos of 'Shabari' and 'Kannappa' in the worship rooms of even Brahmins. Shabari and Kannappa belong to SC and ST category as per the caste. But, they belong to the Sura Culture. Bhurishravaah, a pot maker was made the President of a Sacrifice conducted by Brahmin Sages (refer the Bhagavatam). Ravana is a Brahmin and Narakasura is an angel. But, both were condemned since they belong to the Asura culture. The qualities are always the reason for the worship or rejection and not the age, the gender and the caste (*Gunaah Pujaasthaanam... Bhavabhuti*). ***The caste system was just maintained in marriages and while taking meals because of the different food habits.*** This has nothing to do with the higher and lower levels viewed for worship and rejection. Even the concept of untouchable is misrepresented to criticize the Brahmins. The heart of the ancient Brahmin sages was totally different in this issue. To change the Asura culture into Sura culture, such punishments were adopted like boycotting a person from the village as untouchable. The aim is only transformation and not revenge. A bad student is debarred from the school for some days to transform him into a good boy. He is not allowed into the school and is treated as an untouchable. ***The good aims are twisted to create hatred and fight in the castes.*** Bhurishravaah was pot maker by birth and belongs to BC. But, his Sura

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culture was so high that he is made as the President of the Sacrifice to whom all the Brahmin sages had to bow.

Therefore, our ancient Hindu culture and Scriptures were pious and pure and the mud thrown by you will revert back to fall only on your face.

Chapter 26

GOD PREFERS ELIGIBLE DEVOTEE AS MEDIUM TO INCARNATE

One Becomes God by Will of God Only

O Learned and Devoted Servants of God,

[November 07, 2013 Naga Chaturthi] There is a famous song ‘*Khelati Brahmande Yo Ramah Sa eva Khelati Pindande*’. This means that the same Rama, who is playing in this world, is also playing in this human body. The Advaita Philosophers immediately jump often to interpret this to conclude that the same Lord entertained by this world is present in the human body of everybody as soul. This is wrong interpretation based on the ambition to become God without any effort. ***The only effort they like is to know that they are God since they are already God.*** They like that they have already won the jackpot lottery and the amount is already transferred to their bank account and the only effort is to know all this information. First of all, they should know that they cannot become God by any effort because ***one becomes God by the will of God only.*** By the effort, you can make yourself eligible to become God by falling in the looks of God. Whenever there is necessity to do something on the earth, ***God prefers an eligible devotee as His medium to incarnate on the earth instead of creating a fresh human form.*** The effort will certainly bring eligibility in you, but, there is no guarantee of your selection. ***If you do not wish to become God, you will have the possibility of selection.***

In the above song, the word Rama is used instead of ‘Deva’, which means the Lord in general sense. If the word Deva is used, there is a chance for Advaita Philosophers. Then, the meaning of the song will be that the Lord entertained by this entire world is also present in the human body.

[Question: The word Rama also means the Lord in general sense only because Rama means He, Who is entertaining.]

The word Rama belongs to the type Yogarudha, which means that the word should be taken as per its meaning (Yoga) and also should be taken as the person in whom it is fixed (Rudha). The reason is the person fixed is also the person entertained by this world. We should not take only the Yoga since there is powerful possibility of Rudha. If the word Deva is used, the possibility of Yoga only can be maintained without confusion.

This song means that the same Lord entertained by the world is present in the human body of Rama, a specific Human being called as Human incarnation. Hence, this song cannot be extended to every human being. ***You should not say that Advaita Philosophy preached by Shankara is waste, since it is not useful in your case.*** The Advaita Philosophy is useful to you in the sense that you should recognize the human incarnation in your generation and serve Him to get His grace. By His grace, you can become the human incarnation. Thus, Advaita Philosophy shows the way to become Human incarnation and it should not be taken as information of your already existing state. ***Such ambition without effort results in unimaginable quantity of ego.*** By this, you feel that you have reached the sky. You should be brought down to the earth and this was done by the second Preacher Ramanuja. Actually, your place of the present status is in the lowest layer of the earth (Patala). The third Preacher, Madhva brings you down from the upper layer of the earth to the lowest layer. Suppression of 'Bali' from surface of the earth to Patala indicates this. The various layers of earth indicate the various levels of the human souls. This means that you are not only lower to God, but also lower to several human souls. You are thinking that you are already Lord Narasimha, who saved Prahlada, a devoted soul. You are neither Narasimha nor even Prahlada.

High and Low Levels Exist Among Souls Also

Madhva preached that the soul is different from God and also there is difference between the souls. ***The concept of high and low levels exists not only between God and soul but also among the souls.*** This is established by the analysis of the meaning of the word Purushottama. Purushottama is the word based on superlative degree meaning that the Lord in human form is highest among all the human beings. If all the human beings are one and the same, there should be two categories only i.e., 1) the Lord and 2) the human being in general. In such case, the Lord should be said as higher than the general human being. Then, the comparative degree should be used and the Lord should be said as Purushottara. Since the human beings are different from each other, the possibility of superlative degree arises and the word Purushottama becomes valid. Thus, the word Purushottama supports the final Philosophy of Madhva, which states that ***all the souls are lower to God and the souls are also different from each other in the levels.*** Ramanuja is an intermediate state between Shankara and Madhva to bring you down from the sky to the lowest layer of the earth. Otherwise, such steep fall may discourage you. Ramanuja consoled that the soul is a part of God like a spark of the fire (*Shesha Sheshi Sambandha*). Actually,

the soul is a part of imaginable creation and God is unimaginable. Hence, this relationship is not basically true, but created for consolation. Madhva stated that the imaginable soul is totally different from unimaginable God and the relationship of soul to God is employee-employer relationship (*Sevyasevaka Sambandha*). Therefore, you should first serve the devotees higher than you and by their grace; you can reach the level of Prahlada, the top most layer of the earth. If you think that you are already Prahlada, it is madness. If you think that you are already the Lord Narasimha, it is the climax of madness! When God wanted to take Human incarnation on this earth to propagate this final fact of spiritual knowledge, He has chosen the soul of Prahlada as a medium and was born as Swami Raghavendra, a human incarnation.

Becoming Incarnation is in Process of Steps

Shankara preached Advaita Philosophy not only to show Himself as God, but also to show the possibility of becoming human incarnation to every human being standing Himself as a practical example. His intention was not to show Himself as God only and make others suffer mentally as in the case of a sadist, but also to show the way for Advaita to everybody. The Advaita Philosophy is not selfish capitalism, but, is a social capitalism to show the path to every poor man to become the rich man. In the selfish capitalism, a rich man claims himself as the only rich man wishing all others to be poor people forever. Such policy brings revolution either in Pravritti or Nivritti because the human psychology blended with ego and jealousy is always the same. *One day or other, the patience will burst out.* Therefore, Advaita Philosophy applied to the alive Human Incarnation is only to encourage every human soul to become God. But, the highest tragedy in this concept is that we should not aspire to become human incarnation in case we want to become the human incarnation! Thus, the entire spiritual knowledge is based on the preaching of these three sacred Preachers simultaneously at every stage. Even the human incarnation is again in the process of some steps only. The first step is Kalavatara, in which a ray of His power enters you. You will be initially tested about your ambition and ego. The next step is Amshavatara, in which a part of the power enters you. In the next step, Aveshaavatara results, in which God enters you fully but for sometime only. Next is Purnaavatara, in which God enters you, staying throughout your life, but exhibits 3/4th of His power only (12 kalaas). In the final step, God enters and stays in you throughout your life expressing all the power (16 kalaas) and this is Paripurna Tama Avatara. *The testing is done till the final stage.* Kapila belong to the first

type. Vyasa belongs to the second type. Parashurama is an example of third type. Fourth is Rama and fifth is Krishna. Only Lord Krishna declared that He is God. Similarly, Shankara declared. Even in the fourth stage, Rama was tested by sages. When the sages told that Rama is God, Rama humbly replied that He is only a human being as the son of Dasharatha (*Aatmaanam Maanusham...*). Thus, this is a very long journey, which requires lot of concentration in the effort and lot of patience (*Nishta and Saburi as said by Shri Shirdi Sai Baba*).

Chapter 27

GOD'S POWER SUFFICIENT TO CONTROL EVIL FORCES

God Himself Needed for Preaching Right Knowledge

O Learned and Devoted Servants of God,

[November 17, 2013 Kartika Purnima] Swami attended a function in the house of a devotee, Shri Pavan, since today is the festival of Kartika Purnima. The Shiva Lingam, which is a stone in the form of a wave, is worshipped and behind it, a photo of Lord Shiva is placed. On the other side, there is a big shrine of Shri Satya Sai Baba and Swami also sat facing this shrine. **Swami commented in the following way:**

The Shiva Lingam is in the form of a wave indicating the energy since energy propagates as waves. The material of this Shiva Lingam is matter. Thus, Shiva Lingam denotes the medium in two forms 1) Energy and 2) Matter. *All the forms of God in the upper world are energetic forms.* This means, in the upper world, God enters the energetic form as the medium. *On this earth, God enters the materialized human form.* Lord Shiva in the photo indicates this energetic form and Bhagavan Shri Satya Sai Baba on the other side indicates the form of matter into which God entered. Both these forms of medium (energy and matter) are indicated by this front Shiva Lingam.

The significance of Shiva Lingam is that you cannot even meditate upon the unimaginable God, not to speak of worship of God. Therefore, you need an imaginable medium for the expression of God in order to serve God. The medium may be energy or matter. If the medium is energy, it is the energetic incarnation in the upper world like Lord Shiva in the photo situated on the backside. The energetic incarnation of God is relevant to the energetic bodies containing souls in the upper world, called as angels. Such energetic incarnation is not relevant to the materialized human beings present on this earth. But, still, the human beings in this world are fond of such energetic incarnations of the upper world only because the psychology of a human being is always to get attracted to things, which are far off. The medium of the human beings is matter and the same matter is medium of human incarnation and therefore, there is repulsion between the common media. Now, you have to move from the photo of Lord Shiva to the left

side, where the shrine of Shri Satya Sai Baba exists. This shrine indicates the human incarnation. The human incarnation is always better than the energetic incarnation since it is relevant to the human beings on the earth. But, as said above, the ego and jealousy stand as strong hurdle to accept the human incarnation, which looks like any other human being. The unimaginable God enters a human being and is called as human incarnation. Therefore, the journey from Lord Shiva to Shri Satya Sai Baba should be appreciated since the concept of human incarnation is accepted overcoming ego and jealousy to some extent since Shri Baba is past human incarnation.

Facing the shrine, Shri Datta Swami is sitting, who is the alive contemporary human incarnation. It is very very difficult to accept and worship Shri Datta Swami since He is alive and is as good as any other human being to the naked eyes. Shri Satya Sai Baba is past human incarnation and is not alive today and therefore, ego and jealousy can be suppressed to some extent at least in this stage. But, ***the final stage is alive human form and there will be total repulsion due to the uncontrollable ego and jealousy.*** To recognize the alive human incarnation, ego and jealousy have to be completely eradicated and this is very very difficult. These four stages indicate the gradual development in the spiritual journey. The first step indicates the necessity of a medium to worship the unimaginable God. The other three steps indicate the human form only. Lord Shiva is the unavailable human form since He is relevant energetic incarnation in the upper world only. Shri Satya Sai Baba is available human incarnation on this earth for sometime back and is irrelevant today since He is unavailable like Lord Shiva. ***Shri Datta Swami is relevant for today to clarify all the doubts and give right direction in the spiritual path.*** Such direction is available from the right knowledge only. Once the right knowledge is achieved, the right direction is with you. You will follow the right path and reach the goal. Therefore, once the right knowledge is achieved, all the other steps are subsequent mechanical achievements only and you are sure of reaching the right goal. Hence, Shankara says that once the right knowledge is obtained the right goal is achieved (*Jnanadevatu Kaivalyam*). When the evil forces are to be controlled, God need not come directly. It is sufficient if He sends His power into the incarnation. But, when the right knowledge is to be delivered to humanity, God comes down directly (*Jnaneetvatmaiva... Gita*).

[A devotee (brother-in-law of Shri Pavan) asked that whether the sons of God are Gods automatically by the rule of reservation.]

Swami replied: It is not correct to say that the son of God should be always God. The two sons of Lord Shiva (Ganapathi and Subrahmanya) are Gods worshipped in separate temples. But, the son of Lord Bramha i.e., Narada is not God with a separate temple. Of course, he is very strong devotee and *God always identifies Himself with strong devotees even though existing outside as per the Bhakti Sutras of Narada*. This is a case of second level. The son of Lord Vishnu is Manmadha, who is neither God nor strong devotee. He attacked Lord Shiva with ego and was smashed to ash. He is as good as an ordinary soul belonging to third level. Therefore, there is no reservation that the son of God should be God. The unimaginable God enters energetic form or materialized form as per His own will. He cannot be compelled by any rule. There are angels like Indra, Yama, Varuna, Vayu etc., who are not Gods. They are only energetic forms with body and soul without the unimaginable God in them. Hanuman is worshipped as God in a separate temple because He is the incarnation of Lord Shiva.

Adarsha and Leela Manushaavataras

[The same devotee raised another question, “Rama did not show any miracle and behaved as a human being in the world of humanity. Krishna exhibited Himself as super natural human being and such exhibition is selfish and not good for humanity”.]

Swami replied: God came down to this world of humanity as Rama and Krishna with separate programs. Rama was called as *Adarsha Manushaavatara*, which means that God wanted to practically show the *ideal human behavior for the sake of human beings* in this world. Krishna is called as *Leela Manushaavatara*, which means that God wanted to show the *status and nature of God through miracles*. Miracles are unimaginable events and stand as proof for the unimaginable God. The unimaginable God is invisible. *The unimaginable miracles are visible and indicate the unimaginable and invisible God*. The common feature in the miracles and God is the unimaginable nature. Therefore, God behaved as per the prescribed program. Rama never agreed to His divine nature even though sages recognized Him. When the sages praised Him as God, He told them that He is an ordinary human being only. This means that no human being should think that he is God. Krishna declared Himself as God in order to speak about the unimaginable nature of God through the unimaginable miracles. That is not selfishness. It is only explanation of the unimaginable nature of God present in Him, a human form as per the concept of human incarnation. Rama is an example for Pravrutti, which is the expected

behavior of an ideal human being to please God. Krishna stands for Nivrutti, which is the knowledge of the unimaginable God existing in the human form. Pravrutti is required for all the human beings without the concept of God. Nivrutti is required for a few spiritual aspirants.

False devotion Stepping Stone for Real Devotion

[Another devotee (father-in-law of Shri Pavan) asked that when everything is destined, what is the use of all these forms of worship like charity etc., which are supposed to remove the destined difficulties? Is it not better to say that these worships are only meant to give psychological confidence?]

Swami replied: There is no destiny in this world of humanity. This world of humanity (Martyaloka) is called as Karmaloka (*Evemkarmachitolokah... Veda*). Karma means action with full freedom. The upper worlds, called as Bhogalokas, are destined because those are the worlds in which the destined fruit of your actions done here is to be enjoyed. The concept of destiny can be mentioned in this world also in the form of Samskara or the psychological trend carried from several previous births. The soul from the upper world is born in this world with small remains of the previous psychological trends only after enjoying the fruits. Therefore, the actions done in this world are according to the previous balance of psychology only. In that way, the destiny can be maintained here. But, this psychology can be changed in this world by meeting a Satguru, who can change the psychology, which is a form of wrong knowledge through right knowledge. ***God will help in the chance of such meeting provided your psychology is good.*** Therefore, the fruits reaped in this world are the fruits of your own actions done in this world based on your psychology, which has a freedom to change by meeting a Satguru.

It is not good to encourage the worship, which is only meant for removing the difficulties. It becomes a sort of encouragement to corruption and soaping. Still, God encourages by giving good fruits for such worships because any concept in the beginning meant for masses is always blended with defects (*Sarvarambhahidoshena... Gita*). In course of time, you will lose interest on the solutions of your difficulties and get fixed in God. The real devotion comes up at a later stage. The child always loves his father since he gets chocolates from father. But, as the child grows and becomes adult, he loves his father irrespective of the chocolates. The fire in the beginning is covered by smoke. But, in course of time, the smoke disappears and the fire alone burns fully. ***Hence, the false devotion becomes the stepping stone for the real devotion as time proceeds.***

Therefore, God really answers the worship by removing your difficulties to build-up real devotion in course of time. It is not correct to say that such worship is only to build-up psychological confidence. In such case, there should be no result for the worship. But, real results are seen actually after the worship. The Lord says that He is responsible for everything but not responsible for anything (*Kartahamapi... Gita*). This contradiction can be removed if you understand that God is the creator of everybody and everything, but, is not the creator of the direction of any action and hence, is not bound by the deed and fruit. The bull carries you to the forest on your direction only where you are beaten by the robbers and the bull is not beaten. Similarly, if the bull takes you to the house of your relatives in the city by your direction, you receive the honor from your relatives and the bull is not honored. In both cases, bull is the power of your journey and is responsible for your reaching the goal but at the same time, the bull is not affected by the direction of the action and fruits. This is the meaning of the Vedic statement, “*Abadhnanpurushampashum*”.

[Shri Anil asked that a devotee told that God exists in the heart of everybody as per the Gita and the Veda. The Gita also says that God is responsible for memory, knowledge and forgetfulness and this may indicate that God is awareness. Mr. Antony told that another devotee asked about God having thousand eyes and thousand mouths on all sides.]

Swami replied: The word heart here means the central point. The controller is always said to be the central leader indicated by the central point. In all these statements, particularly, humanity need not be taken and you must take the center of the entire creation from where God controls all the actions of the creation. Even if you take God as the central administrator of the humanity, all the actions of awareness as mentioned are controlled by God only since *every action of everything is controlled by Him only*. The generation of awareness with the help of the inert energy, generated by oxidation of food by the systems of digestion and respiration and its transformation into awareness in the functioning nervous system, is arranged and controlled by God only. *It is the will of God that all these systems function and generate awareness*. The activities of awareness are also attributed to God without all these systems through unimaginable power. The fire burns everything by the will of God and God can also burn anything and God need not be fire since He has burnt everything like fire. God can also think and due to this He need not be awareness. He burns, thinks and does every action through His unimaginable power and there is no necessity of the existing logical instruments or systems for doing such

actions. The word 'heart' here denotes the central point by which the central controlling power of God is indicated.

The second question can be also answered in the same way. He looks everywhere without the necessity of eyes. Such power is indicated by telling that He has eyes around His head. The Veda says that He runs without legs and catches without hands. This can be stated in a special poetic way that He has hands all around to catch anything in any direction. The actual sense is that He can catch anything in any direction without the need of any hand through His unimaginable power. The Gita says that God has several hands (*Anekabahudara...*). But, the Veda says that He has no hands. Both these can be correlated that He can catch anything on any side without hands as if having several hands around Him. The unimaginable God cannot be attributed with the real presence of hands and in such case God becomes partly imaginable as far as the hands are concerned. Therefore, the real essence is only that He has no hands but catches everything in any direction through His unimaginable nature as if a person having hands on all sides.

Chapter 28

ENLIGHTENMENT ON SHRI VIDYA**True Knowledge Cannot be Replaced by False Knowledge****O Learned and Devoted Servants of God,**

[December 01, 2013] *The infinite power of attraction of My knowledge is the truth in it* and not My efficiency in the presentation. One type of false knowledge may be replaced by another type of false knowledge. But, *the true knowledge can never be replaced by any type of false knowledge*. That is the infinite power of the truth. The first adjective for knowledge is truth as said by the Veda (*Satyam Jnanam*). A rope may be seen as snake for sometime and may be seen as a stick after sometime. Both snake and stick are false. Therefore, the snake may be replaced by stick or vice-versa. But once the rope is seen, it will never appear as stick or snake since *truth can never be replaced by false*.

Today, the spiritual field is fully occupied by concepts of false knowledge. The false knowledge is maintained by the preachers so that the disciples can be exploited forever, who will be in their grip throughout their life time. Once the true knowledge is opened, the disciples are in better state than the preachers. Hence, the preacher never likes the exposure of true knowledge. In fact, after a long time, the preacher also is not aware of the true knowledge. Even if the preacher knows the true knowledge due to the contact with a Satguru (true preacher), the preacher resists the true knowledge because of his constant immersion in the convenient false knowledge.

Let Me explain all this concept with the help of an example to show how the misinterpretation rules over the right interpretation. *Today, people talk about their worship of Shri Chakra. The mention of this word raises the dignity and status in spiritual field*. This word brings lot of respect from the public. The reason is that *the present time favours only the misinterpretation and false knowledge* of this concept. The actual meaning of Shri Chakra Upasaka makes other feel that he is a devotee of very high level. *The actual meaning not caught by anyone is that, this word means a strong devotee of money!* The word 'Shri' means money and wealth. The word 'Chakra' means the constant circular attraction in which one is

trapped like a person unable to come out after being caught in the whirlpool of a river. Money is the root of all the worldly bonds. If the bond with money can be cut, all the worldly bonds spontaneously break. ***Salvation means the liberation from all the worldly bonds.*** By such salvation only, one can approach God. A bonded person cannot move and approach anybody. Since money is root bond, the liberation from the attraction of money is the liberation of all the worldly bonds. After such liberation only, one can approach God. ***It is the top most bond.*** The first five Chakras represent the five elements, the constituent materials of the creation. Attraction is the process of mind representing the Sixth 'Ajna Chakra' and the four functional faculties (mind, intelligence, ego and memory) at this level are called as the four internal instruments (Anthahkaranams). ***The five elements and the four Antahkaranams constitute the main hurdles (Nava Avaranams) of the Shri Chakra.*** Above these six Chakras stands the 'Sahasraara' meaning infinite number of apartments represented by petals of the lotus flower. Thus, Shri Chakra is Sahasraara. This is the root illusion (Mula Maya). These apartments indicate various aspects of this world. This means that money is the root illusion related to by supporting any worldly aspect. Here, the word thousand means many. Hence, if you are able to detach yourself from money, you have crossed all the hurdles standing in the way to reach God. Therefore, the Veda says that by the sacrifice of money alone one can reach God (*Dhanena Tyagenaikena*).

Therefore, the actual subject is to cut the bonds with all the worldly attractions, which is completed by the final process of cutting your bond with money. Since money is the final, the only examination left over is money. Therefore, the Veda used the word 'only' (*Ekena*). When you passed all the lower examinations and only one final test is remained, you will be using the word 'only'. The word 'only one' is used to mean the final level. To explain this concept more clearly, these worldly bonds are compared to wheels or whirlpools. These wheels stand as a simile to help better understanding of the truth. In course of time, due to encouragement of exploiting preachers, the simile is modified to metaphor in which the confusion is very convenient. In simile, we say that Rama is a king, who is heroic like a lion. This is the state of simile used in the beginning. In metaphor this statement is compressed and modified as 'Rama is the lion'. After sometime, the word Rama is left over as the name of lion only and the human being disappeared. Now, the word Rama does not bring any human being to your mind since it brings only a lion from the forest. The exploiting preacher says that Rama is his close friend. You understand that the preacher is a good friend of a lion. Now, you will ask him the way to

make friendship with a lion. The preacher prolongs the duration of training to achieve this result to your whole lifetime and collects fees throughout your lifetime. You will never achieve the result because it is only simile, which has no truth. The actual subject never comes up and hence, the exploitation is life long.

Similarly, if one understands the total subject of Shri Chakra, it is only to cut the bond with money. Several disciples already detached from money are in higher state than the preacher. This is not desirable to the preacher and hence, continues to maintain the false knowledge. If the preacher says to sacrifice the money so that the disciple can cut the bond with money, after sometime, the sacrifice may be stopped when the disciple says that he has achieved the result. On the other hand, the preacher says that an invisible wheel or Shri Chakra exists in the brain, which is seen by him; the disciples serve the preacher throughout their life since the non-existent wheel can never be seen by anybody.

Savikalpa & Nirvikalpa Samadhi

People say that Kundalini, a form of serpent, is to be awakened to pass through all these wheels. Serpent means the awareness travelling in the form of waves like a serpent, being a specific work from of energy. The actual concept here is that *your awareness or force of attraction should pass through all these worldly bonds, so that no bond can attract you. This force of attraction reaches the final Sahasraara and crosses all the bonds or apartments to reach the center and unite with God.* Maximum bliss is attained. It means if you are attracted to God, overcoming all the worldly attractions, you will attain infinite bliss forever. Here, crossing this final lotus flower is not said because God becomes unimaginable above this plane. God is present at the center of this plane and this means that the mediated God alone can be the goal. This plane is on the top of head indicating that the medium is not mere inert material like the statue of a stone. The mediated God has awareness i.e., living. After reaching this God, you may fall again due to the force of the attractions of the world (Savikalpa samadhi) or may stay there forever (Nirvikalpa Samadhi).

The salvation can be attained only while you are in the family life. Gopikas are sages, who are born as housewives to sacrifice all the bonds for the sake of Krishna, the mediated God. They sacrificed money, the highest bond, which was the butter, curd and milk. In the Ramayana, Hanuman was a saint and sacrificed the work to the Lord. When Parikshit asked for the way to reach God, study of the Bhagavatam is mentioned and not the Ramayana. Even Hanuman married Suvarchala and became the

householder to reach God. If you are away from money and family, where is the provision for testing, passing and awarding the degree? A student, who enters the examination hall, will have the provision for writing the test and getting degree. If the student sits outside the hall, can he be awarded the degree? You must enter the atmosphere and then win. Of course, cases like Shankara are different, who are the human incarnations of God and did not want any disturbance in order to carry on a scheduled divine program. Knowledge is very important that gives the right direction of the path. The truth can be achieved only by intensive intellectual analysis (Bhuddhi Yoga). The Gita starts with this and God says that He will give this analysis as Satguru (*Dadaami Bhuddhiyogamtam*). Jnana Yoga or Saankhya Yoga is kept as starting chapter of the Gita. The Gita is called as Yoga Shastra i.e., subject on Yoga and this is written in the end of every chapter. ***My sincere question is that did the Gita mention even a single term of Yoga like Kundalini, Sahasraara or the name of any other Chakra?*** The Gita is real Yoga Shastra since it dealt with the actual concept of Yoga without bothering about the similes. Of course, Patanjali mentioned the similes because in those days people were aware of the concept. The miraculous powers (Siddhis) are attained from God only through your devotion to God by cutting your worldly attractions. If you travel in the path of false knowledge of similes only, you will not attain any power and in fact you will become more and more weak due to mental worry. Prahlada showed several miraculous powers through his strong devotion on Lord Vishnu, the mediated God. Shakti (power) is always related and proportional to Bhakthi (Devotion). ***Sati became Shakti through her devotion on Lord Shiva, the mediated God.*** She did not perform any false practice of Yoga as done today.

Dattatreya is said to be Yogi Raja (the King of Yoga) and is said to be the pioneer Preacher of Shri Vidya because He has revealed the true concept with full clarity in the above said way. Shri Yantra means the money as your controller. Since the word Yantra means the controlling machine. Mantra means that line of prayer on God, which makes you repeat again and again (*Mananaat*). Tantra is the internal process or technique to cut all the worldly attractions so that you can totally be absorbed in God. ***The final end of this false interpretation can be seen in the case of a disciple of Shri Veera Brahmendra Swami, who cuts the backside of his wife to see these wheels on the main spinal cord!***

Chapter 29

SHANKARA TWISTED THE TRUTH TO BREAK OUTER SHELL OF RIGID IGNORANCE

Twist Means Change of Location of Truth Only

O Learned and Devoted Servants of God,

[December 02, 2013 Shri Anil asked: You say that Shankara gave a twist to make the atheists become the theists. But, the same conversion could have been done with the help of true knowledge without any twist.]

Swami Replied: A Scholar is always like a guest speaker, who delivers the entire true knowledge without bothering about the level of the students. But, the class teacher is not so. The class teacher delivers the true knowledge in different stages observing the assimilation of the knowledge given. If necessary the twists are introduced, which are the different models set up in order to inject the total true knowledge in different phases. The guest speaker does not bother about the assimilation and side reactions of different aspects. Such a speaker is like the owner of a medical shop selling the required medicines and does not bother about the study of side reaction in the case of an allergic patient. The doctor is not like that. The doctor studies the constitution of the patient and gives the necessary medicine to cure the allergy before introducing the actual antibiotic injection. Guru is like the guest speaker or like the owner of the medical shop. Satguru is like the class teacher or like the doctor. Guru is interested in expressing the true knowledge in sequential steps. *Satguru gives the same true knowledge in a different style of sequence introducing some twists required as per the ignorance.* Guru is not bothered about the progress of the student. He feels that he has finished the job on completing the expression of total true knowledge. The job of Satguru is not mere completion of the expression of the true knowledge. His job is to test the assimilation power of the student and give the true knowledge partially giving gap for assimilation. After sometime only, the other part of knowledge is introduced.

Let us assume that there is darkness in a closed room having no opening at all. You have brought the torch light and go on focusing the light on that room. It is true that the light will destroy the darkness. But, there is no opening through which the light can pass into the room. There is no use in focusing the torch light any number of times. You must drill the

wall to create an opening and then only focus the torch light. Similarly, there is no use in preaching the true knowledge to an ignorant person without breaking the ignorance. Ignorance in general is the darkness. The solidified ignorance is like the walls of the closed room. The torch light cannot send the light into the room. Hence, first, you have to use drilling machine and then only use the torch light. The Guru simply throws the light on the room and goes away without bothering about the result. The Satguru uses a different drilling machine to create opening and then only uses the torch light. ***The true knowledge is the torch light and the drilling machine is the twist.***

Twist is Different from Lie

A person, who is very rigid in his ignorance, developed really a little headache due to change in the atmosphere. But, he thinks that a squirrel entered the head through the ear and the headache is due to the squirrel in his head. This tension increased the headache to such extent that he is unable to understand any logical argument. Several doctors said that the size of the squirrel is much larger than the hole of the ear. But, he is unable to digest this logic due to the strenuous headache. First, the psychological headache added to the original headache must be removed. Even if the original headache is subsided by the use of some medicine, the false psychological headache continues. The false headache must be removed by a false trick and then the small original headache can be removed by applying medicine on the forehead. The false trick is like the drilling machine and the true knowledge is like the torch light. ***The torch light cannot be used to drill the wall and the drilling machine cannot be used to throw the darkness from the room.*** Therefore, a wise doctor threw a squirrel with the hand kept near his ear and successfully made an impression that the squirrel came out from the head through the ear. By this twist, ninety percent (psychological) of headache was removed. The remaining ten percent original headache was removed by applying some mild ointment. Here, you must note that ***the false psychological headache was removed by false trick and the true original headache was removed by true medicine.*** If you take the case of Shankara, He never used a lie but the truth is just twisted. The final concept of the true knowledge was brought down in the beginning to break the outer shell of rigid ignorance. Hence, ***He made only a twist but not created any lie.***

The atheist in the time of Shankara stated that God does not exist. Then, Shankara told that the atheist himself is God and hence, God exists since the atheist exists. Shankara told that he is already God and no effort

need be done to become God. Only the ignorance that he is not God must be removed, which is the minimum most effort. The atheist accepted this due to attraction to effortless gift and consequently agreed to the existence of God. ***Here, there is no lie because any human being has the golden chance of becoming God.*** God can enter any human being and such human being is God like the electrified wire. In fact, Shankara, the human incarnation, is a standing alive example of this concept. Hence, nothing is false since the conversion of the human being into God is totally possible. The place of this concept is in the end of the spiritual journey. ***Shankara brought down this top most result to the beginning itself and hence, this is called as twist but not lie.*** In the example of squirrel, throwing out the squirrel is totally a lie. When a lie could be used to uplift a patient, why not truth can be brought down to uplift a person? This twist made the atheist to become theist and to do deep analysis about the God. After sometime, the atheist asked Shankara that the soul is not Omnipotent where as God is Omnipotent. Shankara replied that the power has no meaning since the whole creation is not true. Again, here, Shankara made a twist and did not tell a lie. This whole creation is not true with respect to the angle of God. But, this is true with respect to the angle of soul. Since soul is God, the creation cannot be true to the soul also. In course of time, the atheist converted into theist and realized that the creation is true for the soul. Shankara could pass through the bolted door but this fellow could not do so. Now, Shankara opened the final truth that God entered Him and not every human being but every human being has this chance. Then, this fellow asked for the procedure to become God. The procedure is revealed and now this fellow followed the procedure, becoming a strong devotee eligible to become human incarnation. In this way, a person developed and reached the goal with the help of these twists. Shankara is Satguru and hence, cared for the spiritual progress of the student using twists. ***Twist means only the displacement of a true concept from one place to the other, which helps the practical progress of a spiritual aspirant.*** Such tremendous plan could be done by God only and Shankara was God in human form. No human being can plan like this.

Chapter 30

CONTEXT AND RELEVANCE FOLLOWED BY GOD THROUGHOUT PREACHING

Quest for Knowledge is Important for Assimilation

O Learned and Devoted Servants of God,

[December 15, 2013 Shri Anil Antony asked: “One person asked that why did Lord Krishna preach the Gita to Arjuna in such polluted atmosphere of war? He should have preached in a peaceful atmosphere”.]

Swami Replied: For preaching knowledge, the primary factor is the appetite for knowledge expressed by the receiver through a question or doubt. The external atmosphere is only a secondary factor. You may be serving food in a garden with beautiful external atmosphere. If the eater does not have hunger for food, the external atmosphere cannot influence him to take the food. When the person is hungry, he will eat the food even in a bus or train or in the verandah of an office. *The quest for knowledge is very important for its assimilation after receiving it.* If the quest is not there, either food or knowledge is not received. In fact, this is the message given by Lord to all the preachers of knowledge whether the knowledge may be pertaining to world (Pravritti) or to God (Nivritti). You should preach the spiritual knowledge only to the people, who have interest in it. Several old retired people often attend the spiritual speeches just to pass the time and their attendance is mainly based on the fear for hell after the death. They don't have the real quest for the knowledge of God. Their quest is only for finding a way to escape the future hell to which they are near. Therefore, they do not assimilate the knowledge and sit with inactive mood, sometimes even sleep. They become suddenly attentive once the speaker says that God can protect any soul falling in the hell. Their interest in the God is only since God is an instrument to save them from the hell. Similarly, several others are interested in God since God has the miraculous power to solve their problems and give benefits in the form of boons. Only one in millions is really attracted to God and therefore, has a real quest for the knowledge of God.

When Arjuna expressed the doubt about the fight, the Lord gave relevant answer to his doubt and did not speak anything about God. The Lord replied to the doubts of Arjuna without crossing the limits of scope

of those doubts. He spoke about God only when the doubt touched the necessity of knowledge of God. ***The Lord always tried to clarify the doubts of Arjuna and never tried to pour down all His knowledge. Context and relevance were mainly followed by the Lord throughout His preaching.*** The way in which the Lord answered the doubts is a guideline for the preachers and teachers.

The sages lived in the forest to maintain constantly the external peaceful atmosphere. The sages also spoke about God to the students only when the students expressed query. They did not speak about God without query since the external atmosphere was peaceful. We find the sage Varuna speaking about God only when Bhrgu approached with a query as found in the Taittireeya Upanishat (*Adheehi Bhagavo Brahmeti...*). The external atmosphere definitely helps the process of absorption of the knowledge. Hence, the sages constantly lived in the forest so that the second factor is always available. If the knowledge is preached in a peaceful atmosphere in the absence of quest in the student, due to the effect of the second factor, the knowledge may be adsorbed. Adsorption is surface phenomenon. If the quest is there, the knowledge gets absorbed. Absorption is bulk phenomenon. If both factors exist, the absorption will be very deep. For the sake of the benefit of this deep absorption only, sages opted to live in the forests.

Whatever God does is always perfectly correct. Sometimes, we misunderstand God and doubt His ways. One traveler thought that why God gave small fruits to a big tree and big fruits to a small creeper on the ground? He thought the vice-versa should have been wise. Then, he slept for sometime under the big tree. When he awoke he found several small fruits on his body fallen from the tree. Then, he understood the wisdom of God. Sometimes, you may not realize the reason in the actions of God. But, you should not be haste to comment on God. ***A doubt can be expressed to find out the reason. But, a concluding remark should not be passed on God.*** That is the reason why a real devotee never criticizes God since criticism is always after conclusion.

Punishment To be Inferred as Equivalent Sin Committed

[Shri Anil asked: “Sometimes, some people feel that they are very pure and still they are punished by God. Will it not be proper that a flashback be given by God regarding their past sins, so that they can realize that God is correct in such punishments?”]

Swami replied: You are putting this suggestion to God forgetting the human psychology. Even if the flashback is created in them by God, some

of the human beings will interpret their sins as good actions only and those were misunderstood by God as sins. Some others think that their sin was small and the punishment is unnecessarily big. Knowing this human psychology God stopped giving the flashback. Such a human psychology will never give them a chance to realize and develop towards the path of justice. ***When the punishment is given, you should immediately infer to an equivalent sin committed by you in the past.*** Then only, you are the real devotee accepting God as the best judge. Therefore, a real devotee never expresses even a trace of criticism on God even in the dream. When Sita was sent to forest, she thought that Rama will not do injustice to anybody and the punishment given to her must have been due to some unknown sin done in the previous birth (*Mamaiva Janmaantara Patakaanaam—Raghuvamsha*). In fact, we forget the sins done by us in this very birth itself since we do sins and misinterpret those sins as good actions. We always get convinced and such conviction is the reason for our forgetfulness. Lack of right analysis is the reason for such misinterpretation. Sometimes, we know the sins as sins, but we misinterpret them as good actions due to the power of our perverted intelligence. Hence, such misunderstanding of our own actions is the reason for such unwise thoughts. A real devotee never blames God in any of His actions but waits patiently to get his doubts clarified from a Divine Preacher. Sita represented an ordinary human being, who forgets the sins done in past in this birth itself and thinks that the sins might have been done in the previous birth since he or she is very pure in this birth. Sita committed the sin of criticizing God by insulting Rama several times in the past life of this birth itself. For example, when Rama refused to take Sita along with Him to the forest, Sita insulted Rama by saying that Rama is a woman in the form of a man, who fears to protect her in the forest (*Striyam Purushavigraham – Ramayana*). Even according to Pravritti, the wife should not comment on her husband like this. Now, Rama sends her alone to the forest since she suspected Him inefficient to protect her.

In fact, the fruits of actions done in this birth only give the results in this birth. Only the qualities come from the previous birth, which provoke the aims according to their nature that are responsible for the present actions. In this way, the previous birth makes an indirect contribution. The direct contribution is in only from the aims and actions done in this birth only.

Chapter 31

SERVE KNOWLEDGE TO MINORITY WITH APPETITE**Create Appetite in Majority by Giving Medicine****O Learned and Devoted Servants of God,**

[December 15, 2013 2nd Message Shri Phani asked: Many people do not have appetite for knowledge. Only one in millions has the real appetite for spiritual knowledge. In such case, the job of the Preacher becomes very easy to preach those only having appetite’.]

Swami Replied: *The job of the Preacher is not only to give spiritual knowledge to those having appetite but also to give medicines to create the appetite.* The effort should be not only to give food to those having appetite, but also to give the medicine to others to generate appetite. Food is different from medicine. Food is meant for hungry people and the medicine is for those not having hunger. *There is no use of speaking about God to those, who are not interested in God. This is the tendency of majority of human beings.* The general public is not interested in any topic, which is not useful to it. Real devotion is that pure love to God without aspiring anything in return. But, God loves those only, who are not interested in any return from Him. Spiritual knowledge preaches such real love by which you can love God expecting no return from Him and thus, God can love them. Such real devotion is not possible with the majority of humanity. Hence, the picture is altered so that if you can love God, God can become useful to you. *Nobody wants the love of God when there is no practical use.* Their love should bring some practical use and not simply love of God in return. Hence, the new picture will be that God helps you practically if you love God. This is not the food but the medicine.

People develop devotion in order to get practical help from God. In course of time, the aspect of practical utility gradually weakens and the concept of enquiry about God develops. Naturally, any person likes to know about God, who is helping him for a long time. At that stage, the real spiritual knowledge can be dealt with. The Veda followed this technique. First, the rituals, which are result oriented, are recommended so that after a long time, the utility based devotion can be converted into real devotion. The whole Veda preaches the utility based devotion only to the majority in the form of rituals, which are categorized as Kamyā Yajna. After a long

time, the person loses interest in such devotion and starts developing the pure devotion (*Sa gurumevabhigachchet*). This pure devotion is preached in the minor portion of the Upanishads. Thus, Kama Yajna is medicine to create the appetite.

Even the Jyothisha Shastram (Astrology) is such medicine to create the appetite. The word 'Jyothi' means God as per the Brahma Sutras (*Jyotiradhikaranam*) and thus, Astrology is a medicine to create the appetite. Spiritual knowledge is the food that should be given after generating the appetite. When the planets are to be pacified to get good results, different forms of God are to be worshipped as said in the Jaimini Sutras. In course of time, this worship leads to the quest for the spiritual knowledge.

Atheism is the worst case of the disease, which is lack of hunger. For the Atheism also, there is a strong treatment. We use the concept of 50 – 50 probability in the case of atheism by telling that I am unable to show you the existence of hell, but you are also unable to show Me the absence of hell in this infinite space. This leads to 50 – 50 probability in the case of existence of hell. If we follow theism, we may escape the hell, which may exist based on the 50 percent probability. In such case, nothing is lost if the hell is absent based on the other half of the probability. It is wise to take the side involving least risk and therefore, it is wise to follow theism. This theory will work out in the minds of atheists. In course of time, the atheist may also become a true theist convinced by the logical concepts of the advanced spiritual knowledge.

Therefore, the responsibility of a preacher in propagating the spiritual knowledge is not only to serve the knowledge to the people having the quest for it but also to give medicinal concepts to create hunger in the case of the rest majority of human beings. The food and the medicines are already prepared in the form of this vast spiritual knowledge, which can be used by the Divine Preachers interested to do the service of God. They can use the food packets and the strips of medical tablets as per the requirement. ***This is a hotel associated with a medical shop!***

Chapter 32

YOGA MEANS CONTINUOUS ASSOCIATION WITH GOD**Truth Brings Highest Power in Knowledge****O Learned and Devoted Servants of God,**

[December 16, 2013 Datta Jayanthi] Today is the festival of Lord Dattatreya in the name 'Datta Jayanthi'. Every festival is mainly characterized by preparing extra food items, by following processions in the streets, by arranging heavy music, etc. ***The actual idea of any festival is to increase your realization of spiritual knowledge.*** The right knowledge is with high power. You should assimilate it by thinking it again and again. The first receiving of the knowledge is called 'Shravana' (hearing) and thinking it again and again subsequently is called as 'Manana' (memorizing). The third stage is complete assimilation, which is practically implemented. The first stage in which knowledge is heard is called 'Jnana Yoga'. In the middle stage of memorizing, power to implement in the form of inspiration or devotion (Bhakthi Yoga) is developed. The third stage is the stage of practical implementation and is called as 'Karma Yoga' (Nididhyasa). If the knowledge is true, given by Satguru or Human Form of God, it already has tremendous power and much time is not required for the middle stage i.e., to develop inspiration. If the knowledge is defective as given by human scholars called Gurus, long time is taken to develop the inspiration and often the inspiration is not full and hence, practical implementation does not take place. ***Truth brings highest power in the knowledge.*** Once the true knowledge is given by the Preacher, no time is required for the subsequent development of inspiration and subsequent practical implementation. Only practical implementation (Karma Yoga) brings the divine fruits. Of course, we should not neglect the Jnana Yoga and Bhakthi Yoga because both are important to generate Karma Yoga. In the absence of Jnana Yoga, there is neither Bhakthi Yoga nor Karma Yoga. Shankara told that once Jnana Yoga is received, the subsequent inspiration and practice take place without any effort and therefore, the Divine Fruit is achieved. Of course, here ***Jnana Yoga means the true knowledge preached by God.***

Lord Dattatreya gives always the true spiritual knowledge. He never modifies the true knowledge keeping your case in His view. ***Therefore, this***

festival should be spent mainly in discussions and debates in the spiritual knowledge. Basically He is the Preacher and hence, always addressed as Guru Datta. Let us celebrate the festival by discussing an important concept 'Yoga'. Datta is also called as 'Yogi Raja', which means the Master of Yoga.

Datta Means Unimaginable God Given to Humanity in Human Form

Yoga means union. It also indicates a rare fortunate union. ***Nothing is more fortunate than union with God.*** Union does not mean your merging in God physically. ***Union means to associate with God always*** but God is unimaginable. When God comes in human form, the main program is preaching the spiritual knowledge. While preaching the knowledge, God sits in the medium directly as per the Veda and the Gita. The Veda says that the only identity mark to catch God is the true spiritual knowledge (*Satyam Jnanam..., Prajnanam Brahma*). The Gita says that the possessor of the spiritual knowledge is only God (*Jnaneetvatmaiva*). Miraculous powers are not the identity mark of God since we find these powers in demons also. No demon has preached the spiritual knowledge. God transmits His power to other media also but on the occasion of preaching the spiritual knowledge, God directly sits in the medium. For this reason only, the Veda said that the identity mark of God is the true spiritual knowledge. Preaching of the knowledge can be done by human form only. Hence, God becomes the human incarnation to preach the spiritual knowledge. For this reason only, you cannot treat inert statues and photos as God, which are unable to do preaching. They can be treated only as the representative models helpful in developing theoretical devotion. The Veda says the same (*Na tasya Pratima Asthi*). The statue is only to train the devotion in the beginners as said by Shastra (*Pratimaahyalpabuddhinaam*). The unimaginable God enters the human form like the electricity entering the wire. The electrified wire can be treated as the electricity for all practical purposes. The human incarnation can be treated as the unimaginable God for all the practical purposes by the devotees. We must understand first the meaning of the word 'Datta'. ***Datta means the unimaginable God given to humanity in the human form for giving right direction through preaching of true spiritual knowledge.*** Unless we understand the word 'Datta', the celebration of Datta Jayanthi has no meaning.

The word Yoga means reaching or joining Datta, the contemporary human incarnation of the unimaginable God. Karma Yoga means the work done by you in the association of God Datta. It involves not only your service to Datta, but also your participation in the program of Datta without

aspiring any fruit from Him. The real proof of your detachment from the fruit shall be known only when you surrender the fruit to the Lord. This is the highest level of Karma Yoga often represented by the word Yoga. Therefore, Yoga means the involvement in the work of God without aspiration for any fruit and surrendering totally the fruit of all your work to God. This is the highest level of Karma Yoga. Hanuman sitting on the flag of the chariot of Arjuna stands for this highest level. He involved Himself in searching and attaining Sita, the fruit of all His work. He never aspired for Sita even in dream and surrendered her to Rama, the human incarnation. Below this level on the ground, we can find Arjuna and Duryodhana in the chariots. Both these are fighting for the kingdom, the fruit to be enjoyed by them. But, Arjuna refused this fruit stating that he cannot kill the elder relatives. This shows that he is not attached to the fruit. Such a person is eligible for the Divine Knowledge given by the Lord. If you see the case of Duryodhana, he was very much attached to the fruit. The detachment to the fruit helped Arjuna not to have any mental tension during the work (war) and this led to his success. Duryodhana became weak due to the mental tension and finally ended in the failure.

Different Levels of Karma Yoga

The Karma Yoga in the highest level means not only detachment from the fruit, but also complete surrender of the fruit to the Lord. This can be seen in our elders, who surrender the fruit of their long worship by saying ‘let the fruit of this be surrendered to God’ (*Etatphalam Sarvam Eeswaraarpanamastu*). They leave water in the plate by saying this at the end of the long worship. In the lower level of Karma Yoga, only detachment from the fruit is followed during the work but the fruit is enjoyed by them at the end. This detachment to fruit gives reduction in the mental tension and hence, becomes the former stage for surrendering the fruit to Lord. Arjuna is an example for this, who showed the detachment to the fruit (kingdom) in the beginning itself. He was prepared to surrender the fruit also but not to the Lord. He surrendered the fruit to Kauravaas, who were undeserving. Then, Lord explained that the war is His program to support justice (Pandavaas) and to destroy injustice (Kauravaas). Thus, the work and fruit belong to the Lord and not to Arjuna. Arjuna should enjoy the kingdom not as a fruit of his work, but as decided by the Lord being the fruit of Lord’s work. In this angle, fight of Arjuna and enjoyment of kingdom by Arjuna are not personal of Arjuna, but both are impersonal being personal of the Lord. This new angle relieves Arjuna from his problem of killing his elders. Duryodhana is a case of attachment to the

fruit from the beginning to the end and surrender of fruit to Lord does not arise at all.

Enjoyment in God or Involvement in God's Work

Shri Ajay mentioned that a great saint enjoyed a specific food item. But, immediately he realized that the sacrifice is affected and hence, fasted for three days applying cow dung to the tongue. On hearing this, Swami commented like this:

When the saint enjoyed the specific food item, he was not in the Yoga, which means that he did not enjoy in God. In such case, he should have enjoyed the specific food item as creation of God and should have expressed gratefulness to God. If he enjoyed in God continuously (*Nirvikalpa Samadhi*), he will never enjoy the specific food item. This means that he was in God discontinuously (*Savikalpa Samadhi*). The Gita says that sacrifice of personal worldly enjoyment results in grief only when there is no involvement of the devotee in the Lord or Lord's work (*Sansyaasastu Mahabaho...*). Yoga is enjoyment in God or involvement in God's work. Between these two options, the later is better since the former is theoretical service and the latter is practical service. This is the reason why the Gita always stood in the second option saying that Yoga means Karma Yoga only (*Karma Yogena Yoginaam*). Of course, when there is no possibility for the second option due to unavailability of human incarnation, the first option is good. Moreover, the first option is the generator of the second option. The first option is Jnana Yoga and the second option is Karma Yoga. The person following the first option is called Sankhya and the person following the second option is called Yogi (*Jnana Yogena Saankhyaanaam Karma Yogena Yoginaam- Gita*). Mere sacrifice of world is foolish. If you are involved and absorbed in Lord by meditation or in His personal work, the sacrifice of world is spontaneous without any effort. Effort in sacrifice is a proof for its false nature. ***When you are not absorbed in God or His work, it is better to enjoy the world thinking that the world is creation of God.*** If you treat the world as His creation and enjoy it with gratefulness to God, God is pleased. If you enjoy the poem of a poet, the poet is pleased. Absorption in God will result in spontaneous sacrifice of the world without any effort. When you are interested to drink a precious drink, the lower drinks are spontaneously neglected by you without any effort. Instead of separating the enjoyment of the world from spiritual field, the same can be treated as a part of spiritual field by enjoying the world as the creation of God. If this is done, even the savikalpa Samadhi becomes nirvikalpa Samadhi because there is no place to leave God.

Shri Rama Krishna Paramahansa went in to unconscious mood by seeing a line of Swans in the blue sky. He enjoyed that worldly scene as creation of God and in His appreciation the unconscious mood or Samadhi was attained. Thus, He was continuously in God while worshipping God in the temple as well as outside while enjoying the world. Such a state is Nirvikalpa Samadhi in which there is no difference between inside and outside. Shankara told the same that whether one is in bhoga/sanga or yoga/asanga, if he is connected to God, he is in continuous Samadhi (*Yogaratovaa...*). That is the reason why Lord Dattatreya appears sometimes as 'Yogi' and sometimes as 'Bhogi' maintaining His divinity continuously. Datta maintains His divinity continuously whereas the follower maintains his connection to divinity continuously in this concept.

Chapter 33

SAME GOD IN ALL INCARNATIONS AND SAME SOUL IN ALL LIVING BEINGS

Simile Allows Comparison in One Aspect Only

O Learned and Devoted Servants of God,

[December 25, 2013 Christmas] The Gita says that the same God exists in different human incarnations and looks like divided (*Avibhaktam Vibhakteshu*). But, God is not divided because God is not an imaginable item with spatial dimensions. ***God, being unimaginable, exists totally in each human incarnation and the concept of division, which is applied to imaginable items of the world, cannot apply to God, who is beyond space.*** Hence, the logic applied to discuss the imaginable components of imaginable creation fails in God as said in the Veda (*Atarkyah..., Naishaatarkena...*). ***This point of inapplicability of worldly logic in God is the reason to say that God is unimaginable,*** the basis being absence of spatial dimensions in God. This is the fundamental foundation concept of the entire spiritual knowledge and nobody should forget this and make God imaginable. If you make God imaginable, different people will think different imaginable items as God due to multiplicity of imaginable items. The unity is the unique characteristic of unimaginable God and hence only God is one. ***The above verse of the Gita is also applied to the soul existing in different living beings.*** Here, the soul should be taken as the final filtrate of pure awareness after filtering it from all the qualities. ***Such pure awareness is qualitatively one and the same in any living being since such pure awareness is basically the nervous energy.*** This nervous energy is fundamentally a stream of electrical pulses travelling through the neuro cells, which is estimated at about 55 milli volts. The brain, the spinal chord and the network of nerves constitute the whole system.

It is scientifically proved that the awareness is only a specific work form of energy functioning in the specific nervous system. If this system is absent, awareness is not at all generated as in the case of a stone. If you say awareness as God, do you mean that God is a generated product of a materialized system? The logic of ancient India is not so developed as much as the present Science and this is the reason for the ancient Indian philosophers to think that the pure awareness is beyond the items of

creation and to conclude that it is God. This pure awareness is given top most place in the items of creation and hence, it is called as the best item of the nature (Para Prakriti). The Gita divides the nature (Prakriti) into two sub-categories and one is 'Apara' where as the other one is 'Para'. It [Pure Awareness] can be seen as energetic pulse through the scientific instruments and the Veda says that scientists having very sharp intelligence have seen it (*Drushyate tvagraya buddhya*). Even the Gita says the same (*Pashyanti Jnana Chakshushah*). Even the Brahma Sutras established this fact saying that God cannot be the soul since the reason opposes it (*Netaronupattheh*). The reason is that God is unimaginable and soul is imaginable. Thus, the basic concept of misconstrued Advaita Philosophy gets smashed by the advanced experimental Science. There is no difference between the present Science and the ancient logic (Tarka Shastram) since both deal with the analysis of creation only. ***If the ancient philosopher, who is scholar in ancient logic, criticizes Science, it means that he is criticizing himself only.***

However, the soul existing in all the living beings can stand as a comparison for the God existing in various human incarnations present in the same time. The simile allows only the comparison in one aspect without touching the other aspects. If you compare the face to Moon, the only permitted aspect is the pleasantness of the face and the Moon. Other differences should not be touched. The Moon appears in the night only but the face is seen in the day also. The Moon has black spots and the face is plain. The Moon disappears once in a month through growth and reduction. The face is not so. Hence, the only aspect that should be taken here is the common existence of the same pure awareness qualitatively in all the living beings, which can be compared to the common existence of the same unimaginable God in all the contemporary human incarnations. Coming to the differences, the pure awareness is quantitatively different in all the living beings in terms of its units like calories or ergs or joules etc. ***The awareness in an elephant is quantitatively very much compared to that of an ant.*** But, in the case of God in all the contemporary human incarnations, God is same qualitatively and quantitatively since these two concepts do not apply in unimaginable God. Like this, several other differences can be contemplated.

Living Beings Differ Based on Qualities

Madhva told that the living beings are different from each other since they exist in different levels. This is based on the levels of the qualities. ***Good qualities are considered as high level and bad qualities are***

considered as low level. This pure awareness is mixed with different qualities and hence, the difference in the souls as high and low. All the qualities come under three main headlines i.e., Sattvam, Rajas and Tamas. Sattvam is good whereas Rajas and Tamas are bad. ***The difference between the souls is due to the difference in the associated qualities as per Madhva.*** Shankara says that the soul is one and the same in all the living beings and here, we have to take the qualitative unity of the soul in all living beings as the pure awareness. Hence, both are correct from the view of associated qualities and the qualitative unity of pure awareness. This analysis should be the background in understanding the verse in the Gita, which says that the scholars see the unity in all the living beings like dog, cow, elephant, Brahmin and a non-vegetarian cobbler (*Panditaah samadarshinah*). ***This means that you should find the internal true unity in the external true difference.*** You should respect or reject based on the associated qualities. You can go near a pious cow but you cannot go near a wild dog. The unity of the soul helps you to make an effort to change the qualities of the cobbler to transform him into a Brahmin since the caste is decided by the qualities and the subsequent quality based actions (*Guna Karma Vibhagashah – Gita*). Ravana is a Brahmin by birth but a cobbler by qualities and actions. Shabari is a cobbler by birth but Brahmin by qualities and actions. Therefore, the caste system should be properly understood with the help of this analysis. In the Gita, in the above verse, while mentioning the cobbler, the word ‘*Shvapaka*’ is used for the cobbler. This word means the person, who hunts and eats even the dogs. The dog is the embodiment of faith and helps the humanity. Killing another living being is considered to be the highest sin and non-violence is the top most good quality (*Ahimsa Paramodharmah*). The respect and rejection is for the qualities and not for the soul, which is the possessor of the qualities. ***Caste means the classification of these qualities.*** Basically, there are only two categories or two castes. The caste of good qualities that should be respected and the caste of bad qualities that should be rejected. This verse is often quoted by some people, who argue that a good person and a bad person are equal according to this verse and hence, the bad person should be also respected and worshipped like a good person. Such an ignorant logic results due to improper analysis, which leads to the misunderstanding of the scripture. The photo of Shabari is kept in the worship room in the houses of Brahmins, which indicates the respect to qualities irrespective of the birth. All the sages made ‘Bhrurishrava’, a pot maker as the president of a sacrifice conducted in Naimisha forest (Refer: the Bhagavatam).

When you find a bad person and a good person, it is said that you should find the common soul or pure awareness existing in both. The soul in both has the same power of achieving any quality and rejecting any quality. This indicates the possibility of transformation of bad soul into good soul in which bad qualities are rejected and good qualities are achieved. ***By looking at the soul, you are reminded about the possibility of transformation, which is your duty.*** After transformation, you can respect the good soul.

Shri Phani asked: “You say that Sattvam is good and Rajas and Tamas are bad. Sattvam represents Vishnu, Rajas represents Brahma and Tamas represents Shiva. Does this mean that Vishnu is good where as Brahma and Shiva are bad?”

Swami Replied: The same word can have different meanings in the Sanskrit language. As far as the qualities are concerned, these three words stand in the above said sense. When you apply these three words in the case of the activities carried on by Brahma, Vishnu and Shiva, different meanings come in to picture due to different angles of application. Rajas means the action (*Rajah Karmani Bharata*). Brahma is involved always in the action of creation. Creation is an activity, which is dynamic. Sattvam stands for knowledge and also maintenance of the existing status. Vishnu is involved in the maintenance of the world and also administration, which involves sharp analytical knowledge. Tamas stands for lack of discrimination as in the sleep, which is ignorance (*Tamastvajnanajam viddhi*). Shiva is involved in destroying the whole creation in the end without any discrimination. ***Hence, based on these meanings, the same three words are used for the three divine forms of the same unimaginable God.***

Chapter 34

NO TRACE OF TORTURE SHOULD EXIST IN LEAVING BODY IN MAHA SAMAADHI

Solve Problems with Courage Derived from Devotion

O Learned and Devoted Servants of God,

[December 28, 2013] Shri Surya asked: “I was told that a great Shankaracharya asked the Government to give permission to enter into Maha Samaadhi. The Government refused and the Acharya dropped from it. Please enlighten us on this”.

Swami replied: Maha Samadhi means suicide in which one sits alive and a closed room is built around him. *Suicide is equivalent to murdering somebody.* The soul of yourself is as good as any other soul existing in a living body. *When some living being is killed, the soul in it experiences torture.* This torture is the greatest sin and avoiding such torture is the greatest among the good deeds (*Ahimsa Paramo dharmah*). For this reason only, the non-vegetarian food is prohibited by the scripture. There is no difference between vegetarian food and non-vegetarian food since the chemical composition of both (like carbohydrates, proteins, fats, vitamins, minerals etc..) is one and the same. Therefore, eating the non-vegetarian food is not a sin. The process of getting the non-vegetarian food by killing and torture is the sin. If one eats a living being, which is dead due to some accident, it is not wrong. *Eating a living being dead by disease or old age is avoided due to medical reasons.* The Kapalikas eat dead bodies and are not considered as sinners. They are respected as the followers of a sacred branch of Hindu religion. *Therefore, torture and violence is the main sin.* You should not argue that killing a living being in unconscious state by giving some anesthesia may not be sin. Any living being undergoes the pain of death in any unconscious state. Moreover, you are forcibly ending the life given by God in which a living being enjoys the facilities of creation and feels happy. *You must keep yourself in the place of such living being and understand the logic in the best way.* You should not also argue that you are not directly killing the living being and hence, you are not the sinner. The living being is killed by somebody since people like you purchase it. Therefore, the sin is shared by you also (*Kartaa kaarayitaa chaiva*).

Therefore, the torture experienced by your soul in the suicide is one part of the sin. The other part of the sin is that you are forcibly missing the opportunity given by God to derive happiness in this life sanctioned by God. God feels happy if His children (the living beings) feel happy by enjoying His creation and become grateful to God. God will feel unhappy if His children are tortured (*Mamchaivaantah Shareerashtham* – Gita). Here, you should not take it granted that God is in your body. The soul is already referred as a part of creation in the earlier line by the word '*Bhutagraama*'. The soul or awareness is already mentioned as a part of the nature (*Sanghatah Chetanaa dhrutih*). The soul is said to be in the body (*Shareerashtham*). But, God is said to be very deep in the body (*Antah Shareera*), which means that God is the basic substratum. Otherwise, God should have been also brought under the category of *Shareerashtham*. God is inside the body in the sense that God is inside the whole creation as substratum and therefore, here also God is taken as the substratum of the body. The Veda says that a soul committing suicide will fall in the hell called '*Asurya*', which is totally filled by darkness (*Asurya Naama te lokaah*). You may argue that you are ending your life due to problems. ***Problems should be solved with courage derived from the devotion to God.*** In the higher plane of philosophy, you should learn to enjoy the problems along with peace in the life like alternate hot dishes and sweet dishes in the meals. Anything running continuously will result in getting bored, which is also a problem. You cannot enjoy the sweets continuously without a hot dish. You cannot enjoy the cinema with happy scenes only without tragic scenes. ***Problem is a valuable interval in continuous peace like the pickle in eating a sweet continuously.***

The creation of God in which life is a part, is always wonderful. Hence, you should be entertained continuously by the alternate peace and disturbance. In fact, God has created this universe for His entertainment only as said in the Veda (*Ekaaki Naramate...*). You are enjoying the scenes of problems in the cinema and you must enjoy more the same problem appearing in your life due to direct involvement. You will enjoy more by eating the food instead of enjoying by seeing somebody eating the food. ***This is the reason that why God was not satisfied with the entertainment attained by seeing His running creation.*** God takes human form to enter the creation and is entertained perfectly by directly involving Himself in the positive and negative events of life. If you enjoy your life on this earth like God in human form, you are equivalent to God in this aspect of enjoyment. Creation, maintenance and dissolution of this Universe are unnecessary

botheration since the final aim of these three aspects is only continuous entertainment. This is perfect monism (Advaita) preached by Shankara.

Therefore, you require the spiritual knowledge to understand the philosophy of life and this total creation. ***You should always wish to live more time by taking proper care of your health*** (*Jeevema sharadasshatam* – Veda). Some ignorant people feel shy in taking the help of medicines and doctors feeling that such way is not spiritual. They pray God to cure the illness and pose that they are in the real spiritual path. It shows only their ignorance. God is the Creator of the Science (*Vijnaanam etat sarvam janaardanaat*) and its results are given by Him only to the living beings, which are His children (*Aham Bijapradah pita*). When the problem can be solved through natural power, why should you be rigid of the unnecessary miraculous power of God? Both are His powers only. ***The natural power is called as Prakriti and the miraculous power is called as Maya***. Basically both are His power only and thus, there is no difference between them from that point of view. The Gita says that Maya and Prakriti are one and the same (*Mayaam tu prakritim viddhi*). ***If Prakriti fails, you can approach God for exhibition of Maya***.

You may think that some of the great people followed this procedure of Maha Samadhi. Lord Rama jumped into the river of Sarayu and committed suicide. Raghavendra, Veerabhahmendra, etc., have taken this Maha Samadhi. You cannot imitate them in taking Maha Samadhi without reaching their level. ***They have reached such high level in which they do not feel even a trace of torture in leaving the body***. For them, the body is just like the dress that can be changed at any time (*Vasaamsi Jeernani* – Gita). ***You can test yourself to see whether you have reached that level or not by closing your nose and mouth for a few minutes to see whether you are feeling any inconvenience or not***.

The great Shankaracharya tried to take the permission of the Government because he knows very well that the Government will not permit. By this, he wants to preach that suicide is a sin not only in Nivritti but also in Pravritti since it is a punishable offense in the worldly law. Hanuman tried to commit suicide when Sita was not seen in Lanka. Here, the suicide was not due to personal problems. It is due to the problem in the work of the Lord, which could not be solved by Him. This shows His intensity of involvement in the Lord's work. He dropped from the idea of suicide even in this work of Lord because He thought that He can continue in the Divine service by living.

Chapter 35

INCARNATIONS ARE OF TWO TYPES**God Himself Enters in First Type****His Power Partly or Completely Enters in Second Type****O Learned and Devoted Servants of God,**

[December 29, 2013] Shri Phani asked: “Some incarnations are said to be lower, which are like incarnations of Kala (a ray of the power), Amsha (partial) compared to higher Poorna (complete) and Paripoorna (perfectly complete) incarnations. Kapila, Vyasa, Rama and Krishna are the respective examples. Does this mean that God is partially present in one incarnation and is completely present in another incarnation?”

Swami Replied: *In any incarnation, the power of God may enter partly or completely.* The power can be understood with quantitative difference. *The source of this power is the unimaginable God in whom you cannot apply this concept of quantitative difference.* Incarnations are of two types in basic sense. In the first type, God enters totally to preach the spiritual knowledge. In the second type, the power of God enters partly or completely. In this second type, even the devils achieving God’s power partly or completely are also mentioned. This power is inert having the physical nature as seen used in destroying the evil forces or in doing miracles. *You should not conclude that wherever the power exists, God must be present there.* If this generalization is true, God must be present in the demons also. Moreover, demons never preached the spiritual knowledge. *Therefore, we can conclude that the existence of God’s power need not indicate the existence of God.* But the reverse is true, which means that wherever God exists, the total power exists there. In the case of existence of God, the total power may be totally or partially expressed. Sometimes, the power may not be expressed at all. It depends on the requirement of the situation. Here, *the power means the inert miraculous physical power.* In fact, knowledge is also His power and it is the best power. When God is present in some place, God possesses the total power there. The expression of the power may not take place at all or may take place, which may be partial or complete. *You should not decide the possessed power by the expressed power.* The expressed power may be zero, but the possessed power is complete. A professor is teaching the small

children in L.K.G. class. The expressed knowledge in that class is very little since that much little knowledge is only required for that class. It does not mean that the possessed knowledge of the professor is also little. Sometimes, the professor may not express any knowledge and this does not mean the professor does not have any knowledge. Hence, when God directly enters, the purpose is only preaching the spiritual knowledge. But in such case also, the physical power is totally present with Him. When there is no purpose of preaching the spiritual knowledge, only His power enters partly or completely. Rama is said to be the incarnation with twelve kalaas and Krishna is with sixteen kalaas. This does not mean that the power of Rama is only $3/4^{\text{th}}$ of that of Krishna. The same unimaginable God with the same total power exists in both. The possessed power is one and the same in both. The expressed power of Rama is $3/4^{\text{th}}$ of that of Krishna. Buddha did not express any power. That does not mean that Buddha does not have any power. ***The same unimaginable God with the same total power exists in Rama, Krishna and Buddha.*** In such case, why Krishna is called as Paripoorna and Rama is called as Poorna only? This difference is based on only the expressed power. With reference to the expressed power only, Krishna is said to be perfectly complete God and is said to be the basic source God, who has taken the ten incarnations. This is the reason why Krishna is not mentioned in the ten incarnations. By this, you should not treat Krishna as highest and the other ten incarnations as lower because the possessed power is one and the same in all the incarnations. All are equal and you should worship all in the same way. ***You should not say that the expressed power is only the proof of the possessed power.*** God never wants to prove His power by expression. The power is expressed based on the requirement of the occasion. ***The necessity of the occasion only becomes the reason for the expression of the power.*** Therefore, you should treat all the human incarnations as one and the same based on the same internal unimaginable God.

As already stated, knowledge is also power. ***The expression of knowledge also depends on the requirement of the understanding capacity of the then existing humanity.*** Sometime back, Shri Ramnathan asked Me one question: “Swami! Why was this excellent knowledge expressed by You not expressed by the previous human incarnations?”

Swami Replied: This excellent spiritual knowledge existed in all the previous human incarnations, which is always associated with the internal unimaginable God only. The same unimaginable God present in all the previous human incarnations exists in Me also. This excellent spiritual knowledge was not expressed by the previous incarnations due to the

absence of receiving capacity in that time to the extent possessed by the present humanity. Science was not so developed in the ancient times, which was confined to theoretical imaginations based on certain observed practical examples. Today, the logic developed by the Science associated with experimental observations everywhere is so sharp that the ancient philosophy based on the logic of mere theoretical imaginations cannot satisfy the appetite of the intelligence of the present humanity. Thus, the requirement for such top most spiritual knowledge is arising today only and the subsequent expression of such knowledge by God takes place today only. ***The demand and requirement of the occasion happens to be the only reason for the expression of the power of God.*** God never likes to show His possessed power for the sake of advertisement. Only egoistic demons do like that.

Chapter 36

THE PAIN IN THE FALL SHOWS THE REAL DEVOTION**God Can Be Approached Through Medium Only****O Learned and Devoted Servants of God,**

[January 1, 2014 New Year Eve] **Smt. Devi asked:** Padanamaskarams Swamiji, I am writing to ask You these questions, which have been bothering me for a long time. However, I am unable to express them properly. I have tried my best below to explain my present state of mind. But, You know better than me regarding it and how to come out of this situation. At this point, these questions are all I have to offer at Your feet. Please forgive me if there is anything wrong in my questions or in my way of presenting them:

Being in this world and due to continuous series of happiness and sadness, I feel that whatever we consider as happiness is the reason for our sadness. So the only real happiness is in God's (Human Incarnation) service. And my goal is to please Him only. But the problem is, in this world we get attached very naturally, since we find ourselves in this attachment from birth itself, without any effort. Coming out from that mess is like a next-to-impossible task. But developing attachment with God does not happen naturally. The real problem comes here. It is like I have my feet in two boats.

Questions:

- 1) When I know that any type of happiness of this world is pulling me into this mess of attachment (in which God is not there) I lose my motivation to do any action. And I doubt on my purpose of existence.
- 2) The end result of worldly desire is painful only and pain is not liked by anyone. But when I see myself not fully attached with God (Human Incarnation) I feel more pain. That is where I see myself travelling in two boats. This gives unbearable pain.
- 3) Because of my gunas, I am not able to reach You or I am not attached to You. But, neither am I able to change my gunas, nor can I reach You without changing the gunas. It feels like I am going in to a big whirlpool. Both give me pain only. I feel totally clueless, helpless without You. What to do?

At Your Divine Feet

Devi

Swami Replied: The most difficult part of the spiritual knowledge is the concept of contemporary human incarnation. If this topic is deleted, the spiritual effort becomes very easy from all sides and at the same time reaching the goal also vanishes. If this concept is thrown away, direct approach to God becomes impossible and the real competition between God and world disappears. In absence of alive human incarnation, the competition is false and the spiritual aspirant is not put to any inconvenience and loss. This is the reason why this concept was neglected in spite the three great epics (the Ramayanam, the Bharatam and the Bhagavatam) are concentrating on Rama and Krishna, the alive human incarnations. The whole problem is that the human form, which is the medium of unimaginable God, cannot be thrown away as illusion to find the internal real God. The illusory serpent is thrown away after finding the real rope. This example is not at all applicable here because the external human form of God is not illusory at all for you. You are a part of this world and world is not illusory for you. You are as real as the external human form of God and it can never be illusory for you since both yourself and human form are parts of this world only. The world can be illusory to God but not to you. The internal absolutely real God is unimaginable and hence, can never be seen like the rope. Based on the inference fixed through sharp analysis, you have to confirm the existence of the internal God, who can never be caught by you in any way. ***The only way is to catch the external human form only with which the unimaginable God is identified like the current with the electrified wire.*** The pity is that again you have to catch the external human form only. Except this, there is no other way (*Naanyahpanthaa* – Veda). Another pity is that the external human form maintains its inherent natural qualities, which are not affected by God. The properties of the wire like colour, leanness, etc., are not affected by the current. Since God is unimaginable, the human form does not show any special characteristic. The electrified and non-electrified wires look like one and the same maintaining their natural properties equally. Miracles cannot decide the existence of God since demons show miracles without existence of God in them.

The Veda says that the only characteristic of God for catching Him is the true knowledge (*Satyam Jnanam...*). But, nobody likes the truth. The natural properties of the human form always affect your mind to feel that the human incarnation is also a human being. If you overcome this confusion, God creates extra confusion by showing more and more negative

qualities. You have to cross this extra confusion also. ***Your success depends on your faith, which should be always supported by your sharp analysis in the spiritual knowledge.*** This top most complication makes the spiritual knowledge to be called as ‘*Brahmavidya*’. People often use this word to mean the highest complication as found in saying “Is it Brahmavidya, which I cannot follow?” Therefore, you have to stand always firm on this central topic like Hanuman and Gopikas, who succeeded in fixing themselves in the contemporary human incarnations as seen in the Ramayanam and the Bhagavatam.

The intermediate state is always inevitable in the effort before reaching the success. Such suspension is shown by Arjuna as seen in the Bharatam. He clarified all his doubts by hearing the Gita. Still, he wanted to withdraw from the war due to attraction to his son killed in the war. He forgot that the war is the work of God and that he is involved in God’s work as His servant. On the last day of the war also, he did not get down from the chariot in spite of the order of the Lord. The ego covered his mind. When you are climbing the ladder from floor to roof, you have to reach the intermediate window. ***Hanuman and Gopikas stand for Nirvikalpa Samadhi from which returning is impossible.*** Arjuna stands for Savikalpa Samadhi in which the process of climbing and falling is continuous. This dynamic process is called as devotion. Both the persons sitting on floor and roof are static. ***Whenever you fall, if you feel pained, it is a positive sign of devotion. It means that you are really more attracted to the roof than the floor.*** On falling on the floor, if you are not pained and feel happy, it means that you are more attracted to the floor. This point is projected by the sage Narada in His Bhakthi Sutras while defining the devotion (*Tat Vismarane parama vyakulata*). He further says that this pain is the proof for your total attraction to the roof (*Tadarpitaakhilaacharataa*). Therefore, you must feel happy for your pain while attracted to the world since it is a positive sign. Without passing the intermediate stage of learning driving, you cannot become a perfect driver. It is good that you have expressed your problem in detail so that the correct guidance is given to you. The student should not feel shy to expose his ignorance before the teacher and the patient should not feel shy in exposing his illness to the doctor. ***You have done a good service to the world of spiritual aspirants.*** Be happy that the positive sign is the driving force to attain sure success shortly.

Chapter 37

INTERMEDIATE STATE OF CONTACT WITH BOTH GOD AND WORLD INEVITABLE

Incarnation Comes in Every Generation

O Learned and Devoted Servants of God,

[January 3, 2014] **Smt. Devi asked:** We are naturally attracted towards the world from birth and not so towards God. My state is with fear for the worldly whirlpool and like that of a person with two legs in two boats. Please guide us on this.

Swami Replied: *The reason for the natural induction of the world is the associated world around us from the birth and due to this, our mind is naturally and constantly receiving the information of the world, which is its knowledge.* After this state of knowledge, we develop attraction to certain items or rejection to certain other items or neutrality to some other items. *The first basic stage for all these three attitudes is only the knowledge of the object that is received by the mind as information.* In the case of the unimaginable God, this basic step is naturally absent. Even if some information of God is received by our mind, God is not a visual imaginable item like many items of the world. *The visual contact helps a lot in developing the attitude.* The human incarnation is visual but due to lot of inconvenience and loss, this concept is very much conveniently buried so far by the spiritual aspirants. The importance of this concept is so much neglected that some people even totally oppose the possibility of this concept. Only energetic incarnations of God of the upper world are accepted, which are not visual at all.

Some items of the creation like fire, infinite cosmic energy, carved stones, etc., were accepted, which are unfortunately inert. *These inert items compete with other inert items of the world only and do not cause much inconvenience and loss.* These people do not mind to accept even the unimaginable God since such God does not cause even a trace inconvenience. They have stressed on the Brahmasutras and the Upanishads, which have dealt with God of no inconvenience. They did not mind to stress on the Gita also, which deals with the importance of human incarnation as God only since such God happens to be the past human incarnation, which can be again represented by inert photos and statues.

Thus, the actual concept of contemporary human incarnation, which comes in every generation to avoid partiality to one generation only, is buried very deeply. Based on this path, even the three great epics were given importance, which deal only with past human incarnations (Rama and Krishna). The other Puranaas were also given importance since they deal with the unavailable energetic incarnations. This is done mainly by the priest-scholars, who are put to loss in competition with the human incarnation. The fruit of work offered by you comes to them in worshipping the inert representative models of God. Even today, you find some priests totally opposing the concept of human incarnation. The background is very pitiable and the outcome has affected the spiritual path since it provides only wrong information about God. For this purpose only, God becomes the visual object by expressing Himself in human form and provides the right complete knowledge of God as Satguru in every generation. After the exit of the human incarnation, again these scholars misinterpret the scripture like the Gita given by God. ***However, God, not minding His personal benefits (dakshinas), excuses these priests since such methods of worship help the development of theoretical devotion, which is the source for practice.***

Therefore, knowledge (Jnana Yoga) is the primary step. The subsequently generated state is the attraction to the object understood by the first state and is called as devotion or Bhakti Yoga. The final step is the involvement in the activities related to the object (Karma Yoga). These three states are common in any object whether it is the worldly item or God. These three states are valid in the case of the attraction only. Sometimes rejection also may take place as in the case of some worldly items or as the case of demons due to ego and jealousy in the case of God. Sometimes neutrality may result if the worldly item is felt useless and God also on the same reason. ***Even the attraction is generally impure since selfish benefit or protection from fear happens to be the main basis here.*** You are attracted to a worldly bond also since it gives happiness or protection to you. Same is the case with God also. The pure attraction is based on the point that you are serving the bond to make it happy without any selfishness. Yajnavalkya says that every attracting worldly bond is only based on selfishness and not sacrifice (*Aatmanah kaamaaya*). Therefore, you have to analyze even this attraction, which you feel great! ***The worldly information is naturally injected into your mind without any effort like the sugar from the food.*** The knowledge of God is to be injected by you with effort after selecting the proper medicine by analysis and guidance from Satguru. Therefore, Jnana Yoga is the most important field whether it

is world or God and Shankara says that once the correct Jnana Yoga is received by you from Satguru, the Bhakthi Yoga and Karma Yoga are natural subsequent steps generated by the force of knowledge. The Gita also says that nothing is more sacred than knowledge (*Nahi Jnanena...*) and that you will cross all the sin by Jnana that generates spontaneously the other two steps (*Sarvam Jnana Plavenaiva...*). ***The Guru Gita says that Satguru, the generator of this true knowledge is everything since the whole process of salvation takes place by His grace in generating the true knowledge.*** Some feel that God or Satguru, if pleased, will take care of everything irrespective of the knowledge. This is not correct since in such case the impartial God has to save everybody. The guidance given by Satguru should generate the devotion and practice, which will save you. The subsequent two steps come under your effort. ***In this effort, the intermediate state in which both God and world are in your contact is inevitable. In this state only, you are putting your two legs on the two boats*** as long as the two boats travel side by side with equal speed. If any disturbance in the river comes, you have to put both the legs in one boat. The boat chosen by you decides your fate. The disturbance is the final test and has to come one day or other like the final examination in the case of a student.

The fruit is always involved with the practical sacrifice (Karma Yoga) and theory (Jnana Yoga and Bhakthi Yoga) is only respected as the generator and promoter of the practice. This is a common point in both worldly matters and spiritual matters. In the Ramayanam, the sacrifice of work by participating in the war, which shows the readiness even to sacrifice life for the sake of Lord, is seen. This shows the total lack of selfishness for the sake of Lord. ***Apart from this, total surrender to the selfishness of the Lord is also required.*** Participation in the war is for the Lord's work, which is generally for the welfare of the world. Thus, killing Ravana is for protection of justice in the world. Rama twisted this war as selfish work by saying that if Sita is returned, He will go back allowing the world to suffer with Ravana. Hanuman did not drop from the war for such selfishness of the Lord. Hence, you have to feel that the Lord is more important than the world. In the Bharatam, Arjuna sacrificed the war for the sake of his elders, thinking that the war is the selfish work personally. When Krishna explained that the war is not the personal work of Arjuna, since it is the work of Lord to establish justice for the welfare of the world, Arjuna participated in the war. Here, the Lord did not bring His selfishness in the war. Therefore, Hanuman, dedicated to Lord even though the Lord's work is shown as selfishness of the Lord, is greater than Arjuna, who is

dedicated to the Lord's work as the work for the welfare of the world without any selfishness of the Lord. Therefore, Hanuman succeeded in the spiritual field more than Arjuna. In the above two epics, sacrifice of work (Karma Sanyasa) for the Lord is explained. Even though Arjuna sacrificed the bonds with his elders for the sake of the Lord, later on, he could not sacrifice his bond with his son and was prepared to sacrifice Lord's work (war) due to the death of his son. Hanuman sacrificed even His mother and came down for the Lord. Hence, the sacrifice is very subtle to withstand the tests. In the Bhagavatam, Gopikas stand for the total sacrifice for which no test is required. All the three strong bonds (Ishanas) represented by husbands (Dareshana), children (Putreshana) and butter (Dhaneshana) were sacrificed for the Lord. The sacrifice is perfectly complete because Gopikas say that they were completely filled with the memory of Krishna, so that no word of Uddhava can enter them due to lack of any trace of space in them. They also sacrificed their bond with their lives by jumping into fire on hearing the departure of the Lord. Hanuman was made God (Brahma), which is the equal position. Gopikas were kept by God on His head where God becomes their servant. Such higher position than highest is achieved by Gopikas, who are actually the sages constantly travelling in Jnana Yoga for births together. The complete clarity through Jnana Yoga is very much essential to select the proper direction of the practice and to achieve any position. ***Hence, the purity and the level of attraction must be also kept in mind.***

Chapter 38

PUNISHMENT AT BIRTH FOR WELFARE OF WORLD**Punishments in Upper World for Welfare of Soul****O Learned and Devoted Servants of God,**

[January 3, 2014 2nd Message] **Shri Anil asked:** You told that the enjoyment of the results of the deeds is finished in the upper worlds and the soul is born in this world along with some remains of the psychological background of the deeds called as 'Samskara'. Hence, the fruits enjoyed in this world are only the results of the deeds done in this world based on the remains of qualities called Samskara. In such case, a person born blind has not done any sin in this world as soon as the birth is over and hence, this case cannot be justified.

Swami Replied: The deeds are divided into three categories as explained by Me already. The first category is '*Sanchita*', which is the bundle of deeds accompanying the soul on this earth after leaving the upper worlds. This Sanchita is the bundle of qualities related to the remains existing in Samskara. This is a bundle of the psychological attitudes generating and promoting the deeds. The remains of the attitudes as very weak forces constitute the Samskara that accompanies the soul. This means that *the enjoyment of fruits in the upper world does not make the dead end of any quality of any deed*. The divine aim of punishment is only transformation by changing the qualities and not any revenge. Therefore, a *major portion of the result of every deed is finished by the enjoyment in the upper world and the minor part of the result of every deed is in the out coming soul*. Hence, the out coming soul from the upper worlds is qualitatively one and the same as the soul of the same human being entering the upper world. The enjoyment of the results made a quantitative reduction in all the attitudes (Gunas). This means that the incoming and outgoing souls of the same human being are qualitatively one and the same and differ only quantitatively. It is just like a thief severely punished in the police station is not involved in any theft after coming out for a long time. The reason is that the attitude of theft is only weakened to a large extent and is not completely removed. Hence, any punishment cannot remove the quality completely. *Every child in the period of its childhood is like a weakened thief*. The same child after becoming young repeats all the older activities.

Thus, Samskara is a total representation of 'Sanchita' only. ***Remember that the qualities (Sankalpas) generating the deeds alone are associated with the soul going to the upper world or coming from the upper world.*** These qualities are the links of the deeds. Thus, the chart of the qualities associated with the soul represents the chart of the deeds. The results are passed on to the soul based on the chart of these qualities only. ***The deed has no address in the soul if it is done without the quality and this point is well explained in the Gita (Kurvannapi na lipyate).*** The results of the deeds will not touch such a Divine soul.

The second category is 'Agaami', which is the additional list of qualities that is added in the present life to accompany the soul in future that reaches the upper world. The results of some of the deeds done in this life give results here itself. For example: If you put your finger in the fire, the punishment of burning takes place immediately here itself. In this light, this world is called as 'Karma Loka', whereas the upper world is called as 'Bhoga Loka'. In Karma Loka, both the action and sometimes the enjoyment of the fruit of action are possible. In Bhoga Loka, the enjoyment of the result of the deeds done here represented by the related qualities only takes place. Sometimes, some actions give results here itself if they are excessive in nature called as 'Atyutkata Karma'. Leaving these two exceptions, the remaining results will be added to the soul in future through the links of the qualities.

'Praarabdha' is the third category, which exists between Sanchita and Agaami. It may be the result of a specific deed that was not covered in the upper world and happens to be the reason of the present birth by the will of God. Generally, Praarabdha happens to be the birth, which represents the accumulated average effect of the Samskara. The accumulated effect takes place in general and thus, no result accompanies the soul from the upper world coming to this earth. But, sometimes the result of a specific deed may be chosen by God to give a specific birth, which may help the soul in transformation as expected by God. This is a specific case based on the hope of the transformation. Though the system of the deeds (Karma Chakra) is rigid but it is under the control of God everywhere since it is divine (since the maker of it is God).

Let us take the case of the person, who is born blind. A born blind can also come under the general case of Praarabdha. The soul might have been a rowdy, who made the children blind to beg for his enjoyment. This sin may be the overall essence of the chart of his qualities coming as the Samskara with the soul. If the soul is born with normal sight in this life, it may continue the same horrible action again. Therefore, the result for this

Samskara as blindness is rewarded for the sake of welfare of this world. ***The punishment given in the upper world is for the welfare of the soul and the punishment given to the soul at the time of birth in the name of Praarabdha is for the welfare of the world.***

Sometimes, the Praarabdha may not be so strong to give the blindness to the soul at the time of the birth. In such case, the result of some sin may be saved without punishment in the upper world and may be granted to the soul at the time of birth by God for its transformation or for some divine purpose also. Such blindness may not affect the world but may help in the spiritual development of the soul as in the case of the devotee, Suradaas. A blind man got the sight by the grace of Jesus and repented for his past sin that was responsible for his blindness. Such sin could have been finished in the upper world very easily because the extent of that sin must have been little since he got the sight after sometime in this life. He might have caused blindness to somebody without intention. But, the Lord purposefully made the result of such a sin to become Praarabdha so that the blind person stands as a proof for the miraculous power of the Lord exhibited here. In fact, Jesus told this to the cured blind man and made him consoled to live happily in the rest of the life.

Chapter 39

QUALITY CHANGES BY KNOWLEDGE ALONE**Punishment Reduces the Quality Only Quantitatively****O Learned and Devoted Servants of God,**

[January 4, 2014] **Shri Anil asked:** Please explain the Sanchita, Praarabdha and Aagaami in the case of an example so that these can be clearly understood.

Swami Replied: The Samskaras are the qualities only and are responsible for all the activities. Fruit is always associated with the action that is represented by the quality. The fruit may be awarded for certain actions like burning the finger introduced into the fire with or without the intention or quality. But, such fruits do not come under *the divine cycle of deeds, which runs with the intention based actions*. If an action is done without intention, the fruit is not awarded as in the case of killing an ant without intention while walking. Sometimes, intention may be there and action may not take place due to lack of opportunity. There also the intention is punished. The punishment is always aimed at total destruction of the qualities in absence of which the actions do not take place. But, *the punishment can never eliminate the quality except decreasing its intensity*. The decreased intensity may not be effective in generating the action due to which the external world is not disturbed.

Let us take a specific soul going to the upper worlds along with the lump of Samskaras or qualities or attitudes. Let us express the power of intensity of this lump as two hundred volts. Samskara or quality is made of mind and since mind is neuron-energy such units are justified. The composition of the qualities in this lump represents the number of qualities (which is a qualitative expression) and the intensities of the qualities (which is a quantitative expression). The soul goes to the upper worlds and receives rewards in the heaven and punishments in the hell. *The soul going to upper worlds is only mind or a bundle of qualities called as individual soul or Jeeva, surrounded by the subtle body made of energy in plasma state as said in the Veda (Manomayah Praanashareeranetaa)*. After this enjoyment of the fruits in the upper worlds, the lump is reduced to the micro level. This micro lump has the same number of qualities and thus, there is no qualitative change. But, after the enjoyment, the intensities are reduced and

now the total intensity of the lump is only ten volts. This means all the efforts in the upper worlds can only reduce the intensity of a quality, but can never eliminate the quality. The only way to eliminate the quality is hearing the true knowledge from Satguru as said in the Gita (*Jnanaagnih Sarvakarmaani..., Yasya sarve samaarambhah...*). '*The knowledge burns the deeds*' means that the knowledge burns the qualities, which are the generators and promoters of the deeds. Now, the soul coming from the upper world has the lump of Samskaras with intensity of ten volts. These ten volts are called as Sanchita associated with the soul just before re-birth.

When the soul comes to the earth, the above said Sanchita is awarded with a fruit in the form of the re-birth and its atmosphere. The composition of Sanchita varies from one soul to the other. Therefore, the conditions of the re-birth and the states of atmosphere also differ from one soul to the other. Some souls are born blind, some are born as dumb and some are perfect. Some are born in rich families, some are born in poor families and some are born in middle class families. We have already seen the policy in the upper world that the enjoyment of fruits can only reduce the intensity of the lump and the qualities are never eliminated. Therefore, the ten volt lump is again reduced in its intensity to one volt after receiving the re-birth as fruit. The nine volts are spent for the re-birth on this earth. These nine volts are called as Praarabdha. Now, the soul is left over with a lump of one volt, which is the balance of Sanchita after enjoying the Praarabdha. Thus, ***Praarabdha is confined to the formation of a new body in this world and its conditions in and around.*** Praarabdha is the spent intensity and hence, cannot be revoked as told by Shankara in the commentary of the verse '*Jnanaagnih Sarva Karmaani...*'. The reason is that Praarabdha is not in the form of quality that can be destroyed by the knowledge, but, it is in the form of already converted fruit. The version here that the knowledge burns all the deeds is also correct in the sense that the remaining balance in the form of qualities (lump of one volt) is totally burnt since all the deeds represented as qualities are eliminated by the Knowledge. ***The child with the lump having least voltage (one volt) looks very beautiful and sometimes is compared to pure and pious God.*** But, in course of time, the intensity of this lump increases with the external atmosphere of the world and the same beautiful child becomes young demon! The increase in the voltage differs from one soul to the other depending on the various possibilities of different environments. This world gives full freedom to the soul in choosing the environment. Such freedom is the characteristic of this world (Karma Loka), which is absent in the upper world (Bhoga Loka). The chosen environment decides the extent of increase of voltage of the lump.

Let us take the same specific soul already selected by us as above. Let us say, the increase of the lump is ninety nine volts and the total voltage of the lump is hundred volts after addition to one volt. These ninety nine volts will be associated with the soul in future while going to the upper world and are called as Aagaami. The same cycle repeats again and again. The soul can come out of this cycle of deeds (Karma Chakra) with the help of the true knowledge of Satguru. ***The quality is a thought, which can be erased by another powerful convincing thought.*** The knowledge is lump of powerful thoughts, which can alone cut the existing thoughts or qualities. Diamond cannot be cut by any instrument except diamond. Therefore, ***the qualities can be changed only by the knowledge and not by other methods like meditation, penance, worship, fasting, etc.***

Dr. Nikhil asked: The intensity of a quality can be increased by the subsequent activity in the presence of proper opportunity. In absence of such opportunity, it may not increase. Hence, the activity and opportunity also affect the quality even without the context of knowledge.

Swami Replied: We never said that other factors cannot change the intensity of the quality. The efforts like rewards and punishments, which are other than knowledge, have changed the intensity of quality. We have mentioned the knowledge only in the context of elimination of quality. Apart from elimination, knowledge also changes the intensity of the quality like other factors. It depends on the nature of the soul in choosing the factor i.e., knowledge or hell. But, no factor except knowledge can eliminate the quality. The example you have mentioned may work in reverse direction also. The subsequent activity helping the earning may increase the desire for earning or sometimes may also decrease the desire for earning. Again, this depends on the nature of the soul. Satguru Dattatreya uses this reverse method in some souls. He grants excess of worldly pleasures (Bhoga) by which the soul gets detached by developing allergy to Bhoga. Hence, the Lord is called as 'Bhoga Moksha Prada', which means that the Lord sometimes gives salvation by granting excessive enjoyment of luxuries. The final action depends only on the chart of qualities and their intensities irrespective of the factors. The possessor of the quality not doing the action due to lack of opportunity is called as '*Mithyaachara*' in the Gita, who is also punishable. Therefore, the ultimate aim of the reward or punishment is only aimed at the reduction of the intensity of the quality and not at the subsequent inert deed as revenge.

Chapter 40

**BETTER TO CONCLUDE THAT GOD IS ALWAYS
CORRECT****God Prevails Over Everything****O Learned and Devoted Servants of God,**

[January 5, 2014] **Dr. Nikhil asked:** You said that God postpones the results in the case of devotees while granting boons. How to correlate this with the system of Karma Chakra You have explained?

Swami Replied: In the previous message, I have explained the general system of Karma Chakra in the case of all ordinary human beings. The topic of God need not be brought here for correlation since He is the omniscient and omnipotent Master, Who is all in all. *The correlation in such case is not a requirement of the system. If it is the case of a human being in the place of God, the correlation is required.* If we take the action of God, it is already justified and no analysis is required on that. *After a deep and sharp analysis for years together, the action of God will come under two possibilities.* The first possibility is that the action of God does not violate the system and is correlated. In this case, the problem is not at all present. In the case of second possibility, God alone can interfere being the generator and controller of the system and hence, interfered. In this case, even interference is justified on sharp and deep discussion. In this case also, the problem is not there since greater justice is met with. In any case, God is going to be certainly justified to the maximum extent. When justice prevails, the completion of correlation is a must and hence, the discussion about correlation is not at all important. Since the case of God is always decided in this way, the analysis is only waste of time. *It is better to conclude that God is always correct and not to attempt for any correlation. God prevails over the system and everything.*

It is good that you have raised this question so that the clarification about the actions of God is perfectly given to the world. Do not hesitate in putting the questions. Putting question and getting the answer illuminates and elaborates the spiritual knowledge and this is the greatest service done to God. *The real service done to God by Arjuna was putting questions in the Gita to bring out the spiritual knowledge for the welfare of the world.* Before this service, fighting the war to destroy injustice for the sake of

God's work is not much significant since the Lord can destroy all the enemies in a fraction of a second as showed in the cosmic vision (Vishwarupa). Do not hesitate to put a question thinking that it is silly. Majority of the humanity is silly and hence, such a silly question is for the sake of the majority. The wise question is only for minority. Therefore, shoot every question to Me without any hesitation. In such case, you are covering all types of humanity.

Smt. Devi asked: We are unable to leave this world and approach God. What is the solution in this point?

Swami Replied: Leaving this imaginable world, which is visible and invisible, is impossible. Nobody can reach the unimaginable God since He cannot be reached even in imagination. Even the God, the ultimate goal, is in the form of an item of this world. If the item is visible, it is relevant to the visible human being. The invisible item (energetic incarnation) is relevant to the upper worlds in which the invisible energetic souls exist in the invisible energetic bodies. If the visible item is alive, it is more relevant to the visible alive human beings. Thus, the most relevant item is the contemporary alive human form. Hence, the invisible-unimaginable God existing in such human form is out of the scope of discussion. The highest effort can be only to note the existence of the unimaginable God in a specific human form (*Asteetyeva... Om Tat Sat... Veda*). ***The external human form must be treated as the unimaginable God for all practical purposes in doing service and to please the God.*** Thus, your highest goal, God, is a part of the world only, which is the specific human form. The process of reaching Him is also worldly work. You are a part of the world. Therefore, there is no point of leaving the world at anytime. You are leaving one part of the world to reach the other part of the world. You are leaving America to reach India and both are on the Earth only. Leaving Earth is impossible.

Thus, the unimaginable God is received as an imaginable item of the world only. Even the unimaginable power to be expressed as a miracle is based on the worldly items only. Krishna, His tender finger, the huge mountain, the process of lifting, etc., are the imaginable items of the world only. The unimaginable nature (Maya) is noted through the imaginary parts of the world (Prakriti) and hence, the unimaginable God is also to be noted as the worldly item, the human body. This point is explained in the Gita (*Mayaam tu prakritim viddhi, Mayinam tu Maheswaram*).

To travel from one country to the other, certain efforts are required. You should not put question to treat these efforts also as a problem. The basic guiding force in all the efforts is your attraction towards the country

to be reached. This driving force of attraction (devotion) will overcome all the hurdles if the devotion goes to climax on attaining the complete knowledge of the goal (*Bhaktyaatvananyayaa Labhyah* – Gita). If you have the complete knowledge of the country you are going, all those complete details can develop the highest attraction. ***Deficiency in the attraction is responsible for your inability to do the journey.*** The deficiency in the attraction is due to the deficiency of the knowledge of all the details of the goal. Hence, Shankara says that the complete knowledge of the goal will enable you to reach the goal (*Jnanaadevatu Kaivalyam*) since the complete true knowledge spontaneously develops the required force of attraction to take up the journey and reach the goal.

Chapter 41

ANALYSIS OF GOD IS FAR SUPERIOR**Always Support Justice & Condemn Injustice****O Learned and Devoted Servants of God,**

[February 19, 2014] Shri Ajay asked: “It is very painful to observe the extent of injustice and corruption taking place even in the case of rulers and due to this, the country is going to dogs. A new leader must come to repair this situation. God must do something”. Shri Ajay posed this question in the context of the depression of Shri Phani for the political failure of the issue of the state. In fact, Shri Swami replied that this issue would be settled in this way only as it happened now.

Swami Replied: It is good that you have responded against the injustice and for the justice. If possible, you should also think the best that can be done by you either by taking up some practical step or by taking up some theoretical step through suggestions and propagation of right concepts. *You should always try to support the justice and condemn the injustice whether it is the case of an individual or a community.* Such reaction is very important part of your worship to God. God will be highly pleased by such effort from your side involving in the establishment of justice and destruction of injustice since God feels that this is His primary responsibility towards His creation. Your practical participation in trying to help the primary duty of God is highly appreciated always by God. If one fails in this aspect, any quantity of personal worship of God is useless. God says that He incarnates on this earth mainly to protect the justice and suppress the injustice. This is very important divine quality and contributes mainly to your achievement of divine nature. Therefore, you must develop this attitude within the limits of your capacity, knowledge and analysis. You must live always maintaining this divine nature irrespective of the defeat and success of your trials in establishing the justice against the injustice.

All the above concept is one side of the coin only. The other side is regarding the actual mechanism of the system arranged by God that involves the history of the case related to the future birth and previous birth. It is also related to the nature of the judgment of God based on several special and specific points of each individual case. The actual proceedings

of the system run by the constitution created by God may sometimes differ from your analysis based on limited knowledge. You are not aware of previous and future births (*Natvam vettha...* Gita). The actual direction of the running of the case depends on the previous and future births known to God alone. ***The analysis of the Almighty is also far superior to your limited and inefficient logic.*** However, you should not be discouraged by the actual proceedings of the case. You are totally justified within your limits. In fact, the proceedings of this entire Universe are beyond your capacity and about which you need not be worried. ***When the contradiction arises between your effort and the actual direction of a case, do not become emotional to find fault with the proceedings of the Universe, which are based on the direction given by God only.*** Thus, by criticizing the administration of Universe, you are criticizing only God, Who is the Universal Administrator. In case of the contradiction between your effort and the path of the world, God is not blaming you since you are putting sincere effort within the restricted limits of your knowledge and capacity. On the other hand, God appreciates the behavior of your good psychology as per the divine expectation. In the case of such contradiction, you are only blaming God by condemning the universal direction and you are not realizing that this is the result of your incomplete knowledge. Therefore, your duty is to support the justice and oppose the injustice within the limits of your knowledge and not to blame God directly or indirectly in case of the failure of your effort due to contradiction by the universal tendency directed by God.

The Gita says that the practical nature of the activities in the Universe is very much complicated and every case is highly specific like the thumb impression. If Prakash is beaten by Manohar, the punishment given to Manohar differs in several ways depending on very minute details of the case and the possibility of psychological transformation of the sinner. For this sin, Manohar may be beaten here itself in this very birth by somebody or may be beaten by Prakash here itself in this very birth or may be beaten by the servants of the Hell in the upper world or may not be beaten by any one at any time since it is the reaction-punishment as Manohar was beaten by Prakash in the previous birth. When the fact is the last option, people misunderstand that good Prakash was beaten by bad Manohar and nothing happened to Manohar. Your effort to beat Manohar fails if it is the last option. Now, you will start blaming the universal tendency and thereby blaming God indirectly since the direction of motion of any activity in the Universe is totally under the control of God only. Due to the existence of so many complicated options of the deeds of the souls, Lord said that the

analysis of the three dimensional network of the deeds and fruits is very much complicated (*Gahanaa Karmano Gatih*).

The essence of this message is that you should try to uplift the justice and reject the injustice within the limits of your knowledge and analysis. But at the same time, when your such good wish and effort are repelled by the forcible universal direction controlled by the divine system, you should not be emotional and should not get any pain or depression. You will be appreciated by God for your behavior within the possible limits since the change of the attitude of the soul towards the right direction is the main aim of God since He does not require even a trace of the contribution of your effort as help or assistance in His administration. The Lord said in the court of king of Kauravaas like this “*If certain people (like Bhishma, Drona etc.,) here have neglected the justice allowing the injustice to win, this does not mean that justice will be defeated and injustice will win. Anyway, I am always there to protect the justice and destroy the injustice. Moreover, such people shall also be punished by Me*”. In fact, Bhishma suffered by lying on the bed of arrows and Drona suffered while his head was cut.

In the above given options, the selection of the choice is mainly based on the nature of the psychology of the human being to be changed. According to the suitability, the option is selected by God since the main aim is only to transform the soul and not to revenge through the punishment. ***The punishment gives only temporary suppression and the permanent transformation can be brought only by the powerful knowledge.*** Once the human being is convinced through the logical steps of the analytical knowledge, the practice will be spontaneously affected. For this purpose, God comes down in the human form again and again. Of course, God is engaged always through such activity and this aspect is totally different and should not be linked in the context of the present level. **The human incarnation is such Leader as expected by you and such divine program is already going on and you are the best witness of that.**

Chapter 42

REALIZE SIGNIFICANCE THROUGH ANALYSIS**Importance of Silence****O Learned and Devoted Servants of God,**

[March 25, 2014 Shri Guna Darsana from Bali, Indonesia requested Swamiji to give a message for the enlightenment of Hindus in Indonesia, who celebrate NYEPI Day (One Day Silence) this month end.]

It is a matter of happiness to note that people are celebrating a specific day as the day of silence. Silence is called as Samaadhi and the person adopting silence (Mounam) is called as the sage (Muni). Silence does not mean the deep sleep, which is total unawareness. The deep sleep involves the unawareness of the awareness of this world and also the unawareness of this world. *Silence involves the awareness of your unawareness of the absolute unimaginable God.* The deep sleep is the climax of unawareness or ignorance. The silence is the climax of the knowledge, which is awareness. This silence is the next step after concentration (Dhyana) as per the Yoga Sutras of Patanjali. *Concentration here means the deep analysis about the knowledge of the absolute God.*

The Veda also says that there are four stages. The first stage is called as 'Vaisva', which is the awareness of the world in the awakened state (Jaagrat). The second stage is called as 'Taijasa', which represents the awareness of the world created by mind in the state of dream (Swapna). The third stage is called as 'Prajna', which is the total non-awareness involving the non-awareness of awareness and non-awareness in the state of deep sleep (Sushupti). These three states are common to all the living beings and the concept of God does not exist here. The fourth stage is called as 'Turiyam', which is the awareness of non-awareness of the absolute unimaginable God. This fourth state is limited to very few people, who are the seekers of God as said 'Turiyam Brahma'. This is the final concept of the spiritual knowledge and is the foundation of the world peace. *If all the universal religions understand that the original God is unimaginable, the conflict between religions disappears.* If the religions take the absolute God as imaginable and understood, there will be multiplicity in the concepts. The reason for this multiplicity is that this imaginable creation is constituted by several imaginable items. Each

religion selects a specific imaginable item as the absolute God and this results in the multiplicity and conflict of religions. Therefore, the way of silence indicates the awareness through realization of the unimaginable ultimate God, thereby leading to the end of inter-religious wars resulting in the world peace. You may argue that Shankara said that God is the result of deep sleep (*Sushuptyeka siddhah*). But, here, you should understand that the word Sushupti here is limited to the unawareness relating to absolute God only. If you argue that Sushupti is the original deep sleep, you cannot conclude that God is the result of deep sleep since you are in total unawareness. The point that you are passing on this statement indicates that you are in the awareness of the concept relating to God. Here, the word awareness should be taken as the process of knowing God or world and should not be taken as the form of energy as an item. By this the word awareness need not be taken as God as per the Advaita philosophers. The process or work is never accepted as God by the Advaita philosopher. In fact, the awareness itself is only a specific work and this is the main reason to deny that awareness is God. Hence, the awareness taken as an item or substratum is only an illusion based on which you are trying to establish awareness is God.

On this day, you are not speaking any word indicating that God cannot be described by any word (*Yato Vachah... Veda*) due to His actual unimaginable nature. Shankara also defined that the absolute God can be explained only through silence (*Mouna Vyakhya...*). Your mind and intelligence must be silent indicating that God cannot be thought by mind and that God cannot be discussed by any logic of any intelligence. You should be aware of such unimaginable God, so that this day of silence becomes fruitful. ***If you think about the worldly issues or sleeping without thinking anything, this day is useless.*** Even though you talk and if your talks are concentrated on this concept, still, you are participating on the day of silence. Therefore, you should realize the significance of anything through the analysis and arriving at the right conclusions of knowledge to be followed by the practice that gives the fruit.

Chapter 43

SALVATION IS SPONTANEOUS IF JUSTICE CONTROLS MONEY & SEX

Individual Soul is not Destined by God in Every Action

O Learned and Devoted Servants of God,

[March 26, 2014] Pravrutti is the subject related to your behavior, duties and actions towards the creation of God. Nivrutti is the subject related to your personal relationship with the Creator of this creation. Both subjects are equally important and are deeply inter-related.

To understand the above concept, let us take an example in which you are supposed to be an employee in a factory. Pravrutti is the code of conduct involving discipline of your job explaining the rules and regulations of your day to day work. If you are perfect in Pravrutti helping the smooth running of good administration in the factory, the owner of the factory is personally impressed with you and offers some favours to you even without your request. This personal appreciation and good looks of the owner constitute Nivrutti. Therefore, Nivrutti can be achieved through Pravrutti only. If you are not doing your job in proper way, you will not be favoured by the owner in spite of your hectic efforts to impress upon the owner. The primary aim of the owner is that the factory should run on proper rules and any disturbance in this area cannot please the owner. *The third upper world is Heaven, which is awarded as a favour for your good Pravrutti. The seventh upper world is the Abode of God, which is the fruit of Nivrutti.* How can you obtain the seventh upper world without reaching the third upper world? *The owner gives opportunity to a good and disciplined employee only for a meeting in his residence.* An undisciplined employee ready for dismissal cannot get such personal opportunity. Therefore, you should never think that this world and its works are not divine. *The entire world is the property of God and is fully divine.* All your worldly actions are perfectly divine and are related to the impression of God. Hence, you should do your job and household duties with perfect care and attention. If everybody does like this, the entire world runs well with perfect peace. Any violation gives head-ache to God resulting in anger. You should work sincerely for the progress of your family, your city, your district, your nation and your entire world of humanity. Progress

should be motive of your work, but it should not be at the cost of justice and established discipline of the society. ***Corruption of money (Artha) and illegal sexual contacts (Kama) should be perfectly controlled according to ethical scripture (Dharma) given by God to this world. If Artha and Kama are controlled by Dharma, the Moksha (Salvation) is spontaneous.*** The first three come under Pravritti and the fourth comes under Nivritti. It is said that if the first two are controlled by the third, Pravritti is successful (*Apyarthakaamau Tasyaastaam Dharmaayaiva Maneeshinah–Raghuvamsha*). The injustice always resides in the first two and tries to oppose the third. You should always vote for Dharma against Adharma (injustice). Progress should never be at the cost of justice. If you violate the rules in your job for the sake of progress of the factory, the owner will not appreciate it since more severe disturbance will take place. Therefore, you should not violate the justice even for the sake of the welfare of the society. If the owner himself comes to you and asks to violate a rule, you should violate it for the sake of the owner because it is a test for your loyalty to the master. Except on this one occasion, you should never violate the Pravritti in the name of the progress. Pravritti is of top most importance and the Divine Scriptures like the Bible, the Quran, the Dammapadam etc., concentrate only on Pravritti. Even in the Gita, the Lord said that He incarnates again and again to establish Pravritti only (*Dharma Samsthaapanaarthaaya...*). He also said that you have to leave the Pravritti of Justice only in the context of its competition with the Lord (*Sarvadharmaan... Gita*) since the Gita deals both Pravritti and Nivritti.

Vivarta - Parinama

People often find fault with the Creator through a false argument that the individual soul is destined by God in every action. The individual soul is given full freedom in the selection of an action in this world as said in the Gita (*Nakartrutvam na karmaani*). This is the only field in which the individual soul enjoys full freedom. Hence, you are fully responsible of your entire fate since the fruits of your own actions destine your fate. Leaving this aspect, the individual souls do not have full freedom in any other aspect. ***The individual soul cannot control the damage of any system and cannot rectify it present in its own body.*** The individual soul is said to be generated from the food (*Annatpurushah*). This does not mean that the individual soul is a direct product of the food like a wave arising from water (Vivarta). In this way, the inert energy is generated from the food because there is no addition of some other visible factor like the milk becoming curd after the addition of little butter milk (Parinaama). In fact,

even the Vivarta is affected by Parinama in least scale due to association of some external factor, which is invisible. This means that the water itself is not becoming water wave. When the water is associated with invisible kinetic energy, the wave appears. Otherwise, the static water can generate only static water. ***Since the external factor in Vivarta is invisible, we are assuming the absence of any external factor.*** You can treat the generation of inert energy from the matter as Vivarta since the closely associated particles in the matter in the atomic and sub-atomic states become energy. The particle-nature of the energy is accepted. Here also, when the particles move apart, additional space is added and thus, there is addition of new invisible factor. This inert energy enters the nervous system and its specific work form in such specific system is the awareness or individual soul. Therefore, new properties join the product in the generation through Vivarta or Parinama. The form of water wave and different taste of the curd are the added new properties of the product. ***Hence, the individual soul generated from the inert food develops the new property, which is little freedom.*** The objection here is that the external factors like nervous system etc., are also inert only and the appearance of freedom becomes impossible. ***The absence of freedom is the characteristic of inertia.*** In spite of absence of such little freedom, God has given little or full freedom to the individual soul and has given full freedom in selection of the action. This full freedom cannot be extended to other places by the individual soul and the inherent absence of freedom is exhibited as in the case of receiving the results of selected actions. This means that the individual soul has full freedom to do any action but once the action is selected, the individual soul has no trace of freedom to receive its destined results. ***The freedom represents the newly added property and the absence of trace of freedom represents the inherent property derived from the cause.*** The freedom of the individual soul comes from the will of God because God alone has the freedom. Therefore, you need not doubt about the possibility of freedom coming from any factor or item of the world since the entire world is totally inert being completely controlled by God. The will of God brings the freedom from God since freedom is available in God only. Therefore, the individual soul is the best item of the creation as an inert item blessed by God with freedom.

God – Simile – Metaphor

God is compared with several great items in this creation. The comparison is always indicated by simile. But, when comparison is more stressed, the simile becomes metaphor. In simile, we say that he is like a

lion. In metaphor we say that he is the lion. This does not mean that he is actually the lion, which is wild animal. You may also say that the same person is the tiger. If he is actually the lion, he cannot be the tiger again. God is said to be the space (Akasha) in the sense that God is everywhere like the space. By this, people thought that actually the space is God. God is again said to be the life-air (Prana) in the sense God is important for this world like life for the body. People thought that the air of respiration is actually the God and propagated that you should concentrate on the respirating air i.e., *Dhyasa on Swaasa*. God is compared with fire in the sense that God destroys everything in the final stage. One religion propagates that the fire is actually God. In the Brahma Sutras, we get several contexts (Adhikaranams) in which God is compared with several important items of the creation to stress on the various aspects of importance of God. One of such context is the individual soul, which is blessed with freedom by God. This does not mean that the individual soul is the actual God. This is one type of illusion. ***The other type of illusion is to treat God as the individual soul when He comes as the human incarnation.*** The human beings always have the reverse vision! You have seen a rope and mistook it as a serpent. Your preacher advised you that the serpent you see is actually the rope. This statement of the Preacher can be interpreted in two ways. The correct way is that the serpent you see does not exist at all and only the rope really exists. The second way of misinterpretation is that the serpent is the rope and hence, you can catch any serpent and use it as a rope. In the first correct way, there is existence of rope and non-existence of serpent. In the second false way, there is existence of rope and also simultaneous equal existence of serpent. Therefore, you must understand Shankara in the first context in which He said that the individual soul is God. Here, both absolute existence of God and non-absolute existence (relative existence) of the world including the individual soul are mentioned. You have taken this context as the second context in which the individual soul and God are simultaneously existent and now you say that the individual soul is God.

Before understanding the concept, the proper context must be decided. In the first context, God is existent and individual soul is non-existent. Here, ***when you say that individual soul is God, it means that individual soul does not exist and only God exists.*** Here, rope is existent and snake is non-existent. In the second context, God enters the world as human being and identifies Himself with that human being. This human incarnation or God exists simultaneously with the ordinary human being. Here, God as individual soul and the outer individual soul simultaneously

exist like rope and serpent. The absolute existence of God is viewed as the relative existence of the human being taken as medium by God since God identifies with that human being. Due to this, God enters the field of relative existence of the world and is taken as any other human being as far as the existence is concerned. Hence, we can treat that the human incarnation taken as a human being and the outer human being co-exist equally in the same plane of existence. Here, you should not say that individual soul is God or snake is rope because both are equally existent and *no two items of equal existence can become one*. If you take the human incarnation as the internal unimaginable absolute God, the first context appears in which the absolute God is absolutely existent and the outer human being or even the own human medium along with all the world becomes absolutely non-existent (or relatively existent) and now the human being is God, which means that God alone is truth and everything other than God is unreal.

Chapter 44

SCIENCE AND TECHNOLOGY IN ANCIENT INDIA**O Learned and Devoted Servants of God,**

[April 3, 2014 Abstract for Symposium on Science and Technology in Ancient Scriptures, Mumbai] Science and technology existed in ancient India to very high level in advanced state. Mathematics of Bhaskara, Astronomy of Arya Bhatta and Brahma Gupta, Geometry of Apasthamba, Bodhayana and Kaatyayana, Physics of Kanaada and Gowtama, Chemistry of Rasaarnava, Aeronautics of Maya, Ayurveda of Charaka, Surgery of Sushruta, Economics of Chanakya, etc., were several advanced branches of science and technology. Brahmagupta establishes the theory that the earth is moving around its own axis and also around the Sun. The theorems of geometry of Apastamba etc., were of great surprise, which were followed in the construction of the Vedic altars to perform sacrifice using bricks (Shulba Sutraas). The altar of a square to be converted into a rectangle of the same area so that the diagonal of the square becomes the side of the rectangle is in one Sutra “*Samachaturasram deergachaturasram Chikeershuh tadakshnyaa samparichchidya yathaa yogena yojeyet*”. This means that you should cut the square via the diagonal and one half is made into two and these three pieces to be added. Sushruta describes several intricate eye operations. Rasaarnava describes thousands of chemical reactions.

The usage of Brahmaastram in the Kurukshethra war was nothing but explosion of nuclear weapon as per the full details in the Mahabharatam and the studies of the soil of Kurukshethra war. The history of the science says that Zinc metal was first extracted in China since the metal sublimed and escaped the furnace during the earlier metallurgical operations in other countries and hence, could not be extracted from its ore. But, Rasaarnava says that the Zinc metal was extracted in ancient India by using a lid that covers the crucible so that the lower part of the lid collects the Zinc metal due to the condensation of the sublimed vapours on the lower part of the lid (*Mukamushaagatam Dhmaatam – Rasaarnava*). Hence, the Zinc metal was first extracted in ancient India and not in ancient China. The alloy of Zinc metal after mixing with Copper (Riti) was mentioned in the Valmiki Ramayanam (*Ritih kanchanarajatih*).

We are benefitted by the applications of Science and Technology irrespective of its place of origin in the present time and to do research on the history of Science may not be of great importance. The argument that our ancient Indian scriptures were carried away to the foreign countries may help to restore the pride of our ancient India. This is purely from the point of history and not from the point of advancement in Science. But, a thorough study of these ancient scriptures may open the doors in some areas at least even for the advanced techniques, which may not be known even today. ***The metallurgy of Ashoka pillar in Delhi, which is made of cast iron, not corroding till today in spite of the extreme climate gives a practical hope for such research.***

The place of Science and Technology in ancient India was at lower level before the spiritual knowledge involving miraculous powers exhibited by the sages. ***If a sage could create a building just by the power of his will, what will be the value of civil engineering before that?*** Today, we have lost that technology of spiritual powers and hence, the science and technology appear very big. The science and technology were like a small line drawn before the spiritual power standing as a big line. Today, the big line disappeared and the relatively smaller line becomes absolutely big.

Chapter 45

ESSENCE OF THREE MAIN EPICS OF HINDUISM**Negligence is the Cause of Loss of Incarnation****O Learned and Devoted Servants of God,**

[April 4, 2014 Abstract for conference on the Bhagavatam at Coimbatore] All the three sacred epics of Hinduism (the Ramayanam, the Bharatam and the Bhagavatam) deal with the main concept, which is the contemporary human incarnation of the unimaginable God on this earth for the sake of humanity. Unfortunately, this main point is not impressed in our minds so far in spite of the special mention in the Gita about the human incarnation (*Manusheem tanumashritam*). We are very much fascinated to the medium or the external packing material than the internal absolute God, the precious diamond that is packed. A beggar in the silk shirt is given more value than the king in the cotton shirt. Indra, a soul in the energetic body, is only servant of God, who was given more value than Krishna, the absolute God packed in the human body. The energetic body is like silk shirt and the human body is like cotton shirt. ***God also enters the energetic body as in the case of Brahma, Vishnu and Shiva for the sake of the souls existing in the energetic bodies, which may be angels or even the departed souls from this earth.*** At the same time, the energetic body may contain only soul and not God. On this earth also the human bodies contain souls and a specific human body may contain God as in the case of Krishna. The repulsion between common media is common in the upper world as well as on this earth. The angels and departed souls enclosed in the energetic bodies neglect the energetic incarnation of God in the upper world. Here also, the same negligence comes to the human beings not to care the human incarnation. ***The negligence is based on the ego and jealousy to the common media.***

In the Ramanayanam and the Bharatam, Pravrutti is stressed, which is the establishment of justice rejecting the injustice. ***Pravrutti is very important for God, who always likes that His creation should run peacefully. Nivrutti is important for the soul, which is the personal uplift by coming very close to God.*** Krishna showed His care for Pravrutti in the Bharatam and showed His concern for Nivrutti in the Bhagavatam. The devotees uplifted in the Bhagavatam are the sages born as Gopikas. These

sages took very long time of millions of births to acquire the true knowledge and to confirm it in their hearts. This true knowledge was given to them by Lord Dattatreya, Who was worshipped by them as their spiritual preacher (Sadguru). The essence of the true spiritual knowledge is only to recognize and totally surrender to the contemporary human incarnation, which alone is relevant to the humanity. This true spiritual knowledge obtained was concentrated by the sages through thinking again and again and mutual discussions and debates. Such process of concentration is the real penance (*Taddhitapah... Vijijnasasva... Veda*). The spiritual knowledge is called as Jnana Yoga. The force of confirmation of it through concentration is called as Bhakti Yoga or devotion. Unless the knowledge is associated with devotion, the practical implementation, Karma Yoga, will not materialize. The true knowledge is the basic foundation, which is the purest and most sacred as praised in the Gita. It is said in the Gita that knowledge can cancel the fruits of actions and also actions (*Vrujinam santarishyasi..., Jnanaagnih sarvakarmani...*). Knowledge can alone bring realization and transformation of the soul. Once this is achieved, all your difficulties, the fruits of your sins disappear since knowledge cancels the fruits. The soul will not do any wrong action further due to realization and hence, knowledge cancels the actions also. The reason is that knowledge brings true realization and there is no need of punishment after this realization. Punishment is only for transformation and not for vengeance. Therefore, such a long time was taken by sages to acquire and confirm the true spiritual knowledge. Once such perfection is attained, the practical implementation took one birth only in which the sages were born as Gopikas.

The sages could conquer the three types of ego in such a long time. The three types are: 1)ego of caste 2)ego of gender and 3)ego of education. The first was removed since the Brahmin sages accepted the birth as shepherds. The second was removed by accepting the birth as female. The third was removed by accepting the birth of uneducated. The sages after taking the birth of Gopikas were very much respecting the sages in their time proving that they got rid of jealousy also. ***Ego from the side of sages and jealousy from the side of Gopikas should be avoided by all the spiritual aspirants travelling in Nivrutti.***

The Essence of the Bhagavatam is to conquer the three strong bonds (Eeshanaas) for the sake of bond with God after eradicating the three types of ego and jealousy. The bond with money (Dhaneshana) is the most powerful, which is the basis for the other two bonds also. Their total income was only from the sale of milk, curd and butter in the nearby

Madhura city. The Lord started stealing that money and those who recognized the Lord offered the same with pleasure. This sort of donation to Krishna was purely based on their recognition of Krishna as God only and not due to sympathy to poor since they know that Krishna was very rich. The second bond (putreshana) was also cut by them since they offered the butter etc., to Krishna, which was stored by them for the sake of their children. They were also educated by Krishna since their own children led by Krishna stole the butter etc., in their own houses. The children sacrificed even their attachment towards their own food. The third bond is the love between wife and husband (dareshana) was cut since Gopikas, the wives of the villagers, danced with Krishna in Brindavanam. Unfortunately people take only this issue of the third bond whenever Krishna and Gopikas are remembered. They give significance only to this dance forgetting the other two stronger bonds.

Thus, Bhagavatam is the subject of practical test for the sages in the path of Nivrutti. ***The soul should get salvation (Moksha) or liberation from bonds by its own effort and the close approach (Sayujyam) is sanctioned by God.*** Hence, you should not ask salvation from God and if salvation is given by God, there is no need of any effort from your side. In such case, you want to pass the examination without writing it. Lord Dattatreya, who preached the spiritual knowledge in the earlier births, took the form of Krishna for the sake of the test. Your own class teacher becomes the invigilator in the examination. Lord Dattatreya is the Creator (Brahma), Ruler (Vishnu) and Destroyer (Shiva) of this creation. In the Gita, Lord Krishna says that He is the creator (*Visrujami punahpunah*), ruler to establish justice (*Dharma Samsthapanaarthaya*) and destroyer (*Kaalosmi Lokakshayakrut*) of this creation indicating that He is the incarnation of Lord Dattatreya.

Due to this new and real dimension of the Bhagavatam exposing the last birth of the sages getting the fruit of Nivrutti through practical implementation of their spiritual knowledge, the Bhagavatam was recommended as the only scripture to be heard in the last days of king Parikshit. It is also told that the Bhagavatam is a test of the spiritual knowledge (*Vidyavataam Bhagavate Parikshaa*).

Chapter 46

NO EXPERIENCE EXISTS IN DEEP SLEEP**Awareness is Specific Form of Inert Energy****O Learned and Devoted Servants of God,**

[April 2, 2014 received on April 11th, 2014] **Dr. Nikhil asked:** “In the state of deep sleep, Advaita Philosophers feel that awareness is aware of itself only and is unaware of anything else. This state makes the soul to be called ‘Prajna’ meaning the highest intellectual state. In such case, how the total non-awareness is presented in this state?”

Swami replied: *In this state, total ignorance is experienced and nobody has even a trace of awareness.* This is the experience of all the human beings and not a few, which may be discarded on the basis of defects in the brains. Such vast experience cannot be contradicted by the saying of somebody. I do not mind to interpret the state of ‘Prajna’ as ‘Pra’=extremely + ‘Ajna’=ignorant. The experience of this state by the soul is said to be extreme happiness in the Veda. But, there is no experience at all during the period of this state. Now, there is a contradiction between the Veda and experience. The solution for this is that as soon as you awake from the deep sleep, for a few seconds, the state of deep sleep continues since the other two states did not appear. The small duration after deep sleep does not get the awareness of any worldly issue and hence, we cannot say that the awaken state (Jaagrata) appeared. Also, the state of dream (Swapna) is not touched since there is no experience of any issue of dream in this state. In absence of these two states, we have to say that the third state, deep sleep (Sushupti) is still continuing. Even the fourth state is not experienced since there is no experience of non-awareness of unimaginable God here. Of course, we cannot say that it is the same deep sleep because there is no experience at all in the deep sleep. It is a state of junction in which the train is about to stop on the platform with lowest speed. This state cannot be claimed as the fifth new state because there is neither anything new other than the process of experience nor anything new other than the object experienced. The happiness that is experienced in this state exists in the other states also and hence, the object of experience is not new at all. In this state, the happiness in the highest state possible for a human

being is experienced and hence, this state indicates 'Praajna' or the highest state of intelligence.

We have to take only the significance of highest nature only as the point of comparison. Lion is the highest among the animals and a specific person is highest among the human beings. Hence, we can call the specific person in the name of the lion. The happiness is highest since all the happiness accumulated during the period of the long rest of the body due to deep sleep is suddenly experienced in one instance due to the sudden appearance of awareness. The happiness is not enjoyed in divided quanta throughout the state of deep sleep due to absence of any awareness as in the case of enjoying the meals continuously throughout the process of eating food in which the awareness is continuous. Sometimes, a person may take a similar total rest in the awoken state itself. This total rest of the body in the awoken state cannot be equal to the rest taken in deep sleep since the nervous system is not in rest in the awoken state. Hence, ***the happiness after the deep sleep is highest due to the special addition of happiness derived from the rest of the nervous system.*** This experience can be considered as the experience of the deep sleep, but, one should be cautious to note that this experience is not during the state of deep sleep but at the end of the state only. However, the qualitative similarity of this happiness of deep sleep and bliss of God cannot establish any similarity or relationship between the soul and God. Similarly, ***the partial happiness of the deep sleep and the bliss (infinite happiness) of God cannot also establish that the soul is a part of God.*** Happiness is subjective, which is a psychological factor of the subject enjoying the happiness. This happiness is certainly a link between the subject and a specific object. By this, two different objects cannot be linked in any way. You may become happy by seeing a friend. You may become happier by seeing another friend. This does not mean that since the happiness is basically one and the same both the friends are related in any way. Therefore, we can consider that the experience of deep sleep in its end as the total experience of the state, which does not mean that the whole state is full of awareness and the experience is continuous throughout the state. Hence, the deep sleep is total ignorance since the awareness disappears due to halt of function of the nervous system and the basic inert energy of the awareness alone is left over. This ***disappeared awareness appears again after the end of the deep sleep.*** Thus, the individual soul or awareness is born daily after death as said in the Gita (*Athachainam Nitya jaatam...*).

Basic Inert Energy-Soul & Awareness-Individual Soul

The word 'Atha' in the Gita indicates the possibility of an alternative doctrine only and is not in the sense of contradicting that doctrine. After mentioning this alternative doctrine, the Lord did not mention any negative remark about this doctrine. *The alternative sense is due to treating the soul as inert energy or awareness. Since awareness is a specific work form of inert energy, the soul can be taken as inert energy or awareness.* However, the distinction is already made since the basic inert energy (*Sthanurachalah...* Gita) is called as soul (Atman) and the awareness is called as individual soul (Jeeva). The awareness is only a specific work form of the inert energy functioning in the specific nervous system.

Opponent: Of course, the part of the activity of the brain that gives signals for the function of all the systems of the body like respiration, beating of the heart, circulation of the blood, work of kidneys is exempted here and only the other part that functions and rests alternatively is only considered here. The soul as inert energy is in the form of awareness also from the point of this partial activity of the brain that controls all the physical systems of the body. From this angle, the inert nature and awareness of the soul simultaneously exist always. The soul as awareness being born everyday can be taken from the point of the other part of the brain. Thus, the existence of alternative sense is continuous in the case of the soul and this is the reason for the Lord to mention the alternative doctrine continuously at anytime. Therefore, the awareness is continuous in all the times from the angle of the part of the brain that sends signals for the function of all the systems, so that this part of brain is always aware of the function of the systems of the body.

Swami: *The part of the brain that sends the signals to control the function of the systems continuously is not aware of this concept of control unless some scientist reveals it.* Such a state of brain-work cannot be recognized as awareness. If you take the other part of the work which functions and rests alternatively, is aware of its activity. For example, when this part of brain sends a signal to the hand for the movement, the hand moves according to the plan of the signal and this part of brain is fully aware of the whole mechanism since the beginning stage in which the signal is planned. Hence, *there is difference in the concept of awareness in both these parts of brain regarding the signals sent to control the systems.* It can be treated as an inert mechanism of the passage of electrical pulses in the case of the part of brain that sends signals continuously without rest. Therefore, you cannot argue that the awareness is continuous and exists in

deep sleep. You need not worry about the continuity of the awareness so that the suggestion of the alternative concept from the Lord should be maintained in all the times. If you talk about the alternative existence of both Sun and Moon on day and night respectively, you need not expect that both Sun and Moon should exist in the same time in order to maintain your argument continuously. If you take the argument in that way, the Lord Himself is suggesting that every day, the awareness is born and dead. ***If the intention of the Lord is that the awareness is continuous, He should not have mentioned the awareness as daily born and daily dead.*** The Lord Himself is establishing the ***awareness as temporary phase of the continuous inert energy***. If the awareness is continuous like the inert energy so that there is continuity of the dual nature, the Lord would not mention the awareness in temporary phase as an alternative doctrine. You cannot have the permanent and temporary phases of awareness simultaneously in continuous manner because such attempt brings mutual contradiction. Hence, the Lord mentioned the two alternative doctrines in which one is the permanent inert energy called as soul and the temporary awareness called as individual soul. The alternative picture is between soul and the individual soul only and not between permanent inert energy and permanent awareness or between permanent awareness and temporary awareness.

Opponent: Shankara told that the awareness as soul or God exists in the deep sleep (*Sushuptyeka siddhah*). Hence, awareness should exist in deep sleep. Otherwise, the existence of the speaker (Shankara) itself is in danger.

Swami: The statement of Shankara “*Sushuptyeka siddhah*” can be interpreted in the sense of God from the point of Shankara by taking the ***non-awareness of the unimaginable God as the sense of the word Sushupti***. In the deep sleep, the non-awareness of both the absolute God and relative world exists. After the deep sleep, the awareness of the world appears but not the awareness of the absolute God. The total non-awareness of the deep sleep can stand as an indication in the case of God since God is never known just like nothing is known at anytime during the deep sleep. If you take this verse in the sense of soul, which is inert energy only, the soul alone remains in the deep sleep in the absence of awareness. The soul can be taken as a drop of infinite cosmic energy and is not separated by the body since the body (matter) is also another form of inert energy only. Hence, the continuity of the soul with the infinite cosmic energy is not disturbed. The infinite cosmic energy can be called as Brahman based on several merits like its meaning being the greatest, its infinite uniformness

and oneness, being cause, controller and destroyer of the universe, etc. The single defect that it can never have the awareness discards this proposal to be the absolute God. Similarly, the awareness has all the defects as the absence of the above said merits and has single merit, which is the absence of the above defect. However, the task of Shankara was to make the then existing atheist accept the existence of the absolute God. Through the first proposal, the unity of soul with Brahman was achieved so that the atheist as a soul cannot deny his own existence and thereby, the existence of Brahman. This cosmic energy was forced by Shankara to get rid of the single defect and finally, the infinite cosmic energy itself is awareness. Such a Brahman was synthesized by Shankara for His purpose. On analysis, the truth can be clearly understood because the imaginable cosmic energy cannot have the unimaginable power to have awareness. For awareness, there is necessity of materialized nervous system, which is another form of the inert energy. This means in absence of matter (materialized nervous system) the inert energy is always inert. ***This analysis finally leads the spiritual aspirants to accept the existence of unimaginable God to have all the merits and not to have any defect due to the unimaginable power of the unimaginable God.*** Therefore, this verse stands in the time of Shankara, Who put effort to convert atheist into theist by unifying the soul with Brahman (absolute God) naturally without any effort to make him accept the existence of Brahman.

A patient and careful reading of this message should be done to grasp all the issues of this topic about the state of deep sleep. Otherwise, a fast reading of this message will lead you into deep sleep!

Chapter 47

DONATION IS DOUBLE EDGED KNIFE**God Arranges Food in All Worlds as per Deeds of Soul****O Learned and Devoted Servants of God,**

[April 18, 2014] Hindu religion is actually in the top most place among all the religions of the world since it is the only religion that deals with the subject of God (Nivrutti) to the extreme depth. Unfortunately, this religion is now in the bottom most place. The reason is that today the rituals performed in Hindu religion are waste since the essence is lost. The essential packed precious item is neglected and the unnecessary waste packing material is given importance. If you understand this point, you will also appreciate the universality of the rituals with respect to the packed precious item, which is one and the same even though the packing covers are different.

Let us understand this concept with the help of the ritual performed in Hindu religion after departure of the soul. These rituals are done up to 13 days and sometimes 15 days. The essence of this ritual performed in all these days consists of two parts: i) the major part is prayers to God with devotion and ii) minor part is donation to the deserving devotees. This essence is universal in all the religions of humanity. This essence alone gives the fruit. Since this fruitful essence is seen everywhere in the world, God is impartial for spreading this essence to all the humanity without any partiality to any religion and region. God has given this precious item to all the human beings, who are His children. *The language of the prayer to God and the procedure in respecting the devotees during the process of donation differ from one religion to the other, which are only the packing covers.* If a specific packing cover followed in one religion is a real essence and the precious item, God become partial since that is not universal in all the religions. God becomes unjust and criminal for not spreading this to all the humanity. The prayer read in Sanskrit and the materials like dry grass, water, Black Sesame seeds etc., are not universal since the same is not seen in the ritual of every religion. In the place of such, prayers to God in their language (the Bible, the Quran etc.) and other procedures using different materials are seen.

In Hindu religion, the language of the prayer to God is Sanskrit, which is unfortunately not known to any Hindu. In the olden days, Sanskrit was mother tongue and hence, these prayers were written in Sanskrit in that time. Today, the meaning of the prayer is not known even to the reader (Priest) and not to speak of the doer and other people associated in the ritual. The prayers are generally from the Veda and the meaning of the word Veda is knowledge. The devotion comes only after having the knowledge by knowing the meaning of the prayer. Therefore, there is no sense of devotion in any person participating in the ritual. The main aim of the ritual is only to pray God with devotion. Thus, the main part is lost. Due to this, the minor part is also lost because in the absence of real devotion nobody in the ritual is a devotee. In such case, your donation to them in terms of food or cloth or money etc., becomes waste. In such ritual, even a devotee outside becomes non-devotee and undeserving of the donation. If the ritual is performed in the right spirit, even a non-devotee outside becomes devotee and deserving in such ritual. Thus, in the present rituals of Hinduism both major and minor parts of the essence are totally lost.

In such a ritual, the doer feels that the main aim is to give food to the departed soul through the dining devotees. This concept is not true in the real sense. This concept is introduced only to force the greedy devotees to perform the ritual. Except this one aim, there is nothing truth in this point. The departed soul has four ways of journey. The first type of souls goes to the abode of God called Brahma Loka and for such person there is no need of this ritual (*Nahi tena pathaa tanutyajah tanayaavarjitapindakamkshinah*). The second type of souls goes to Heaven and the divine nectar is its food due to which there is no need of this ritual (*Ubhe teertvaa ashanaayaapipaase*). The divine nectar (Amrutam) is also the immortal energy, which is the basic substratum of all the forms of universe. It is not the form of matter, which is not immortal. The third type of souls goes to the world of moon or Pitru Loka and takes the rays of moon as food and hence, there is no need of this ritual for this type also (*Nirvishtasaaraam pitrubhiih himaamshoh*). The fourth types of souls go to hell for which food and water are not allowed due to severe punishment given and hence, there is no need of this ritual (*Jaayasva mriyasva*). When the soul leaves this materialistic body, it is enclosed by the energetic body. For energetic body, energy alone can be the food and not this materialistic food. Therefore, feeding the departed soul is not at all the aim since it is not true. The aim of the ritual is only to pray God to protect the departed soul and give food to the devotees assisting the prayer. The departed soul is expected to be protected since the property of the departed soul is spent in

such ritual and due to such donation, the departed soul can be blessed with good fruit. The scriptures also say that the main aim of this ritual is only to protect the welfare of the doer since by such prayer and donation the doer is always blessed by the fruit of a good deed. The doer and the departed soul are blessed because the money of the doer is spent and the property of the departed soul is gained by the doer. Thus, ultimately it becomes a joint financial transaction and hence, the fruit comes to both. If the doer does not perform such ritual, the scripture says that the doer will get bad effect. ***The aim of the scripture is only to promote the performance of the ritual by the doer controlling the greediness and not any other intention.*** The doer, who did not give proper food to the alive parents, may also be forced to do these rituals for this fear only, which is the bad effect in not performing the ritual. This point is exploited by the priests for their self-benefit of getting money from the doer even though this point is mentioned in the scripture for the sake of the greedy doers. If the doer regularly prays God and performs some donation to the deserving devotees, such ritual is not essential. Hence, such ritual is not performed by and not performed for- the realised soul (*Samnyaasin*).

Present Status of Hindu Priests

The present priests in Hindu religion do not deserve for any donation. This is the worst state of Hindu religion because the priest in any religion is considered to be the leader and head in the spiritual path. The deserving qualifications mentioned by the Veda for the receiver of the donations are: i) he should be a Shrotriya meaning that he should know the true meaning of the Veda and should propagate it to others. The meaning of the word Brahmana is also the same since the word Brahma here means the meaning of the Veda as the Veda itself means knowledge (*Brahma nayati iti*). ii) he should not aspire for the wealth of others (*Akaamahatasya*). Both these qualifications are absent in the present priests. Donation is a double edged knife. If you perform it to the deserving acceptor, you will receive good result. If you perform it to undeserving acceptor, you will receive bad result. In the place of bad result, if no result exists at least, it is tolerable since it becomes only wastage. But it is not so. Hence, you must concentrate on the analysis of identifying the deserving acceptors from the undeserving acceptors as said in the Veda (*Samvidaa deyam*), which says that you should analyse before donation. ***The first qualification exists only in God. The second qualification exists in few sacred souls and due to the presence of such souls only on this earth, the earth still exists.*** Generally, people give importance to place and time and not to the deservingness of

the acceptor (*Deshe kalecha patrecha- Gita*). ***The place, time and deservingness of the acceptor are in the ascending order of importance, which is unfortunately reversed now.*** They do hurry donation because of the place and time. They like to finish the donation before the end of the day of Shivaratri and before returning from Benaras. They should do deep analysis and take long time to identify the deserving acceptor. Once the deserving acceptor is attained, you should perform the donation immediately and such place is Benaras and such day is the Shivaratri. You can even postpone this ritual to some other day if the proper acceptor is not available. You are postponing this ritual for small reasons like eclipse etc., and neglecting this important main aspect. Lord Krishna donated only once in His life to Kuchela. Both the qualifications exist only with Lord Krishna and for a completely perfect donation, He has to donate to Himself! Therefore, He did long analysis for the deserving soul having atleast the second qualification perfectly. He analysed the mind of Kuchela till he reaches his village in the return journey to see whether Kuchela develops any aspiration for His wealth. In fact, Kuchela borrowed a little quantity of parched rice from the neighbour and is expected to return it after coming from Krishna. His wife instructed him so. But, Krishna did not give anything while Kuchela was returning and more over consumed major portion of the parched rice. In spite of this, Kuchela never aspired anything from Krishna, who is the Lord of Lakshmi, the universal wealth. Such acid tests generally fail any soul.

The priests of Hindu religion should aim at the state of Kuchela. They should not aspire for anything from anybody. They should conduct the rituals feeling that they are already paid for getting a lucky chance by participating in the ritual, which is a prayer to God, the result of which is not only blessing to the doer from God but also to the priest. The donation comes from anybody by the will of God. The donation is based on the capacity (Shakti) and the faith towards the acceptor (Bhakti). ***The priest should not fix a rate common to poor and rich like a business man in the market.*** He should keep the capacity of the donor also in his view. The donor may have full capacity but if the faith towards the acceptor is less, the donation to the acceptor is also less. This also should not be criticised by the acceptor since the less faith to the acceptor is always due to the defects observed in the acceptor. The acceptor-priest should always think that God is giving the donation and the evaluation of acceptors by God is always correct. Therefore, the priests should not aspire for anything from anybody and should have faith in God, the real donor. The priest should also learn the meaning of the Veda and explain it to all the people. He

should not waste his time in practicing the blind recitation of the scripture. There is no need of recitation without seeing book. He can see the book and should explain the meaning properly to develop the devotion. The priests of other religions read from their books only. If the priest is able to recite also without the book, it means he is well experienced in performing the rituals and is remembering the scripture due to frequent participation in the rituals. This is only the aim of the statement that a priest without book is better due to long experience (*Tathaa likhitapaathakah*). It only denotes the appreciation for the experience, which is not a mandatory. There, the instruction that the priest should know the meaning of the Veda is also given (*Anarthajnah*) and this is mandatory because the very meaning of the word Veda is knowledge and this point is repeatedly mentioned (*Adhyetavyo jneyashcha*).

Therefore, one need not be worried about the present looting rates of the priests regarding this ritual. He can perform the prayers to God in his own mother tongue without any priest and can call the best available deserving devotees for the possible donation from his side. In such way, I declare with all guarantee that such a person has performed this ritual in the real way because the basic universal essence of the ritual is performed neglecting the meaningless packing cover. ***I also declare with all guarantee that a doer performing this ritual neglecting the universal essence and caring for the unnecessary packing material is not performing this ritual at all and also will be punished in the hell for the donation to undeserving acceptors.*** Shankara alone performed this ritual for His departed mother when every priest boycotted Him denying the co-operation and such ritual performed by Him was really fruitful since He prayed God with full devotion.

We are not denying the performance of any ritual but only recommending performing the ritual with full analysis that brings the realization of true essence of the ritual (*Jnaatvaa kurveeta karmaani – Gita*). If the essence is lost, the total performance of the ritual is not only waste but also a sin.

Chapter 48

ANALYZE SCRIPTURE TO REJECT WRONG INTERPRETATION

Expression not Proof of Possession

O Learned and Devoted Servants of God,

[April 18, 2014 2nd Message] **Dr. Nikhil asked** ‘People say that Rama is inferior to Krishna since Rama does not have some kalas like Svarupasthiti and Ahladini’.

Swami replied: *Whenever somebody gives a statement, you must question the validity of that statement by asking its authority.* If the statement does not exist in the Veda, the root divine scripture, you must test the authority of the statement by subjecting it to deep analysis. *Even the statements of the Veda should be subjected to deep analysis to reject wrong interpretations.* The strong logic (Jnana) existing in the meaning of the statement convinces the soul and generates the sufficient power (Bhakti) that transforms the knowledge into practice (Karma). *Once the Jnana or the foundation is without any defect, the building consisting of walls (Bhakti) and the roof (Karma) becomes equally strong.* Once the Jnana is without defect, it spontaneously generates the power to implement the knowledge in practice that leads to the fruit. Hence, Shankara states that all the effort is to be put only for acquiring the correct knowledge and the generation of subsequent power, implementation in practice and fruit are spontaneous (*Jnana deva tu kaivalyam*).

Whenever somebody makes a statement, you should not start the argument based on that statement. If you are based on the statement, you are trapped by entering the foreign country. You should always fight with it standing outside and not after entering it. Similarly, *you should always attack the validity of the authority by arguing with sharp logic regarding its proper way of interpretation.* You should not take it granted in any way. If the statement withstands the powerful logic, it should be accepted. The names of the two kalas are not mentioned in the Veda. In fact, the names of even the sixteen kalas are not mentioned in the Veda. The Veda only says that God possesses the sixteen kalas (*Evam purushaayanaah*). The number sixteen means the completeness. The moon is full when all the sixteen kalas are acquired. Hence, *the kalas of the absolute God mean all the*

unimaginable powers, which are characteristics of unimaginable God. You cannot define or explain any unimaginable power. ‘*Ahladini*’ means the grace that gives pleasantness. This is explicable imaginable power of an imaginable item of the imaginable creation and cannot be the unimaginable power of unimaginable God. Otherwise, a beautiful film actress having this power must become God! ‘*Svarupasthiti*’ means the existence of unimaginable God completely in the human incarnation. ***The partial existence of the absolute God is not rational since the absolute God is beyond spatial dimensions.*** Hence, every incarnation has the complete existence of the absolute God. ***The existence of the God should not be proved by the existence of the expression of His power.*** The complete God exists with the complete power, but, there may not be a context to express His power completely. ***Expression is not a proof of possession.*** The same professor may not express his high knowledge in the LKG class but still possesses the same high knowledge that is expressed in the PG class. Rama is the incarnation of God to preach the behaviour of an ordinary human being in the society and hence, there is no context of expression of any unimaginable or miraculous power in actions or knowledge. Krishna is the incarnation of God that came to preach the unimaginable nature of the unimaginable God and hence, the context was fully suitable for the expression of unimaginable power in actions and in knowledge like the Gita. ***The requirement of the program of the incarnation of God is the main point that controls the expression of the power.***

Chapter 49

BORN DEVOTEE OR SERVANT IS SCHOLAR OF KNOWLEDGE IN PREVIOUS BIRTH

Knowledge Cause for Devotion

O Learned and Devoted Servants of God,

[April 19, 2014] Dr. Nikhil asked ‘Somebody is telling that the paths of knowledge, devotion and action are not linked because the scholars follow the path of knowledge and illiterate follow the path of devotion and service (action)’.

Swami replied: As already told by Me, *you should not allow the loose statement of anybody without subjecting it to sharp analysis*. It is already clearly established that the knowledge, devotion and action are linked even in the worldly issues (Pravrutti) and in spiritual knowledge (Nivrutti). As an example in Pravrutti, if you like to go and see Mumbai, your liking is basically kindled by information of the details of Mumbai. Then, the knowledge of the details of the path of journey to Mumbai is essential to travel in correct direction. The knowledge of yourself is also important to differentiate yourself from Mumbai. From the details of Mumbai, it is already established that Mumbai is a city. You must know that you are a human being and not the Mumbai city. Since you are different from the Mumbai city, there is possibility of your journey to Mumbai city. If you are already Mumbai, there is no need of your journey to Mumbai. This part is knowledge, which is essential for your attraction to Mumbai and for planning your journey in correct way. Without this knowledge, you will not have even the intention to travel to Mumbai and even if you travel, you will be misled to leave the right track. Your journey or the action alone can give the fruit of reaching Mumbai and seeing it.

As an example in Nivrutti, Rukmini loved Krishna only after hearing the details of Krishna from Narada. This love to God or devotion cannot be generated in the absence of the knowledge about God. Once you see the devotion in a person, you must infer the existence of the divine knowledge in that soul, which is the cause of devotion. This love or devotion made Rukmini to put practical efforts to attain Krishna. Thus, devotion is cause of the action. Due to her sincere practical effort (action), she could reach

Krishna and could become His wife. Such fruit is the result of her action. Therefore, in both Pravrutti and Nivrutti the knowledge, the devotion and the action are inter-linked and form as the three inter-linked stepping stones to reach the fruit. ***If you find the devotion in a person without the effort for knowledge, you should not mistake that the devotion can come without knowledge.*** It is impossible. In such case, already the knowledge is associated with the soul, which was built-up in the previous birth. Gopikas are devotees of God in this birth. The background of this devotion, which is the spiritual knowledge, was already established in the previous birth in which these Gopikas were sages putting sincere efforts for acquiring the correct knowledge. A devotee having the devotion must already be the scholar of knowledge and surely becomes the servant doing the action in the form of service. ***Therefore, a born devotee or servant must be a scholar in the previous birth.***

Knowledge is not related to the education or literacy. It is related to the wisdom of the person. ***A person, who is illiterate, need not be unwise. Sometimes, a scholar is also unwise, who does not grasp the essence of knowledge and fails to practice it.*** The essence of knowledge can be explained in layman's language even to the illiterate as you can see in the Gospel of Jesus or the Gospel of Rama Krishna Parama Hamasa. He can teach essence of spiritual knowledge with perfect similes. The complicated details of certain topics in depth are not necessary for illiterate since such complicated details come only in the sharp analysis to be used to clarify the complicated doubts that arise only in the intellectual brain. Such context will never come in the case of the illiterates. There is no need of such complicated details in the way of the implementation of the essence of spiritual knowledge. But, in one angle, it is better that even illiterate knows those details also. Such details also can be preached with slow speed by repeating several times in layman's language with the help of perfect similes. Such induction of the details of knowledge in depth protects the illiterates from the exploitation coming from the intellectuals. In such case, the devotees are never mislead. The strong devotion gives the inference of already existing strong knowledge. Shankara says that the devotion is always associated with the spiritual knowledge as characteristic. ***Since knowledge is the cause, it should be always in the devotion like the earth in the pot or gold in jewel.*** In one place in the Gita, Lord Krishna says that the topper is the scholar. In another place same Krishna says that the topper is a devotee. There can be only one topper in the superlative degree. Therefore, Shankara says in His commentary that knowledge and devotion are one and the same. When the correct knowledge is associated with sufficient power

of devotion, the action is sure. Hence, the service is also spontaneously generated. Therefore, a scholar can alone become the devotee and the devotee alone can become the servant. The servant alone can attain the fruit. Therefore, once you become a scholar with correct knowledge, you are sure to attain the fruit as said by Shankara (*Jnana deva tu kaivalyam*). The intermediate steps like devotion and service are not mentioned since you are sure to pass through those two steps spontaneously after the first step (knowledge). Shankara, Ramanuja and Madhva established these three stepping stones, which are linked in sequence establishing the unity of philosophy in these great divine preachers. They are not separate preachers for different sects of followers. Every spiritual aspirant has to follow these three preachers in the sequence of time like passing through school, college and university. These three are the incarnations of the three divine Lords Brahma, Vishnu and Shiva. These three divine Lords are linked and mutually co-related in the form of Lord Dattatreya. This itself is a proof for the link between knowledge, devotion and action (service) preached by Shankara, Ramanuja and Madhva respectively.

Chapter 50

INTERMEDIATE STEPS OF WORSHIP NEED NOT BE MOCKED**Attitude of Enmity Cause for Criticism****O Learned and Devoted Servants of God,**

[April 19, 2014 2nd Message] Shri Anil asked ‘Other religions are mocking Hindus for worshipping the animals, birds, rats etc.,’.

Swami replied: Adishesha is in the form of a serpent. That does not mean that every serpent is Adishesha. Hanuman is in the form of a monkey. That does not mean that every monkey is Hanuman. The deity of justice is in the form of a cow. It does not mean that every cow is deity of justice. The vehicle of Lord Shiva is a bull, which does not mean that every bull is the vehicle of Lord Shiva. A specific rat is vehicle of Lord Ganesha, which does not mean that every rat is the vehicle of Lord Ganesha. Rama and Krishna are the human incarnations, which mean that God is in a specific human form. This does not mean that every human being is God. We must remember that Krishna killed Kamsa, who is a human being. This itself proves that every human being is not human incarnation. If every human being is God as said by Advaita Philosophers, Gopikas need not worship Krishna since they are God by themselves being the human beings. Therefore, the actual truth is very clear.

However, there are two paths of worship: one is called ‘*Saakshaat Upaasanam*’ in which Adishesha or Human incarnation is directly worshiped and this path is not easily available to all the humanity. The second path is to worship a serpent or a statue of serpent assuming as Adishesha or worship a human being or statue in human form assuming as God and this is called as ‘*Prateeka Upaasanam*’ or the worship of a representative model. The second type of worship is easily available to all the human beings for improving their devotion. This is only a training process of the real concept. The Hindu traditional practice exists in which an ordinary human being is invited and worshiped by giving food etc., treating him as God. Such practice is called as ‘*Aaposhanam*’. Such independent worship of rat does not exist anywhere. Since such practice is only an intermediate step in long spiritual journey, one need not mock because it is not the final stage of final truth. You are saluting the national

flag assuming that you are saluting the mother land of the entire nation and this is to develop devotion to your mother land. The flag is representative model of the nation. You need not take a helicopter and go around the nation to salute it. If people are not mocking such salutation to the national flag, why should they mock at these traditional practices of Hinduism? It is only the attitude of enmity to another religion criticising the form of God of that religion. In the divine forms of all the religions, the same single unimaginable God exists. If you mock at a divine form of other religion, you are mocking the divine form of your own religion. You respect your father in white shirt and beat him in the red shirt! Are you not finally beating your own father? You are recognising your father through colour of the shirt only and not through his characteristic personality. This unfortunate ignorance resulting from lack of sharp analysis is damaging the harmony of religions and peace of this world. Such behaviour will make God furious and such fools are going to be punished severely in this world as well as in the upper world (hell).

Selection of False Incarnation Gives Negative Results

[Shri Anil asked ‘Some devotees serve a human form as human incarnation of God and after sometime revolt with criticism that such human incarnation has given the collected funds to Its relatives’.]

Swami replied: You have to identify the human incarnation from Its excellent true knowledge that gives you the right direction. *If you have selected a false human incarnation, the results are negative.* This happens due to the false basis of identification of the human incarnation, which is other than knowledge. Thus, there is every possibility of false human incarnation.

But, on the other hand, there is a possibility of misunderstanding the true human incarnation also. You should not think that your conclusion is always final and true. If the human incarnation has given some money to Its relatives, you need not find fault with it. Such relatives may also be the true devotees and you should not condemn them simply based on the relationship. The son of a teacher may be present in a class as a student and may attain first rank in the class. You should not blame the teacher for some hidden help. There is an equal possibility of the student getting first rank based on his individual merit. This possibility cannot be overthrown. Lord Krishna stole the wealth (curd, milk and butter) of His devotees, the Gopikas, even though plenty of such wealth exists in His house. You mistake Krishna for His selfishness under such circumstances. Krishna stole the wealth of His devotees to cut their bonds with wealth (Dhaneshna)

to give them salvation. Therefore, you should not come to hasty conclusions through hasty analysis. The actions of God are not so easily understood. Hence, both the possibilities exist in such cases and the truth can be found out through sharp analysis to be done in the investigation of such cases. The conclusion depends on an individual case and differs from one case to the other. Generally, the human incarnation also exhibits Its play (Maya) to test the faith of Its devotees.

Chapter 51

VISION OF ABSOLUTE GOD IMPOSSIBLE IN ANYWAY**Jnana Netra Means Sharp & Deep Analysis****O Learned and Devoted Servants of God,**

[April 24, 2014] Shri Anil asked for clarification about the vision of the soul as mentioned in the Veda and the Gita.

Swami replied: In Sanskrit, the verb ‘seeing’ can be taken in the meaning of ‘knowing’. Therefore, the soul is imaginable or knowable item and forms a part of the imaginable or knowable creation. *Only the creator is unimaginable or unknowable.* The process of seeing is generally sensed with reference to the naked eye. Apart from the naked eye, the vision is possible through the modern intricate equipment used by the present scientists. The ancient sages could also see the items invisible to naked eye through special divine power. Such item is invisible with reference to the naked eye, but visible with reference to the scientific equipment or special divine power. Therefore, all the items of the creation are imaginable or knowable and visible directly or indirectly. *The sharp and deep analysis is considered to be the eye of knowledge (Jnana netram).* Even without the scientific equipment or the special divine power, a scholar can imagine the soul through sharp analysis and such imagination is also considered as vision of the intelligence. Hence, the scholars also could visualize the soul through sharp analysis of intelligence, which is considered as the eye of knowledge. Imagination obtained through conclusions of analysis is indirect vision since the naked eye is not involved but the mind sees it as an object of imagination as seen in the dream. This is said in the Gita (*Pashyanti Jnaanachakshushah*).

The vision of God becomes impossible in anyway. *No sage can see God through any special divine power. No scientist can see God through any powerful equipment. Even no scholar can imagine God through sharp analysis of the third eye of knowledge.* All these three possibilities of vision of knowledge apply only to the creation and utterly fail in the case of God. The soul is the most subtle and precious item of the creation. It is the awareness, which is a specific work form of inert energy functioning in a specific system called as brain and nervous system. Any work form of energy is invisible but imaginable. Therefore, the soul can be visualized as

special work form of energy through sharp analysis of intelligence, called as the third eye of knowledge. It can be also seen by the naked eye through special divine power. It can be seen through equipments as waves of the inert energy through conversion of work into wave form of inert energy. This means that the work form cannot be seen directly through equipment unless it is again converted back into inert energy. However, the special divine power can see straightly the work form of energy. In this way, always ***the special divine power is superior to the scientific equipment***. In the ancient days, this scientific equipment was absent. Hence, the soul was either directly seen by the sages through divine power or indirectly seen by scholars through sharp analysis. The word ‘unimaginable’ was forcibly applied to this soul with reference to the ordinary human being. The ordinary human being should become a scholar to see the soul through sharp analysis. ***The conversion of ordinary human being to a scholar is a difficult process***. Therefore, the word ‘unimaginable’ is explained as the unimaginable to normal human being but imaginable to a scholar through great difficulty in doing sharp analysis. The word ‘unimaginable’ does not stand in its strict sense that it is unknowable to anybody at any time through any effort. By such modification of the sense of the word ‘unimaginable’, the soul is thought to be unimaginable God. But, in the view of strict reality, no imaginable item of the creation can ever be called as the original unimaginable God. Later on, the scientists could see the soul through equipments in the form of its basic inert energy and declared that really there is no unimaginable God at all since ***the so called unimaginable soul becomes imaginable through sharp analysis and visible through advanced equipments***. This led to further strengthening of the atheism.

Actually, the unimaginable God can be also seen even by the naked eye as in the case of contemporary Human incarnation. The specific human being possessed by God can be seen as God for all the practical purposes like the electrified wire can be viewed as electricity for all practical purposes. Hence, the Veda says that one fortunate fellow has seen God through naked eye (*Kashchit dheerah...*). You may say that the specific human being is seen by all the human beings and hence, how is it said that one alone saw the God? Even though all the human beings see the specific human being through the naked eye, none realized Him as God and hence, did not see Him as God. Hence, they could see only the medium, i.e., human being. In their case, you cannot say that they have seen God. Only very few devotees can identify the contemporary Human incarnation as God and hence, can be said as the very few spectators of God.

Chapter 52

BRAHMA ANANDA DIFFERS FROM MANUSHANANDA QUANTITATIVELY

Fourth State – ‘Meditation on God’

O Learned and Devoted Servants of God,

[April 24, 2014 Evening] **Shri Lakshman asked:** “In your recent message You have mentioned the Jagrat, Swapna, and Sushupti as the three states and the Veda also refers to these three states only. In addition to these three states, You have mentioned the fourth state also in which the experience of impossible experience of God is done. Since the bliss is always derived from God and the bliss is also derived by the soul called as Prajna as per the Veda, why not mix Your fourth state with the state of deep sleep in the last few seconds as mentioned by You and straightly treat the soul as God? By this, only three states as mentioned by the Veda remain and hence, become valid.”

Swami replied: The Veda deals with the three states (Jagrat, Swapna and Sushupti), which are common to all the human beings irrespective of theists and atheists. In the state of Jagrat, the soul is called as Vaiswa meaning that the soul is in association with the materialized forms because the physical items of the physical world are experienced. In the state of Swapna, the energetic forms of the dream are experienced and hence, the soul is called as Taijasa meaning that the soul is in association with energy. In deep sleep confined to the last few seconds in which the soul, which is awareness is aware of itself only and hence, the soul is called as Praajna meaning that the soul is in the highest state of awareness experiencing the excessive happiness due to long rest. The excessive happiness achieved by the soul in the end of deep sleep cannot be called as the bliss (Ananda) of God. There is lot of difference between this excessive happiness and that bliss. *In Anandavalli of the Taitriya Upanishad, the quantitative difference between this excessive happiness experienced by every human being (Manusha ananda) and the bliss of God (Brahma ananda) is well explained in the scale of quantitative gradations.* Hence, based on this point of happiness, you cannot mix the third and fourth states to treat the soul as God. We have already given so many arguments in several messages that the soul is not God on every ground. Such an attempt will

lead you to the philosophers of Advaita, who are always in the state of day dream.

Opponent: The Veda itself mentions the word ‘*Ananda*’ as the experience of deep sleep, which is possible in the last few seconds of the deep sleep as per Your interpretation also. Hence, the word ‘*Ananada*’ or bliss experienced by the Praajna-soul establishes that the soul is God. If your explanation is correct, a different word ‘*Santosha*’ meaning excessive happiness should have been used by the Veda in the case of soul.

Swami: The excessive happiness that is derived by the soul can be treated as *Ananda*, which is the highest happiness that can be derived by any soul. *The word ‘Ananda’ shows the highest possible climax of happiness within the scope of ordinary human beings.* The highest of one category can be named as the highest of another category as per the concept of the figure of speech called as metaphor. The most brave human being of the category of humanity is called as Lion, which is the most courageous in the category of animals. The most delicious item of food here is praised as divine nectar (*Amrutam*) of heaven. If the excessive happiness of the human soul itself is the bliss of God, why the same the Veda differentiates both these through a scale of quantitative gradations? In the same context, the excessive happiness of human soul is also mentioned by the word ‘*Ananda*’. Even the bliss of God is mentioned by the word ‘*Ananda*’. This common word denotes the qualitative similarity. But, the quantitative difference is also mentioned by the different prefix words ‘*Manusha*’ and ‘*Brahma*’. The water in a cup may be similar to the water in a river in qualitative sense, but, there is a huge difference in the quantities. By this qualitative similarity and quantitative difference, you should not bring both these aspects between the possessors i.e., soul and God. Soul is imaginable and God is unimaginable and hence, no attempt can be made for similarity or difference. Happiness is also imaginable item and hence, similarity and difference can be linked.

Just like the last few seconds of the deep sleep form a special state of the state of deep sleep, this *fourth state of awareness of unimaginable God forms a special state of the awoken state or Jagrat.* The reason is that the main basis of Jagrat is that the soul becomes the subject since it experiences some object of the world. This object must be different from the soul. The unimaginable God becomes the object, who is different from the soul. The subject-object mode is the essential feature of the Jagrat state. Hence, this fourth state can easily become the part of the first Jagrat state. In the state of last few seconds of deep sleep, there is no concept of subject-object because the soul or awareness is aware of itself. Here, there are no two

different items to be called as subject and object. Hence, the fourth state cannot be mixed with the third state due to this basic difference. Hence, this fourth state is a special state of Jagrat state only just like the last few seconds of the third state of deep sleep form a special state of the state of deep sleep. By this, the total three states mentioned by the Veda remain undisturbed.

This fourth state is given a special name as '*Meditation on God*'. ***The special state of a few seconds in the deep sleep does not deserve this special attention because such experience of the soul exists even in the case of an atheist or even bird, animal, insect etc.*** The three states are experienced by the souls of all the living beings and there is no need of any special attention. The state of meditation experienced by very few devotees is far superior in which you are aware of God deriving the bliss, which is infinite quantity of happiness. Such bliss can never be enjoyed by the souls of all the living beings. The state of deep sleep is called as Tamas involving ignorance. The state of dream involves Rajas, which is quantized particles of energy. The state of Jagrat involves intelligence and knowledge called as Sattvam resulting in sharp analysis concluding that God is unimaginable. Therefore, the fourth state involves tremendous activity of intelligence to conclude that God is unimaginable. The third state involves full ignorance only and even in the last few seconds ignorance of every object still exists except that the subject or soul alone is active. Thus, there is lot of distance between the third and fourth states since the soul is far inferior to the most superior God.

Chapter 53

**DREAM CAN BE DUE TO REVISION OF MEMORY OR
WILL OF GOD BEING EXHIBITED**

**Human Incarnation is Unimaginable God but not
Human being**

O Learned and Devoted Servants of God,

[April 24, 2014 Night] Dear Shri Datta Swami, Pranams,

Swami, before I ask questions regarding Human Incarnation, Sat Guru, spiritual path and sadhana, devotion, and sacrifice upon which you have so clearly elucidated, may I first tell you an experience that happened to me? Several months ago I was sitting quietly after early morning meditation. My eyes were open and I was not thinking about anything, but I CLOSED my eyes and suddenly AS IF MY EYES WERE STILL OPEN I SAW SATHYA SAI BABA STANDING ACROSS THE ROOM IN A WHITE CLOTH ROBE. BABA WAS THE AGE OF 85. HE LOOKED AT ME THEN WALKED OVER TO A WINDOW IN THE ROOM AND OPENED THE WINDOW (THE WINDOW DID NOT PHYSICALLY OPEN) HE TURNED AND BEGAN TO WALK WHERE I COULD SEE HIM. I WAS IN TOTAL AMAZEMENT AS HE WAS MOVING AROUND AS IF HE WAS IN HIS OWN RESIDENCE AWARE THAT I WAS THERE BUT NOT DIRECTLY ACKNOWLEDGING ME. AGAIN SUDDENLY I HEARD FOOT STEPS ON THE SECOND LEVEL ROOM WHERE MY WIFE WAS ASLEEP WHICH WAS DIRECTLY ABOVE ME, THEN I HEARD FOOTSTEPS WALKING TOWARD THE ROOM THAT HAS HIS PHOTO AND LINGAM.

ALL THE WHILE MY EYES WERE CLOSED UNTIL I HAD HEARD THE FOOTSTEPS ON THE SECOND LEVEL. THAT IS WHEN I OPENED MY EYES.

Swami, you have said in your discourses that when a Human Incarnation has Mahasamadhi, that incarnation will take on an energetic form and continue to guide devotees, correct? Swami, how would you interpret this experience?

Your discourses are greatly enlightening and I can see how you are saying that Shirdi Sai Baba and Swami Ganapati Satchidananda, Sathya Sai

Baba, are the foundation and walls. I recognize many similarities in yours and Sathya Sai Baba's quotations and discourses.

Any of your comments are greatly appreciated by me and I consider them to be a blessing.

Very Respectfully,
Martin (USA)

Swami Replied: When you close your eyes, the events seen by you are similar to the dream in which the energetic forms are experienced by the soul. The soul in such a state of association with energy is called Taijasa as per the Veda. *The state of dream results either through the experience of imaginations by the soul, which are forms of energy or through the experience of a scene of imaginations formed by the will of God.* Both these options are possible in the state of dream. Hence, your experience of the scene of imaginations may come under the category of dream or the category of divine vision. There is equal possibility for both the options because your eyes are closed and still the experience is received. But, your vision cannot come under the first possibility since there is proof for the second possibility, which is the hearing of sounds of steps by the materialized sense organs called as ears. The validity of the proof is equal when you see something with eyes or you hear something with ears. That something seen or heard belongs to imaginable creation if the worldly logic is followed. If it is beyond worldly logic, it becomes the effect of the unimaginable power of unimaginable God. In the absence of the event of your hearing the steps, all that you have seen in the brain can be the revision of memory or the will of God being exhibited. The Brahma Sutras say that both are possible. But, the unimaginable event of hearing the steps makes all the imagination as a part of the unimaginable event only related to God. Hence, whatever happened in your case is a miracle only, which is the will of God playing through this event. The essence of all these events manifested by God is only to make you believe the existence of unimaginable God.

The vision of Shri Satya Sai Baba indicates the unimaginable God existing in the human form. *The message is that you should take the human incarnation as the unimaginable God and not as a human being controlled by the scientific principles and worldly logic.* Everywhere sharp analysis (Buddhi yoga) is necessary to understand anything that gives a message from God.

Chapter 54

FIGHT INJUSTICE IN EVERY CASE OBSERVED BY YOU**Protect Justice and Function in the line of God****O Learned and Devoted Servants of God,**

[April 26, 2014] **Shri Ramanathan asked** “Why the injustice in the society is not suppressed completely in spite of our hectic efforts?”

Swami replied: The administration of this world is the subject of God. God is well versed in His subject. *The subject of the human being is to attain the grace of God.* Of course, it is the duty of every human being to oppose the injustice and support justice in the society so that God is pleased with such attitude even though such assistance in His work is not required by God from any human being. *If you are trying to destroy the injustice and protect the justice, you are in the line of the function of God.* Hence, your such effort is always for the pleasure of God. Hence, you should never retire from this activity as long as you are alive. Even if you do not put such effort, do not think that injustice will prevail over the justice. Anyway, God interferes and destroys the injustice and protects the justice since this is the subject of God. If you are putting up this practical effort continuously, God is pleased with your mentality even though such effort is not practically required. Lord Krishna told Arjuna that He will destroy all the bad Kaurava’s even if Arjuna withdraws from the war. Actually, the force in Arjuna’s fight was Krishna alone. This was proved when Arjuna failed to fight even with ordinary hunters after Krishna left this earth.

However, sometimes, inspite of your hectic effort, the injustice prevails over justice. In such case, you get discouraged due to lack of sharp analysis of the theory of deeds (Karma chakra). Whenever there is conflict between justice and injustice, there may be two possibilities: 1) it is a fresh situation of injustice trying to beat the justice. Ex.: Kauravas, the incarnations of demons, are insulting Pandavas, the angels. Arjuna tried his best through fight to destroy the injustice. The Lord helped him and Arjuna succeeded. Your efforts also will succeed in this type of case with the help of God. 2) This situation is special and your effort to control the injustice fails. Ex.: before the birth of Krishna, seven kids delivered by His mother were killed by Kamsa and all the efforts put by the parents of Krishna failed to stop that cruel act. Here, God did not help them in their effort because

the kids killed were angels born on this earth for few hours only due to some divine curse, who got salvation after their death. Therefore, you should not be perturbed when you fail to control the injustice in some case since the background of the previous birth is not known to you as per the Gita (*Natvam vettha...*). X may be beating Y based on the divine punishment since in the previous birth X was beaten by Y. Hence, you should not be discouraged in such special cases and should continue your effort to fight against the injustice and protect the justice so that God is pleased with you for your attitude. You have no capability of differentiating the above two types of cases and hence, ***you should fight against injustice in every case observed by you.*** If you fail in a case, treat that as second type mentioned above and do not get discouraged at all for your failure.

Chapter 55

DUTY PERFORMED WITHOUT LOVE BRINGS DISCIPLINE IN CHILD

Love of Parents Spoil Their Children

O Learned and Devoted Servants of God,

[April 26, 2014] **Smt. Uma Ramanathan** asked “What is the duty of the Parents towards their children and vice-versa?”

Swami replied: The duty of the parents towards children is protection from all sides and the duty of children towards parents in their old age is service, which also means protection from all sides. The unfortunate fact is that neither parents nor children can protect any other person since they cannot even protect themselves. In the effort of protection, there is always the seed of ego. This ego must be eradicated and hence, all the proposals of any human being are disposed by God. The only reason is to remove the ego from the heart of every human being and no other reason is true in the case of God. If the parent or child really likes to protect the child or parent respectively, the only way for that is to pass on this process of protection to God since He alone is capable of it. Otherwise, attempt to protect others fails miserably. *The love of the parents towards children should not be direct and it should be forwarded to them through God.* The direct love is useless and indirect love through God is very much useful and effective.

The actual process of forwarding the love through God is like this: you divert the love on your child towards God. In plain words, you should love God only and not your child at all. In such case, you become the devotee of God. Since your child is not getting love from you, the sympathy rises in God towards your child. Then, God starts loving your child. The love of God brings complete protection to your child. Even if you are doing some service to your child, you must feel that you are doing the duty assigned by God to you. Your service must be a duty without love. *The love expressed to your child is actually spoiling your child.* Therefore, all your love must be concentrated on God only. *The duty performed towards your child without expression of love brings good discipline in it.* The love concentrated on God brings protection to your child. This is the best way of doing service to the child or to the parent. Performance of duty without any attachment and complete attachment to God is the best way of

doing things in this world. Shankara really loved His mother since He left His mother in her old age in the service of God and she was granted salvation by God for this sacrifice. She could not have attained salvation if Shankara remained in home showing love to her. The temporary service that might have been done by Shankara by staying with her is a petty thing compared to the permanent salvation given to her by the God.

Chapter 56

TRUE MEANING OF SAMAADHI**Differentiate True & False Knowledge****O Learned and Devoted Servants of God,**

[April 27, 2014] **Shri Ramanathan** asked “Please tell me about the significance of the word Samaadhi”.

Swami replied: Every word has its true meaning and that alone should be taken for practice. When the true meaning becomes inconvenient, people try to link a false meaning with the word, which is very much convenient to them in practice. Such false meanings form the false knowledge, which is propagated by false preachers. *The preacher, who propagates the true knowledge alone, neglecting the reactions from the disciples, only is called as Satguru.* The prefix word ‘Sat’ means the truth. It means that only the Satguru propagates the true knowledge. Satguru happens to be the human incarnation of God like Krishna, Shankara etc. God does not change the true knowledge since He does not aspire for any benefit from the disciples. The other Guru, a scholarly human being, propagates false knowledge to please the disciples to get some benefits from them in the form of money etc. (Guru Dakshina).

In view of the above background, let us examine the true and false meanings of the word Samaadhi. The true meaning of this word ‘Samaadhi’ is effective and complete decision done by the faculty of intelligence. This word is divided into three parts. The first part is ‘Sam’, which means effective. The second part ‘aa’, which means complete. The third part is ‘dhi’, which means the intelligence. Mind debates the information received through physical senses. Intelligence concludes giving the final decision. Chittam, the faculty of memory, stores all the final concluded decisions. Ego is the feeling of basic individuality that forms the basis of all the knowledge. These four faculties are called as internal instruments (Antahkarnams). Therefore, the word ‘Samaadhi’ means the final decision, which is invariable under any circumstances. This refers to the unbreakable and invariable faith or confidence of a devotee in God as we see in the case of Prahalada, Gopikas etc. This true meaning is very much inconvenient to normal devotees, whose devotion changes very easily due to circumstances. Therefore, *a false meaning is forced on this word, which is sitting in a*

place without any vibration and closing the eyes. Such a situation resembles the death and hence, this word is also used in the sense of final death. The false meaning is quite diagonally opposite to the true meaning. The true meaning is based on the quality of sattvam in which lot of the activity of analysis to conclude the right knowledge exists. The false meaning is based on the quality of tamas in which the climax of inactivity through deep sleep or death exists. ***The false meaning is selected by the people since it is very difficult to take determination to serve God and it is very easy to sit in a place without any vibration closing the eyes.***

Aim of Life is Service to Lord in Human Form

Samaadhi is the final stage of yoga propagated by the sage Patanjali. Even the word yoga is associated with false meaning. Yoga means the fortunate union of the devotee with the contemporary Human incarnation. The unimaginable God can never be met. The energetic form of God like Brahma, Vishnu, and Shiva etc., can also not be met since the energetic incarnation is meant for the upper world only. This yoga is in eight steps (Ashtanga Yoga). The first four steps involve the development of physical health and the latter four steps involve the development of mental health. Both these constitute the fitness for service to the God in Human form, whom you met. The best example for attaining perfect fitness is Hanuman, who met Lord Rama and served Him. ***The entire yoga in the eight steps is given a false meaning in which you are able to attain the full fitness to enjoy the worldly pleasures.*** Yoga has become a subject of health science so that the human being after attaining perfect physical and mental health can succeed in all the worldly activities. The present yoga is like a dead body since the main aim of life, which is the service to the Lord in Human form, is lost.

The Kundalini means the mind, which is the nervous energy travelling in the form of waves like a serpent. The false meaning given to this word is some special divine power. The true meaning of the word chakra is the hurdle like whirlpool in which if one is trapped cannot travel further. The chakra is the worldly attraction or bond with a specific area of the worldly life. The first chakra is Muladhara (earth) is the bond with the mother. The second chakra is Manipura (water) is the bond with father. The third chakra is Swadhishtana (fire) is the bond with the spouse. The fourth is Anahata (air) is the bond with children. The fifth is Vishuddha (space) is the bond with false preacher. The sixth is Ajnaa chakra (the mind) is the bond with angels in whom God does not exist. The seventh is Sahasraara existing on the top most head (intelligence) is the bond with money that is related to

many worldly issues represented by many petals of a lotus flower. At the centre of this lies the God with whom the mind (kundalini) is expected to unite, which means that the mind is perfectly attached to God. Since two strong bonds (Eeshanas) of spouse and children were already mentioned, the remaining third strong bond must be mentioned and this comes in the plane of God. The Veda says that you can attain God through sacrifice of money (*Dhanena Tyagena...*) alone and thus, a common plane exists between God and money. Money or wealth is the basis of all the worldly bonds. You can attain God by the sacrifice of wealth since it is the root of the world (*Dhanamulamidam jagat...*). The sacrifice of the wealth, which is in the form of butter to Lord Krishna, is the highest in the case of Gopikas. ***For all this sacrifice, the final decision and determination in practice is denoted by the word Samaadhi.*** All the chakras are worldly bonds in the true sense. In the false sense, chakras mean actual wheels of centers in the spinal cord, which are not seen by any surgeon so far in this world. The false preachers say that they can visualize these wheels after the awakening of the divine power called as kundalini. This entire story is totally false and complete nonsense created by the false preachers to exploit the disciples in order to get some benefits from them. In fact, one innocent devotee after hearing the speech from Verabrahmendra Swami on yoga cut the body of his alive wife to see these chakras in the spinal cord. He could not find anything and his wife died!

Therefore, you should always try for the meeting (Yoga) with the Satguru, who can guide you in the right direction through the true knowledge. The Veda says that God alone is the possessor of the True knowledge (*Satyam Jnaanam Ananatam Brahma*) and such true knowledge alone is the identification mark to recognize the true human incarnation. ***The responsibility of God lies only in giving the right direction.*** The responsibility of the disciple is to practice it and attain the result. ***It is again the false knowledge to think that God will help you through His power beyond preaching, which is not true.*** Hence, Lord Dattatreya is always called as Guru Datta. The Guru Dakshina given by you to Him is only for the preaching of true knowledge and for nothing else. There is a false impression to think that God will lift you by His unimaginable power without your practical effort in implementing the preached knowledge in practice. ***It is very important to note that the three basic authorities to texts of spiritual knowledge i.e., the Veda, the Gita and the Brahmasutras do not mention this false concept of yoga and words like Kundalini, Chakra, Sahasraara etc., even once.***

Chapter 57

INCARNATION IS MIXTURE OF NARA AND NARAYANA**Presence of Incarnation Brings All Good Fruits****O Learned and Devoted Servants of God,**

[May 7, 2014] Shri Pavan asked: “It is said that if Narayana and Nara exist in a place, all good fruits result (*Yatra yogeswarah...*). Please clarify this point. This point was raised by my friend.”

Swami replied: *If Lord Krishna alone is with you, all good fruits will come there and there is no necessity of existence of Arjuna (Nara).* Wherever Narayana exists in human form, such human incarnation is a mixture of Nara and Narayana. The external medium is Nara and the internal God is Narayana. The Veda says that two birds exist on the single tree (*Dvaasuparna...*). The two birds are the human soul and God and the single tree is the human body. Nara represents Prakruti or Creation and Narayana represents the Purusha or God. God enters the human being and remains in His own nature and also becomes the other nature of the medium as said by the Veda (*Satcha tyatcha abhavat...*). When current enters the wire, the current remains in its own form, which is the stream of electrons. At the same time, the wire or medium, which is a chain of metallic crystals also becomes current because it gives the shock anywhere on touch. Therefore, by seeing the external human form only, you need not doubt that He is a human being only. God pervades all over the human body (*Antarbahishcha...*). The tender finger of Krishna cannot raise the huge mountain if God did not pervade all over the finger. Therefore, you need not worry about the presence of Arjuna or Nara or Prakruti. Lakshmi or Prakruti is in the heart of Narayana. If Narayana stays with you, Lakshmi also stays there permanently. If you invite only Lakshmi without Narayana, she will stay for five minutes only and goes away towards Narayana since no wife stays anywhere permanently without her husband. Therefore, ***any human incarnation is a mixture of Nara and Narayana and hence, the presence of the human incarnation will bring all the good fruits.*** This is the internal essence of the statement.

Lord Krishna preached extremely in two occasions in His life. One occasion was the court of Kauravas in which He preached extensively about the justice and there is no use in preaching about God to a demon. The

second occasion was the battlefield in which He preached Arjuna about not only justice (Pravrutti) but also about God (Nivrutti). In the first occasion, He invited several sages also to preach in support of His preaching. In spite of such extensive effort, Kauravas did not listen to even a trace of His preaching. The reason was that ***Duryodhana is a demon into whose mind no ray of knowledge can enter since such brain is a bolted house into which no ray of light can enter.*** Of course, Ravana, Hiranyakashipu, Shishupala etc., also did not listen His preaching. In their case, there is a different background, which is that they have to behave like that based on a previous curse. They were the gatekeepers of the Lord. Except these three sets of demons, the other demons are different; whose background is total rigid ignorance. Arjuna also slipped a little in refusing the war and in not recognizing the Lord. But, Arjuna could immediately transform his mind after getting all his doubts clarified by the Lord. It is the duty of Satguru, who is God appearing in human form, to clarify every doubt (*Chidyante sarvasamshayah...*). When all the doubts get clarified, the consciousness, which is the inner core of the soul, gets full satisfaction and the next step is practical implementation of the preaching given by the Lord.

Only knowledge can transform the soul. No other means of Bhakti (devotion) and Karma (practice) can bring this transformation. ***You may sing hundred songs and get pain in throat and by this even a trace of transformation cannot result.*** You may do hundred worships by which you are only strained in the body, but no transformation is possible. If you hear the knowledge from Satguru and get all your doubts clarified, transformation will take place immediately. After getting knowledge only, Bhakti and Karma are meaningful since Bhakti means the force that implements the knowledge in practice. Hence, ***Bhakti and Karma without knowledge are useless.*** If you are transformed, no further punishments of the past remaining sins are needed and hence, get cancelled. The reason is that the aim of the punishment is only transformation by which further sins will not be done. If already the transformation is obtained through knowledge, all your past sins also get cancelled and hence, no further punishments are required. Arjuna is a human being, which is a mixture of natures of angel and demon as said in the Gita (*Anishtamishtam mishramcha...*). Arjuna slipped due to the partial nature of demon. But, when all his doubts were cleared, he changed immediately because his divine nature overcame the devil nature as said by Lord (*Sampadam daivim abhijatosi...*).

Chapter 58

TAKE HELP OF ETHICAL SCRIPTURES AND SCHOLARS BEFORE CONCLUSION

Discourage or Even Hurt Bad to Control It

O Learned and Devoted Servants of God,

[June 8, 2014] Shri Guna Darsana, Bali, Indonesia asked “Good evening. On Wednesday (May 21st), Hindus in Indonesia will celebrate ‘Galungan’ day (the victory of dharma over Adharma). Could I request Swami to give us His discourse please? According to old story, long long ago there was a bad king, who had height of power in Bali. The king is called as Maya Danawa. He considered Himself as a God. So, he did not permit the people to pray to God and Goddess in temple. So, the people were very fearful and then God Indra comes to earth to protect devotees and kill King Maya danawa. The victory of God Indra over Maya Danawa is celebrated as the win of Dharma over Adharma.”

Reply of Shri Swami: I am happy to note the background of the festival Galungan, which is the victory of justice over the injustice. This concept is pictorially represented as the success of Indra over the destruction of the demon called as Maya. The meaning of the root word ‘Indra’ in Sanskrit denotes the ruler of this creation or God. ‘Maya’ denotes the wonderful misinterpretation of injustice to appear as justice to escape the punishment. The ethical scriptures given by God to this world say that the non-violence is the highest justice (*Ahimsaa Paramo Dharmah*) and naturally, the violence is the highest injustice. Generally, this is interpreted as the principle that you should not hurt any living being in this world. This interpretation is supported by another concept that every living being is God. Both these concepts are twisted due to misinterpretation. ***The concept that you should not hurt any living being is totally wrong and the concept that every living being is God since awareness is God is also wrong.*** Awareness is a property existing in certain created items called as living beings. God also has this property since all the properties of creation basically belong to God only. Hence, awareness is not at all God. If you do not hurt any living being, you are like an inert stone. You have to differentiate good and bad unlike the inert object. Then, you should encourage and help the good and ***discourage and even hurt the bad to***

control the bad. This differentiation of good and bad and different activities related to good and bad are followed by God also as said in the Gita that protection of good and destruction of bad are the divine duties of God (*Paritranaaya saadhunaam*). Sometimes, you have to hurt even your own children to inculcate the discipline. If you become inactive by not hurting anyone, bad grows without control, hurting the good people more and more. In such case, you are indirectly hurting the good people and your basic concept that you should not hurt anyone is failing. Apart from the human beings, you should extend this interpretation to the other living beings also. The soft natured animals like cow should be respected and wild cruel animals should be hunt.

Hurting Bad Should not be for Selfishness

The above concept that you should hurt bad people should not be misused especially for your selfishness. There may be a rich man, who looted the innocent poor people in a region. You can cheat him and steal away his wealth. But, such wealth should not be stored in your house for your selfish advantage. In such case, you are hurting the bad but the result is for your selfishness. You should distribute that wealth to all the poor innocent people in that region. You can also share with them if you are also a poor man. Sometimes, you become angry towards a rich man on some other personal reason. Now, you interpret him as a sinner in amassing the wealth of the poor people and follow the above procedure. You are superimposing the sin on him for your personal grudge. It is like saying that if you want to beat a person, call him as dog and then beat him! Therefore, the justice and injustice should not be concluded in a hasty way. You should take the help of the ethical scriptures and the help of proper scholars before any conclusion (*Atha Yadi te... Dharma vichikitsaa... Veda*).

Whenever, any unjust situation taking place in the world comes to your notice, you should stop there and be involved in condemning the injustice as far as possible. You should not go in your own way avoiding the risk in it. If everybody follows this principle, you are not alone to fight against the injustice. You have the support of several such people and hence, you need not fear. God will be pleased with you by such practical involvement since you are doing the duty of God. All your worships, rituals and devotional prayers cannot please God. This is the real way to please the God. God is the deity of justice (*Dharmasya Prabhurachyutah*). God is honored if the justice is honored. God is insulted if injustice is honored.

If the justice is protected (Pravritti), the society runs with smooth functioning. Then, the spiritual effort (Nivritti) can also take place on

smooth basis. The stage should be safe for the drama to run in peaceful way. God is not much bothered about the Nivritti, which is your personal relationship with God. God is highly bothered about Pravritti, which is your behavior to the society. God said that He incarnates on the earth only to protect Pravritti (*Dharma Samsthaapanaarthaya* – Gita) and not to protect Nivritti. The scriptures of other religions totally deal with this Pravritti only.

Shankara told that you are God (*Tattvamasi*) even though the reality is that yourself, an imaginable item of creation, cannot be God, the unimaginable creator. Shankara is not ignorant of this truth. The main aim is that you will develop noble divine qualities of God when you think that you are that very God. In such case, Pravritti is tremendously protected since everybody becomes extremely good assuming himself or herself as God. Selfishness vanishes away completely since all this creation is already the property of God i.e., yourself. You need not steal your own property and corruption disappears. Such tremendous wonderful results are seen as the development of a single lie that you are God. A lie is not a sin and in fact is auspicious act when it gives good results. The mother says to the child that the moon will come down if it eats the food offered by her hand for the good result that the child grows well by eating the food. She is not punished in the hell for that lie. In fact, she is honored in the heaven for that good act. People see Shankara as the Divine Preacher of Nivrutti. He is in the disguise of Nivritti and should be treated as the excellent preacher of Pravritti. Shankara is the incarnation of God and hence, the basic nature of God to protect Pravritti (justice) can be clearly identified in Him in a hidden way. Shankara exploited the ambition of every human being to become the highest God for achieving the best peaceful society.

Chapter 59

INERT ACTION NEVER GENERATE STEPS OF AWARENESS

God May Enter Good Person Like Arjuna But Never in Duryodhana

O Learned and Devoted Servants of God,

[June 13, 2014] The story of the Mahabharat was going on in *Star Plus Channel* for quite a long time. The scene of the Gita started since two or three days back and this was keenly observed by Swami. Certain concepts delivered through the role of Krishna in preaching the Gita were pointed out and the correct clarification was given by Swami.

The comments passed out through the role of Krishna were:

- 1) God is creation and creation is God. God is both Duryodhana and Arjuna.
- 2) The soul is a tiny part of God, which has become impure by the association of the nature. It has to be awakened.
- 3) I am God and you (Arjuna) are also God. I know this and you do not know this.
- 4) The first stage is karma yoga or performing action. The second stage is bhakti yoga or devotional inspiration. The third stage is jnana yoga or the knowledge. The previous stage generates the next stage. The knowledge of self or soul leads to the knowledge of God.

Swami gave the following correct version so that the ordinary spiritual aspirants are not misled.

- 1) If God is creation, God should have been created by some other creator. Creation is the product, created by some creator. Pot is creation and pot maker is creator. The creator cannot create himself and in such case, the process of creation is impossible and absurd. The Veda says that God created this world since He alone did not have any entertainment. If He is creation also, He should have entertained by Himself. Creation is many and God is one. Hence, God cannot be creation. ***In the creation, both good and bad co-exist.*** Therefore, God is neither Arjuna nor Duryodhana. Both these persons are imaginable parts of the imaginable creation. None of these two can be the unimaginable God. ***The unimaginable God may enter and associate with good person like***

Arjuna whenever the human incarnation appears. But, Duryodhana can never become God. If both are already God and Krishna is also God, why one God wants clarifications and the other God never listens God Krishna. This means God has multiplicity and each God has different behavior. Therefore, the unimaginable God is always beyond this creation. Every human being is a part and parcel of the creation and not creator. The unimaginable God expresses Himself through a human being called as human incarnation and in such case also a good human being and exceptional devotee of God is selected for such divine purpose.

The people, who do not realize the existence of unimaginable God, ultimately end in the infinite cosmic energy by which all the universe is generated, controlled and destroyed. The soul is also a drop of this infinite cosmic energy and hence, it becomes very convenient to say that soul is a tiny part of God. In spite of all these merits, the cosmic energy is incapable of thinking since cosmic energy is inert. The individual soul or the awareness has the excellent merit of thought but is devoid of all the above merits. One is blind and the other is lame. If you join both, the united system does not achieve all the merits and is not devoid of all the defects. Each partial area of the system carries on its own defect. In the case of unimaginable God, all the defects disappear and all the merits appear since ***unimaginable means omnipotent***. The unimaginable God can think even without inert energy, digestive system, respiratory system, nervous system etc., simply due to His unimaginable omnipotence. The unimaginable God created this cosmic energy. The subsequent creation, control and destruction of the universe are done by God only since such activities cannot be perfectly done by inert entity like cosmic energy.

2) As already told above, an imaginable soul can never be the part of unimaginable God. The inert energy generated from digestion of food and subsequent oxidation through respiration performs a specific work in a specific system or machine called as nervous system. Work is a specific form of inert energy. The same inert energy performs grinding work in grinding machine and cutting work in cutting machine. The specific nature of the work is due to the specific nature of the machine and the inert energy is one and the same in all machines. ***Awareness means a specific work of transforming the impression of external objects through neurons from different senses to the brain.*** You say that you are aware of something. Here, the word 'aware' indicates the verbal work, which is neither subject nor object. Here, you are the subject and 'something' is object. This specific work called awareness is stopped if the inert energy is not generated or if the machine (nervous system) does

not function. All this proves that the basic inert energy called as soul, or, the awareness called as individual soul is an imaginable part of the imaginable creation. If this is the unimaginable God, how the soul can become impure by the association with imaginable nature? Even millions and millions parts of the imaginable nature can never touch the unimaginable God. It is impossible that an imaginable item can awake the unimaginable God and the unimaginable God need not awake Himself.

3) Such statement is nowhere in the Gita. Of course, Krishna mentioned that He is Arjuna among the five brothers (*Paandavanaam Dhanamjayah*). This does not mean that every human being is Arjuna. Lord Krishna told that the highest of every category is God. This means that very few human forms can be treated as God due to the exhibited unimaginable power in such human form. The unimaginable power exists always with God. But, God need not exist with the unimaginable power everywhere. ***God gives the unimaginable power to demons also due to their rigid devotion but no demon is God.*** Hence, some special human being selected by God can be treated as God. The first address of God is the human incarnation and His second address is the exceptional devotee as per the Bhakti Sutras of Narada (*Tanmayaahite*). In this second way of address, Arjuna can be treated as God. But, the first address is Lord Krishna only.

In fact this statement was given by Shri Satya Sai Baba, Who is also the human incarnation of God. The reason for such statement is the method of psychological treatment of the student during the time of preaching. The other side is always with ego and cannot surrender so easily to another human form. It will take long time and intensive spiritual effort. Meanwhile, such statements work positively and encourage the human being to take up the difficult path of spirituality as early as possible. A temporary lie is allowed for good practical effect.

4) Both devotion and knowledge are related to the phase of awareness. The action is always inert. The inert action can never generate the steps of awareness. The reverse is true even in the case of worldly issues. All the details of Mumbai heard by you generate the inspiration to go and see it. Then, the details of journey are acquired. All these details of goal and path constitute the knowledge, which should be the first step (Jnana Yoga). The details of the goal generate desire and emotional inspiration, which is called as the second step (Bhakti Yoga). Then, the third step called karma yoga or action takes place. After this, the fruit of reaching Mumbai and seeing it is achieved. In any issue, this is the sequence. In

jnana yoga, the knowledge of goal (Jneya), path (Jnana) and yourself (Jnata) is to be obtained and this triad is called as 'Triputi'. The knowledge of yourself is also very important because if you are already the Mumbai City, there is no need of inspiration and journey. Similarly, if you are already God, both bhakti yoga and karma yoga are meaningless. In this way, the knowledge of self is important and not in other way. The other way is that the knowledge of self leads to the knowledge of God because self is God. In this correct sequence only, the three Preachers appeared. First, Shankara preached knowledge. Next, Ramanuja preached devotion. Lastly, Madhva preached the service to God stating that the soul is servant (Sevaka) and God is to be served (Sevya).

The center point of the Gita is that God is unimaginable (*Maam tu veda na kaschana*) around which only the entire spiritual knowledge is built-up. In the Veda also, this concept is expressed through several statements like '*yato vaacho...*' etc.