

# **DIVINE DISCOURSES**

Volume 5



**HIS HOLINESS SHRI. DATTA SWAMI**



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## **GOD IS ABOVE THE PERSONALITY**

### **Unreality of Beauty**

[ July 18, 2006] Energy is inert because it is only a property i.e., it is the work of God and so it depends on God. Energy appears as matter and awareness, which are its different forms. Beauty is a property of matter. The face of a girl is made of matter. Beauty is a form of matter. Apart from [physical] beauty, you are also seeing the shine on her face, which is light. Apart from matter and awareness, energy also exists in the form of light, heat, sound, electricity etc. You are more attracted to her internal personality too, which consists of beautiful qualities like love, generosity, wisdom, obedience etc. Any quality, good or bad, is a form of awareness.

Thus energy in the form of matter, awareness and other forms like light in the shine [on her face], sound of her sweet voice etc., attracts you a lot. But when the girl becomes old, the facial form changes due to reduction in matter. The shine disappears due to the lack of matter that radiates [reflects] light. When the girl dies, the face is totally converted into atoms and the light is mixed in the sea of universal energy. The form of the matter called as beauty also totally disappears because the cause [body] disintegrates. The pot disappears, when the mud particles separate. This proves that beauty is unreal like the pot. Reality is always eternal. These atoms are converted into energy in the end when the universe is destroyed [Maha Pralaya]. Now the point is that you are no more attracted to the atoms or to the final form of energy. The eternal reality does not attract you. Only the unreal form attracts you. The same face in its original form as matter or energy, which is the real essence, does not attract you. The unreal form that is based on the matter or energy attracts you.

Similarly qualities that form the internal personality, attract you. The qualities, whether good or bad, are waves of awareness. Water is the reality but the wave, which is a form of water, is unreal. When the qualities subside and pure standstill awareness results like standstill water, you are not attracted by the pure unvibrated lump of awareness (shuddha chit). A patient in a coma, who is without any feeling and a person in deep sleep, are examples of the existence of life energy, which is only inert energy. A person in meditation or a child [newborn infant] without feelings, is an

example of pure awareness without qualities. You are not attracted to such pure awareness because qualities are absent (Nirguna). This pure awareness is the Brahman of the Advaita philosophers! This awareness is also basically inert energy.

Thus the lump of matter, by some unreal form (beauty) and the lump of awareness by some unreal vibrations called as good qualities, create attraction. These attractions are towards the unreal forms of matter and unreal forms of awareness. Shankara said that it is foolishness to get attracted to the unreal form of matter since the body of the girl is only made of flesh and fat (*Etat mamsa vasadi vikaram*). The Gita says that the world is fooled by the qualities, which are only waves (feelings) of awareness (*Mohitam nabhijanati*). The gross body is made of five elements. If the five elements separate, in the form of atoms, the gross body disappears. Thus gross body is only a form or an unreality.

Of course, the five elements are real. These five elements are transformed into energy. Such energy is finally real from the point of the soul. Similarly when all the qualities subside in the awareness, like the waves in water, the qualities are also unreal. The subtle body is made of these qualities. Only awareness is real and not the subtle body. Matter is the material of the gross body along with some forms of inert energy like light, heat, sound etc. Awareness is the 'material' present in qualities. Matter, energy and awareness are real items for the soul. These three can be considered as the cause of all forms and qualities of the world. These three ultimately are forms of energy alone and energy is the ultimate cause. Matter, awareness and forms of inert energy like light, heat etc. are considered as the secondary forms of the ultimate cause (energy). The ultimate and secondary forms of the cause are real for the soul. The soul itself is awareness, which is a secondary form of the cause. Therefore, for the soul, awareness and other secondary forms (matter and other forms of inert energy) cannot be unreal since they are on an equal plane. The soul is on an equal plane with these forms. But the forms of matter and awareness, which are the external (beauty) and internal (qualities) personalities, are unreal and just illusions. The attraction itself is a feeling and when its objects like beauty and qualities, are also unreal, such attraction is complete ignorance.

Now the internal personality may be more valid than the external beauty, because of its subtle nature. Yet the internal personality [made of the qualities] is unreal. The Veda says that the effect, like the pot, is unreal and the cause (mud) is real (*Mruttiketyeva...*). This means that matter, like the mud, is real, but the form, like the pot, is unreal for the soul. When the

Veda says that the pot is unreal and the mud is real, here the mud-pot is [itself part of] the concept and not a simile because the mud-pot itself is a part of the world. The binding energy of the mud particles in the pot, which is the extra item in the pot, is negligible compared to the clarity of the mud particles [which are easily seen] and is considered as almost unreal (Mithya). The invisible binding energy and the visible mud (matter) are inter-convertible and therefore the word 'mud' itself includes the binding energy.

### **God is Beautiful**

Shirdi Saibaba asked a devotee "Am I not your Lord Krishna?" Let us compare both these incarnations of God. Let us take the beauty of the gross bodies. Krishna was handsome whereas Baba was not so attractive. But beauty is unreal and is not the sign of God. God is beautiful and so Baba is also handsome. Suppose a fellow loves a girl, who is not good looking. When you tell him that she is not beautiful, he says, "Look at her with my eyes". It means that his love for that girl is so blind that for him, that particular girl is the only beautiful girl in this world. Love is blind, but love should not be blind in the case of the world. Love should be blind in the case of God. Baba looks beautiful since Baba is God. This blind love should not be extended to the world and therefore an ugly girl should not be beautiful to the eyes of any person.

Now let us see the qualities of both. Krishna exhibited bad qualities whereas Baba exhibited only good qualities. Qualities belong to the subtle body and therefore the qualities cannot be the true sign of God since God is beyond the subtle body. A quality or feeling is unreal, compared to its basic material, which is awareness. God is good and therefore Krishna is good. God is beyond gross body and so the unreal beauty of the gross body (with reference to its basic material i.e. matter) cannot be His sign. Similarly, the unreal quality also cannot be His sign. But this concept should not be extended to the world and a son with bad qualities, should not look good to his parents due to that same blind love. Dhritarashtra, blind externally as well as internally, could neither see the cruel face nor the bad qualities of his son, Duryodhana. Whatever is true in Pravritti is reversed in Nivritti. Therefore for devotees (Nivritti) the face of Baba is beautiful and the qualities of Krishna are good. This should not be extended to the world (Pravritti) and therefore the cruel face of a demon is not beautiful and the bad qualities of even your son, cannot be treated as good qualities. The Veda says that both Pravritti and Nivritti are opposite to each other (*Duramete Viparite*)

Since the Advaita philosopher says that awareness is God, shall we recognise Krishna and Baba as God since both have awareness in them? In that case, every living being having awareness is God. If you say that the awareness without qualities is God, an intoxicated person [who has completely passed out] has awareness without feelings or qualities and then he should be God too! Therefore, the soul (causal body) is not God, since God is beyond souls and controls souls (*Atmeshvaram—Veda, Atmanam sarvadehinam—Bhagavatam*).

But there should be some sign of God for us to detect Him, because God is beyond the entire creation and is completely unimaginable. But He gives His experience when He enters the human body. But then, how to differentiate that divine human body from other human beings? God has selected one quality of Satvam i.e., Jnanam (divine knowledge) [as His inseparable quality]. Both Krishna and Baba were preachers. But then, how to distinguish Him from other preachers? The Veda says that His knowledge is true and infinite (*Satyam Jnanam Anantam*) and is special, which is not possible for others (*Prajnanam Brahma*). God always speaks the truth, which is harsh and is not liked by you in general. Other preachers modify the truth to please you and to get some benefit from you. Only God has guts to speak the truth, which alone can save you, because God is not bothered about anybody's favour or displeasure. It is special because, the way of explanation is not possible for any soul in the world.

You should judge the specialty and truth of the divine knowledge based on your own inner self (*Pramanamanantahkarana pravrittayah*). You should not depend on others (*Mudhah parapratyayaneya buddhih, parabuddhih vinashaya*). When the mud particles and binding energy between these particles are removed, the pot does not exist at all. The pot only remains as an imaginary design. Similarly when all the molecules and binding energy of the face are removed (death), the face remains only as an imaginary design. Similarly if you remove the awareness and the kinetic energy (note that awareness itself is energy) associated with the wave, the quality does not exist at all. Therefore, both beauty and quality are imaginary if isolated from matter and energy. Matter and energy by themselves cannot attract anyone. Therefore, the attraction itself is unreal. God is above this unreality since He is real. Any medium charged by God is beautiful and any quality of that medium is good and liked, since it is charged by God.

When God enters the human body, the human body shows various qualities, which will attract people having similar qualities. Why does God choose the human body as a medium? The reason is to attract human



beings. If the human incarnation is married, married people, who are generally in majority, get attracted to Him. If He shows bad qualities, bad people get attracted to Him with confidence. Otherwise bad people feel discouraged to approach a good person. Thus human psychology is involved here. Krishna exhibited both good and bad qualities to attract all types of people by giving them confidence and hence He is called as a 'Paripurna Avatara' (the complete human incarnation). There is a version that Jesus also got married. Krishna married several girls. Buddha was married. Mohammed married to more than one. Shankara was a bachelor but had engaged in sex with the wives of King Amaruka [when He entered the body of the dead king. It appeared to people as if the dead king arose].

Another king was attracted by the beauty of the eyes of his queen. Ramanuja showed the most beautiful eyes of the energetic form of the Lord to the king and diverted him to the Lord. Shankara compared the eyes of the energetic form of Lord to the red anus of a monkey while writing a commentary on the Veda (*kapyasam pundarika...*). Ramanuja felt for this and interpreted the same Veda in another way by comparing the eyes of the Lord to lotus flowers. The view of Shankara was about the medium. The eye is an unreal design and the beauty is unreal whether it is the form of energy or matter. The view of Ramanuja was that since the medium is charged by God, it is really beautiful. Both the views are not different. Shankara was speaking about the medium without God when He compared the beautiful eyes of a person with the anus of the monkey. Ramanuja was finding beauty in the eyes of the person charged by God. In the view of Shankara, the unreal eyes of a girl or the unreal eyes of an energetic celestial body are equal to the unreal anus of a monkey. Thus there is no difference between Shankara and Ramanuja on the main point.

This powerful analysis is like a filter paper. If you analyse the beauty of a girl or a boy, you should filter it through this logical analysis, which was called as 'Sadasat Viveka' (discrimination between real and unreal) by Shankara. The entire girl or boy, when passed through this filter paper, you will find the complete unreal girl or boy below the filter paper [as unreal]. Above the filter paper, just matter and energy are left over [as real]. All the five elements of his or her body are only matter and energy. Even space is energy. Matter is energy. Therefore the gross body is turned into inert energy [can be considered as energy]. The subtle body is made of waves of awareness (chit) and the kinetic energy of the waves is nothing but inert energy. Now the waves are unreal. The awareness itself is inert energy in its basic form. Therefore, above the filter paper, only inert energy exists as the final precipitate [real] and the entire girl or boy, below the filter paper, is

unreal. When Shankara tells that the world is unreal, the girl or boy, who is a form of the inert energy, and collects below the filter, is unreal. But the inert energy that remains above the filter is a reality for the soul. This inert energy in the form of matter is also real for the soul.

Matter is the strongest form of energy called as 'Bala' [strength] in the Veda. The weakest form of the inert energy is awareness or 'Jnana'. The inert energy itself is work or activity called as 'kriya' (*Jnanabalakriyacha—Veda*). The soul is awareness, which is the weakest form of this inert energy and therefore, matter cannot be unreal for the soul. The middle form of the inert energy (in terms of strength) is work or the energy itself. It's weakest, subtlest or most diluted form is awareness. For the soul, all these three forms are real. But a form (Rupa) made of matter and inert energy is unreal for the soul, which has a name (Nama). Similarly, a feeling or thought (Guna) having a Nama, which is also a form of awareness, is unreal for the soul. The unreality of form and thought is realized by the powerful analysis of real and unreal.

The very attraction itself, is a feeling and is unreal. The reality, which is the filtered residue, is matter, energy and awareness and these do not produce attraction because the very attraction being unreal, has disappeared. This matter and awareness also disappear and become energy, in the view of God. Finally the energy, which is work, also becomes unreal, when God does not work, and takes rest. He alone is left over. But this [stage of] filtration is only for God and not for the soul. This stage of filtration is beyond the scope of the soul. The same attraction for beauty and qualities, when diverted to God become real since they are now based on the ultimate reality. They are now permanent from the point of the soul. The same become unreal when they are based on a girl [or boy], who seen to be an unreal item on filtration, from the point of the soul.

The word 'unreal' should be always taken in the sense of 'almost unreal' due to the quantitatively negligible existence of an item. Suppose you take the case of a totally non-existing item like the tail of a man. It is totally non-existent. But the tail exists and a man exists. The association of the tail with a man is non-existent. But when you think of the tail of a man, that idea exists as a wave of nervous energy. But the wave is quantitatively negligible, as compared to a wave of light or a particle of matter. We say that the tail of a man is non-existent neglecting the existence of the tail of the man, in the form of nervous energy or awareness, because awareness is the weakest form of energy. When you do not think about the tail of a man, it becomes completely non-existent (as a single item and not as two items i.e. man and tail separately). Similar is the case with the concept of beauty.

When the molecules in the face are associated with each other [in that particular arrangement], the beautiful form exists. But when they are separated [that person dies], it does not exist except as a memory made of awareness. The design of the face becomes fully non-existent when you do not think about it. Other than the molecules and their binding energy, the design does not exist externally [since the person is dead] and if you forget it, it is unreal totally because when you forget it disappears even internally.

For God, all items of the world are only relatively true which include matter, energy and awareness, because He alone is the absolute truth. But for the soul, the world exists in terms of matter, energy and awareness because, the soul itself is one of the relatively true items i.e. awareness. The soul is not the absolute truth. It is the weakest item of these entities. For the soul, the feelings of awareness (qualities) and the designs of matter and energy are relatively true items. One should cross the illusion of the form of a body in the world so that he or she will recognise the Lord in human form, beyond the gross body. If matter and energy separate from gross body, the gross body, which is just a design, becomes non-existent. Thus one can realise that God is beyond the gross body and such a realised soul will not be trapped by the illusion of the design of the face and body of a girl, which is non-existent. Similar is the case for a girl regarding a boy. Similarly, a quality is non-existent if the material of it (awareness) is separated. God exists and so should be above this non-existent quality which means that He is beyond even the subtle body. God in human form may exhibit any of the three qualities and one should not be misled by it.

### **Awareness is Not Absolute**

The final item is awareness or energy (awareness itself is a form of energy). When all the matter is converted into energy, only energy is left over. The awareness is also basically energy (as seen in deep sleep) and all the souls enter deep sleep in final dissolution. Now only energy (call it chit or awareness, no objection) remains. For energy, matter is also relatively true because the powerful energy can convert matter into energy. Energy can also convert the awareness into its basic inert energy form. When an electric shock is given, the person becomes unconscious, which is a state equal to deep sleep. Therefore for energy, both matter and awareness are relatively true since energy becomes the absolute truth with respect to both. But for awareness, even matter cannot become relative, since matter is more powerful. Awareness cannot turn matter into energy or make the soul become unconscious. For awareness, only the forms of matter like beauty and qualities like good and bad are relatively true since awareness is the

absolute truth with respect to them. Even an ignorant soul can realize that imagination is relatively true. A realised soul can further realise that the forms and qualities are relatively true, but not matter, energy and awareness. Among these three, awareness is the weakest and so cannot neglect the other two items. So the soul can realise and treat forms (rupa) and qualities (guna) as unreal.

When you see a pot, its form is experienced by you. This form is now maintained externally by matter and energy in the pot and is also maintained by your nervous energy (chit) internally. Even if you leave the pot and even if the impression of pot vanishes, the pot is still maintained by the mud and its binding energy externally. But if the mud and the binding energy are separated, the pot becomes unreal even externally. The tail of a man, that we considered earlier is maintained internally, only as imagination by awareness. But in both cases, the pot and the man's tail are non-existent by themselves and so are unreal, which mean that they have to be maintained either by matter-energy or awareness.

Now, what do you mean by the word 'world'? If it means only forms and qualities (feelings), on realization, for you this world of forms and qualities becomes unreal. But if the word 'world' means matter, energy and awareness, the world is always real for you. Thus, the world is a mixture of truth (matter, energy and awareness) and unreality (forms and feelings) as said by Shankara (*Satyanrute muthuni krutya*). For the soul, the world is unreal on realization according to Shankara, in the sense that 'world' means forms and feelings. For the soul, the world is real on analysis, according to Ramanuja and Madhva in the sense that 'world' means matter, energy and awareness.

For God (Parabrahman), matter, energy and awareness are also unreal, when He realizes. His ignorance is only apparent and self-imposed for entertainment. The soul can never reach this state by itself, unless it is charged by God as in the case of human incarnation or it is liberated by the grace of God. The external personality of the gross body (beauty) is meaningless when compared to the internal personality (qualities) because the latter is more subtle and valuable, although both are relative items. This is in 'Pravritti' or the world. But God is beyond both the external and internal personalities (gross and subtle). Both should be neglected in the case of God, who is beyond the soul, matter and energy. The soul from the view of a realized person is also beyond form (gross body) and qualities (subtle body).

God can be detected by knowledge only, which is also a quality (Satvam), since He has selected it as His identity card as declared by Him in the scriptures (*Prajnanam Brahma—Veda, Jnanitvatmaiva—Gita*). To realize the unreality of form and feeling, the reference to God is not required. But to realize the unreality of matter, energy and awareness, the reference to God is essential. Shankara stands for the first and Ramanuja stands for the second point.

### **Divine Love—Complete and Permanent**

You can love anybody and the beauty of the gross body should not be the criterion, since beauty by itself is unreal and does not exist apart from the muscles, fat and binding energy that radiates as the shine [or glow on the face]. Therefore, it is ignorance to get attracted by others by this factor and neglect one's wife or husband. It is climax of ignorance and such person has no discrimination of Sat (truth) and Asat (unreal). At least the subtle qualities of the person can be considered to be more meaningful compared to the beauty of the gross body. But even on this account, you should not be attracted by others assuming that your wife or husband has bad qualities. Quality or feeling (guna) is also unreal if the awareness and kinetic energy (wave form) are separated. It is also ignorance to leave one's wife or husband based on their bad qualities. For a perfectly realized soul, both beauty or form (rupa) and quality (guna) are unreal or relatively real. You need not leave a soul and select another soul based on these two factors. Lord Datta appears in an ugly form with bad qualities to teach this. Even to get attracted to Lord Datta (human incarnation), these two factors (external form and qualities) should not be the basis. Be attracted to Him since He is God. He alone is handsome and all His qualities are good. Even if He exhibits a bad quality, it has some divine purpose. Narasimha showed anger (Rajas) and Krishna was after the Gopikas (Tamas). Both are incarnations of Lord Vishnu (embodiment of Satvam). Therefore the devotees of Vishnu need not discard Brahma (Rajas) and Shiva (Tamas).

The face of Narasimha was cruel and frightening, whereas the face of Krishna was good looking. Love your wife or husband, whether she or he is ugly or beautiful and good or bad. On the basis of this unreal beauty and unreal quality, you need not discard her or him and get attracted to others. Divert him or her to God so that both of you can be saved. One can leave the wife or husband only for the sake of God like Buddha or Gopikas respectively. Except this one case of Nivritti, no soul should hurt another soul, just for Pravritti, which is temporary and unreal. Ramanuja left His wife since she insulted a devotee. Therefore God and devotees constitute

the path of Nivritti. When you realize that a quality is relatively real or absolutely unreal by itself, you will start loving sinners also. The soul which is a lump of awareness is beyond its vibrations, which are feelings or qualities. Only if you realize the significance of Nivritti (spiritual field), will all the problems of Pravritti (world) will disappear. Without Nivritti, if you try to solve the problems of Pravritti, such solutions are limited and temporary like a torch light in darkness. Nivritti is like the sun that removes the total darkness from the world. When you see the infinite personality like an infinite line, the difference between other souls, which are like long and short lines, disappears totally.

### **Application to Pravritti**

In the last two months, I received several phone calls from abroad on problems in family matters like wives or husbands running away with others even leaving their children. It is the greatest sin to hurt any soul physically or mentally except in giving them punishments in order to maintain the balance of society (Dharma). The main aim in punishment is only to change the soul and not to take revenge. If the other souls (husbands or wives or children) are good and devoted to God, [and the person abandons them,] the sin is the greatest.

Treat your wife, husband or children as your colleague-souls, who are participating in a drama as your co-actors. You are not the judge to decide their sins. You are not the teacher to evaluate their answer-sheets, as they are your classmates. Just help them by your advice. You can punish your children to change them without any attitude of revenge. Realize that God is also punishing any soul in hell with the same attitude as a Father and not with revenge. God never kills the soul even though He has the power to kill the soul [the body of the person dies but the soul is not destroyed]. After all, the soul is energy and God can make the energy disappear or appear. God alone created the energy that is the basic cause of creation (*Tat Tejoasrujata—Veda*). This basic energy developed the property of awareness, which is called as soul. The same basic energy takes different forms like matter, work, light, heat, awareness etc. (*Paraasya shaktih—Veda*). You can never kill the soul. You can destroy the subtle body and thus you can destroy the quality (subtle body means the bundle of qualities). By your punishment, you can reduce the intensity of the [bad] quality. You can never destroy matter and energy and thus you cannot destroy the gross body made of matter and binding energy. When you are murdering the gross body, the matter and binding energy separate and thus the unreal design of the body disappears, that too after sometime. When

you stab your body or another's body, the design of the body disappears only after a few days and not at once. Similarly your punishment reduces the quality only after sometime and not at once. Thus you are not the final controller of the soul.

The rule of this human government is temporary, whereas the kingdom of God is permanent. The government of any country should realize this and recognize the kingdom of God in every step openly. Only then will the government succeed. The father is the governor of the family. The mother is also the governor of the children, next to the father. The mother becomes an equal partner in the government if she is also an earning member. Thus the parents are the mini-government of the family. They should take the help of the government of God in every step openly. The entire creation is the kingdom of God. The government of God is underlying in every corner of this creation. The government of the nation, state and family (parents) should recognize the underlying government of God everywhere, feeling themselves as only the representatives and not the real controllers. Every apparent controller starting from the president of the nation up to the parents, should realize this point and leave the egoism of controlling the other soul. Thus the wife cannot control the husband and the husband cannot control the wife. The father or mother cannot control the children and the children cannot control their old parents. The real controller is at every point only God, since God is the only Controller of the souls (*Atmesvaram—Veda*). God is the Soul of the souls (*Atmanam sarva dehinam—Vyasa*). God is beyond the soul (*Aksharadapichottamah – Gita*). This is the kingdom of God as told by Jesus everywhere in the Bible.

No soul can control or attract another soul. To think like that is foolishness or ignorance. One soul may control or attract another soul to some extent for a short period of time. But no soul should think that it is the complete master of another soul at any time. One soul is a partial master of another soul and this status of a partial master is also for a short period. The other soul will revolt and go out of control after sometime. It is the same case with attraction. No boy can attract a girl completely and vice versa. The attraction is only partial. If the young pair of lovers lives their complete lives without committing suicide, they can understand this. Some side attraction [outside the marriage] develops at least in their minds. Everybody will accept this if they are true to their consciousness. Every pair of lovers will realize this truth that their love was partial and that partial love was also temporary.

## **Deliberate Limiting of God's Personality**

Complete and permanent love is possible only in the case of God for any soul. Complete and permanent love is impossible between two souls in Pravritti. It is possible only in Nivritti, because the personality of God is only complete both internally and externally. God is beyond the personality. The personality belongs to the external gross body and the internal subtle body. The beauty of the external gross body of God and the qualities of the internal subtle body of God alone become infinite. God may not express that infinite personality for various reasons based on the context; mainly based on the reasons of repulsion due to egoism and jealousy of the souls. Rama attracted all the souls by the beauty of His external gross body and by the good qualities of His internal subtle body. Krishna also attracted all the souls by the beauty of His external gross body but He exhibited certain bad qualities (Tamas) so that His internal personality of subtle body was subjected to criticism. By such criticism, the souls will be satisfied and the intensity of their jealousy and egoism gets reduced. Again through the Gita, Krishna attracted all, which is infinite divine knowledge. Knowledge is also a quality of Satvam and thus becomes the internal personality as per the Gita (*Sattvat Sanjayate Jnanam...*).

Coming to Jesus, the gross body was not good looking and thereby, He pacified the jealousy of the souls. The personality of the subtle body of Jesus attracted all the people by His good qualities as in the case of Rama. He was like Krishna in preaching the divine knowledge, the Bible. Krishna gave the Gita only to Arjuna and thus the jealousy in the hearts of scholars did not come up. But, Jesus gave the Bible to all and the scholars (priests) became jealous and killed Him. The external beauty of Krishna was exposed to the public and 16000 beautiful girls of His caste (Kshatriya) were attracted to Him and married Him! This created jealousy for Him in the Kshatriya-caste and several kings like Jarasandha, Duryodhana, Shishupala etc. became His enemies. Jarasandha imprisoned all those 16000 girls, who were attracted to Krishna. Rama did not become a preacher like Krishna and thus the scholars were not jealous of Him. His external beauty was limited only to Sita and this avoided the problem that was seen in Krishna.

Shankara was beautiful externally and preached the divine knowledge to the public but He was a strict bachelor [monk]. But the Kapalikas killed Him by black magic, since His knowledge was given to the public when He was alive as in the case of Jesus. Shirdi Sai Baba was not good looking and He controlled His preaching, limiting it to the few people who approached



Him. If miracles are done on a large scale, people will forget all these things and will run to Him, because solving their burning problems related to the world is of topmost priority for anybody. But in that case, the law of karma (justice) is violated and moreover people will concentrate only on worldly affairs, and not on the spiritual path. These are the problems associated with the human incarnation in the light of the jealousy and egoism of the souls. Therefore, He controls His personality partially, creates a black mark on Himself, or controls His own fame. The fame of any divine human form ignites jealousy, while uplifting humanity. Though the divine knowledge is needed by everybody, to avoid the problem of jealousy, the dead human incarnation or God in an energetic form like Narayana, Shiva, Allah, or Father of heaven, is the best for humanity at large while they treat the present incarnation only as a prophet. But a few devotees want to experience God directly through human body only and so God comes down in the human body directly for them. These devotees want personal discussions or direct worship to God. Hanuman and Gopikas were such few devotees. Emmanuel means the same—He comes down to live with us. Here the word ‘us’ means only those few devotees, who could overcome their jealousy and egoism. The Lord controls His fame, when He is in the human body, which is meant only for these few devotees and you should not misunderstand about His desire to limit His fame when He is alive.

Seeing the fate of Jesus, the next human incarnation, Mohammed said that neither is He God and nor is God in Him. He told that He is only the messenger of God, who lives only in heaven and that He has just brought the message from Him. Now the fame goes to the invisible God and not to the visible human form. Seeing the fate of Shankara, Ramanuja told that He is only the servant of God (Adishesha). Madhva also told the same and told that He is the son of God’s servant (Vayu). Thus, when you accept the live human form of God, these problems of natural human psychology crop-up. If you live with Him, the problems go to a climax. It is better to treat the human incarnation as a servant of God (messenger), [who is an ordinary human] like you and this will minimize the human repulsion. The statement of Mohammed that His concept is ‘final’ is a warning to every human incarnation! If you accept the idea of human incarnation, at least you should live far from Him so that you can at least maintain basic respect for Him.

In the olden days, for having a discussion, you had to approach the human form directly. But in the light of the present electronic media, such direct approach is not required. God granted the discovery of such electronic media in science, only for this divine purpose. Their use has also

been extended to the affairs of Pravritti. When God in the human body faces so many problems of egoism with the souls, how many problems will come up when a soul lives with other souls! You must understand your limits more carefully than your capacities or merits. Even God understands these limitations of His human body and adjusts Himself suitably, without using His super powers. In that case, imagine how much adjustment is needed for a powerless soul? Your power, if any, comes only from God. Remember this and adjust with your family and society. If you are not egoistic, God will certainly help you in the case of inevitable and unexpected problems.

This entire world is unreal in the view of God but not in your view, because you are a part of the world. You and your family members are converted into a lump of energy finally. The gross body is a lump of matter and a lump of binding energy. The matter is converted into energy. Awareness is converted into energy. Thus, a single homogeneous phase of energy results. The gross and causal bodies become energy. The subtle body consisting of qualities is already unreal like the external forms in the world. Even a coin or note (money) is converted into energy. Now where are your bonds? Where are the statements like “I love you”, “I hate you”, “This is good”, “This is bad”, “This is beautiful”, “This is ugly” (*Ekatvamanupashyatah—Veda*)? This homogeneous energy is the ultimate truth as far as human logic is considered. But it is not God. Energy is work. If God stops working, energy also becomes unreal and so, only God is left over (*Mattah Parataram—Gita*). Where is Pravritti? How foolish you are! Because an unreal item (yourself) is based on unreal items and ends finally in energy, which is also ultimately unreal. Without the concept of God, the final base of yourself, is also unreal energy!

### **Unreal Becomes Real**

But if you accept the ultimate base as God, which is also the base of energy, all these items become real because, now their ultimate base is real. Even beauty and quality are real. Therefore that which is based on God is real and that which is based on the power of God (energy) is unreal. This does not mean that the power and its Source are homogeneous or that God is also energy. That argument holds good in the items of creation, which are imaginable. But God is unimaginable whereas God’s power is imaginable. The link between two imaginable items is imaginable. However this is a link between an unimaginable item and an imaginable item and therefore, the link is also unimaginable. You are trying to catch God by analysis, somehow, whenever there is even a trace of opportunity available!

A real item has meaning. Now the medium in which God exists becomes real as long as God exists in that medium. Now Krishna is God and so Krishna is beautiful and Krishna is good. Even if Krishna exhibits some bad quality, there must be some divine background for it. Baba is beautiful and He has suppressed His beauty for some divine purpose. Only such blind love fixes you in God. Until you detect Him, analysis is necessary. But once you confirmed, stop analysis and start with blind faith and blind love. Thus love, faith and knowledge of analysis, all become useful in the path of Nivritti while the same are meaningless in Pravritti. The ultimate basis (energy) is unreal in Pravritti.

In the Gita it is told that the soul should rise above the objects (vishayas) and feelings (vasanas). If one realizes that all the objects are made of the same energy and that all the feelings are made of the same awareness, they become unreal. Then there will be no attraction or repulsion to any object or to any quality or feeling. You will rise above good and bad and love a good man and a sinner equally. There is no aspect of God here in this field of Pravritti and one attains peace by this realization, even if he is an atheist. Yoga is this equilibrium state (*Samatvam yoga—Gita*). It is not bliss. Bliss can only be attained in Nivritti. With respect to disturbance (-) peace (0) appears as bliss (+) relatively. But if you attain bliss from God in Nivritti, then you will realize the difference. By Yoga in Pravritti, you can only attain the absence of disturbance, which appears as bliss for you. A beggar will feel that the one rupee he gained is equal to one lakh rupees [1 lakh = hundred thousand]. But the Yoga in Nivritti (which means attainment of God in human form) gives you the real Bliss, provided you deserve it. But there too your aim should be to serve Him and not achieving bliss.

You must search for God without disturbing the existing system and without any assumption or imagination. As you can establish the theory without any assumption, even a scientist or atheist has to accept the theory. As it is well known, the universe is infinite and so the inert energy and inert matter are infinite as the galaxies are infinite. But the awareness is limited only to earth. Even on the earth, the awareness is in living beings only, which are scattered. So, the awareness is discontinuous and not infinite. Sinners are present in men and they are born as animals. So, every living being or every man is not God. Only Krishna or Rama or Jesus etc. can be God. Let us take Krishna. The awareness in Krishna is limited; it is not even present in His hair and nails. It is not all-pervading even in that body. Krishna showed that He is the Lord of the entire world i.e. infinite matter, infinite energy and all the souls including His body (Vishwarupam).

Awareness (soul) is not controlling even the matter and energy of its own body. Totapuri, an Advaita follower could not even control his stomach pain and tried to commit suicide. The limited awareness in Krishna is sufficient to serve the purpose of delivering the Gita and it need not be infinite. God charged Krishna. Krishna could not repeat the Gita, when pressed by Arjuna after the war. The gross body of Krishna is the house and Krishna (Jeevatman i.e. a joint association of the subtle and causal bodies) is the owner of the house. God is the king, who is now present in that house on a visit to earth. You cannot meet Him directly in His capital city, where He is terribly busy. You need not bother about the house or qualities of the house owner with whom the king is staying, since your aim is only the king. The Veda says the same (*Dvaa suparna sayujaa...*).

### **Use of Miracles**

The only purpose of miracles is that there exists the unimaginable God as indicated by the unimaginable miracles. They are thus meant for a fundamental concept and are aimed at atheists. They are like the slate and chalk of the L.K.G. class. Why are theists also after miracles? Theists are after miracles for a different purpose. They want to tap the super power of the Lord for their personal problems like scientists who are after tapping the energy in nature for its applications to benefit society. Their aim is not God but the power of God. They do not mind calling the possessor of powers as God. Miracles indicate the power of God and not God. You have tapped solar energy in a battery cell and produced light. Does it mean that the battery cell is the sun? Similarly even demons tapped the super power from God through penance like storage battery cells. They could become God. Ravana lifted Kailasa, a bigger mountain than Govardhana! Even atheists do not recognise God through miracles, since they treat them as illusions or magic. Duryodhana treated even the vision of the Vishwarupam as an illusion of the eye and mind.

Thus in the case of atheists, even the basic purpose of doing miracles is not served, while theists exploit these miracles. Miracles cannot give the address of God. They give only the proof of the existence of the unimaginable power of God through which we can recognize the existence of the unimaginable God. Only for such belief are miracles useful in the case of scientists who are atheists. To serve this purpose, even the miracle of a demon can be taken. God also does miracles. God does them spontaneously. The sun gives light spontaneously. God does a miracle whenever there is a great necessity and does it spontaneously. He never exhibits miracles for publicity or fame. He is already bored with fame in the

upper world and He comes here for some rest. Simultaneously He likes to help humanity on this earth through guidance, by preaching the divine knowledge. But a demon exhibits these miracles for egoism and fame for which he has thirst.

I was (here I mean God and not Myself because God is in Me and I am not God, according to the concept of human incarnation) also forced to do some miracles for a short period initially by a devotee (Bhavani, wife of C.B.K. Murthy). Crowds of devotees were surrounding Me always. They were donating well and praising Me to the sky. I was not blown up and I clearly found out that their intention was only to use My power here in their worldly problems. They were doing devotional business with Me. Some purchased My power through money like merchants, who purchase items for profit (Vaishya bhakti). Some others purchased My power through sweet words (praises) and artificial weeping shedding streams of tears and sweet feelings (Veshya bhakti). Then I started conducting tests with Rajas and Tamas [showing bad qualities]. Most of them ran away. Now I am happy and peaceful.

I like the small minority of devotees, who remained with Me. Their love towards Me is real. They are the original diamonds. Even if I sacrifice My life for them, I am still indebted. They serve Me without aspiring for anything in return. Without their knowledge, I transfer the fruits of their evil deeds on to Me and suffer for them secretly with a lot of pleasure. If they know this, they will object to My suffering for their sins. This is real love, which is actually a two-way traffic. But the flow of love from My side is a secret so that they always feel that their love to Me is only a one-way traffic. Such one-way love is the sweetest. I enjoy this sweetest love and perhaps only due to this, I have become a patient with high blood sugar! Again you get the doubt, how I get a high blood sugar problem? My body got this sugar problem. The body is like a shirt, which is common to both the beggar and the king and any shirt can be cut!

### **Message Regarding Worldy Problems**

My message to all the people who suffer with worldly problems (Pravritti) is: First stop suffering. Suffering is a feeling. The feeling is a wave of awareness-energy. If the water is removed along with the kinetic energy, the wave is unreal. Even if you feel that you are this gross body (matter and inert energy), the wave or feeling is unreal. Actually you are a lump of awareness, which has only one characteristic property that it is aware of itself (chit or soul). Its wave is a feeling. The lump of awareness is associated with some kinetic energy, which becomes the feeling. Separate

the kinetic energy (mentally) and let the kinetic energy be added to the inert energy-lot of the gross body. The wave disappears and only a lump of awareness remains, which is the soul or yourself. Similarly apply the same analysis to attraction, because attraction is also a feeling, suppose you are attracted to a quality. Quality is also a feeling. Suppose you are attracted to a form in the world like the beautiful form of a boy or girl. Every form in the world becomes unreal if you remove all material (matter and inert energy) from it. When beauty is unreal, quality is unreal, attraction is unreal and suffering is also unreal, then why are you disturbed?

Similarly, hatred is also a feeling and is unreal. I have suffered with worldly problems, thousand times more than anyone in this world. When I explained those problems, My devotees wept. There are two ways to avoid the disturbance [worldly problems]. Either become immune to the problems by the above analysis (Pravritti) or enjoy the tragedy as you enjoy the same in seeing a movie or as you enjoy hot dishes in taking meals. This is the state of God enjoying this creation (Nivritti). The first way is 'Atma Yoga' which gives you undisturbed peace. The second way is 'Paramatma Yoga', which gives you the bliss through entertainment of both pleasant and unpleasant situations. I preferred the second way. Choose one of these two ways and avoid the disturbance which causes mental stress leading to the damage of your health and finally results in total destruction.

Therefore, first stop suffering and avoid the disturbance either by self-attainment or by attainment of God. Now you are balanced and energetic to solve the problem. Try to advise other souls in the interest of their welfare and try to remove their ignorance by spiritual knowledge. If they are rigid, leave them and make some alternative arrangements owing to certain basic inevitable necessity. But in any case, do not have blind love for any soul. Love is always blind but blind love should be only for God and not for other souls. Other souls love you for their selves as long as you give happiness to them (*Atmanah Kamaya—Veda*). Moreover, love, which is a quality for an unreal design of matter in the world like money or beauty, itself is unreal. The mud is truth. The binding energy, which is negligible before the mud, is almost unreal and is called as Mithya. Attraction to the truth [real item] or at least to Mithya [real but negligible] is meaningful. The design of the pot is completely unreal even during the existence of pot.

Similar is the case with your attraction, which is totally unreal like the design in the pot. In Atma Yoga (Pravritti), rise above good and bad by analysis (*Buddhiyukto—Gita*). Thus good and bad are only conventional in Pravritti because what is sin in one religion is good in another religion. In Nivritti, the good and bad are true not by their [intrinsic nature] criterion,

but they exist based on some other reason. Whatever God likes is good and whatever God does not like is a sin. Thus there is a basis of the concept of sin in Nivritti i.e. “God does not like this”. Otherwise both good and bad qualities are only feelings, which are designs of awareness and are totally unreal. Therefore good or bad is not valid by its own nature, because they are unreal. So one should avoid sins based on the reason that sins are disliked by God. Otherwise, sin is a totally unreal feeling. Therefore, ethics are also based only on God.

When the sinner is beaten in hell, the servants of Lord Yama will be shouting at the sinner by saying “Why you have done that deed which is not liked by God”? They will not say “Why you have done that sin?” Therefore, the concept of sin is only that which is disliked by God. The list of the items disliked by God is given through scriptures like Dharma Shastras of Manu. Therefore, you should not do the sins mentioned in scriptures because they are disliked by God. Otherwise a sin (bad quality) or a good quality is just an unreal feeling and has no value by itself.

## PATH OF DEVOTION

### Two Types of Bhakti

[July 20, 2006] Devotion is of two types. The first type is called simply as Bhakti and it consists of prayers or songs through words and emotional feelings through mind. This Bhakti gives only temporary happiness. Knowledge is related to intelligence, which is the discrimination between the real and unreal through logical analysis. By such discrimination, you can realize that all the forms of matter and all the feelings of awareness are unreal. When you have realized that all the forms (rupa) and feelings (guna) are unreal even before the level of yourself, which is pure awareness, your life completely becomes an entertainment in both happy and unhappy situations. Self realization makes you a spectator of the world-cinema, which consists of both happy and unhappy scenes. You will reach the state of an actor who is entertained in all the scenes of the drama while acting on the stage. Thus this knowledge gives you permanent happiness which is called as bliss. Therefore, knowledge (Jnana) is greater than devotion (Bhakti). Here, you must note that the Bhakti, we are talking about, is related to words and mind whereas Jnana is related to the intelligence. Hence, both devotion and knowledge belong only to theoretical phase, which is limited to words, mind and intelligence.

The second type of devotion is called as Para Bhakti, which is related to practice or sacrifice of service. This divine devotion (Para Bhakti) consists of divine service by sacrificing work (karma samnyasa) and by sacrificing the fruit of work (karma phala tyaga). This second type of devotion is far superior to the knowledge. Bhakti and Jnana are selfish because in both, your aim is the attainment of bliss for yourself. Divine devotion or divine service is completely different since it has no selfish aim. In this divine service, your aim is to please God and not to please yourself. You have to receive continuous loss and displeasure in divine service. In this stage, you are achieving the nature of God. God always enjoys the fruits of the sins of His devotees and is thus subjected to continuous misery. His aim is to make His devotees happy. God is always serving His devotees. Service always means sacrifice to make others happy at the cost of self-happiness.



## **Continuous Happiness**

The Veda says that God is bliss (*Anando Brahma*). The Veda reveals the meaning of this statement by further saying “*Eshahyeva Anandayati*” which means that God makes His devotees happy. Therefore, when we say that God is bliss, it does not mean that God is continuously enjoying the happiness Himself. It only means that God is making others happy continuously. In fact only this definition is the proof of God being bliss. How do you say that fire is hot? Since the fire makes others experience its heat, people say that fire is hot. Similarly, only if you make others happy, are you the embodiment of that happiness. Now the point is whether God is continuously unhappy by such sacrifice, which is His service to His devotees. The answer is that God is continuously happy through such sacrifice. He is deriving happiness continuously by enjoying the misery of His devotees. He is not unhappy to enjoy the sins of His devotees. Therefore He is always happy and is making His devotees happy too.

In the first level of ignorance, the soul derives happiness only from happy situations, which are like sweets. In the second level of realization, the soul derives happiness both from happy and unhappy situations which are like sweets and hot dishes in the meals. In the final level, which is the state of God, if the soul derives continuous happiness from only the hot dishes, such a soul has become almost God (*Mama Sadharmyamagatah—Gita*). Such a soul is almost equal to God. Such a devotee also attracts the sins of deserving devotees and makes them happy. Such an attraction of sins is always kept secret because the deserving devotee will never agree to such transfer of sins. A devotee who had reached this highest level came to see Shri Ramakrishna Paramahansa who was suffering from cancer. The devotee sat near Shri Paramahansa and was trying to attract the cancer onto himself. Shri Paramahansa, who was the human incarnation of God, immediately recognized this and pushed the devotee away from Him. Therefore the devotee can attain all the powers of God and the divine nature of God, which consists of continuous sacrifice for the sake of devotees.

## **Master of God**

Why is the devotee not called as God in the full sense? Except for one point, the devotee can become God in all aspects and that one point is the creation, maintenance and destruction of this universe. You immediately misunderstand God through various doubts like, “Perhaps God does not want anyone to become equal to Him and therefore is not granting this special power”. You are mistaking God due to the ignorance of the truth

and the lack of analysis on this point. God is ready to give this power to any soul. The creation, maintenance and destruction of the world, is a big responsibility. Who will not be willing to give up this responsibility? One may hesitate to sacrifice the fruit of work but not the responsibility and work. Work and responsibility are just headaches. If you analyze, you will clearly understand that it is impossible to transfer this responsibility to any soul. The soul is made of awareness which is basically the primal energy. The creation starts with the creation of this primary energy (Mula Maya). Before the creation of this primary energy, this primary energy cannot exist. When the primary energy does not exist, the soul (awareness) which is a form of this primary energy also cannot exist. Then how can the soul create this primary energy? If the soul created this primary energy, then what is the material of the soul? The material cannot be awareness because awareness is only a modification of the primary energy. If food is not given to a person, the supply of energy stops. The person becomes unconscious where the awareness disappears as in the deep sleep. The stored energy in the body in its basic form of inert energy maintains the heat of the body for sometime. This is a clear proof of the concept that awareness is only a modification of the inert energy. Therefore it is impossible to make any soul the Creator and therefore this point always differentiates God from any soul. Only due to this impossibility is God not giving this power to any soul. Even if there were even a trace of possibility, God would happiest to get rid of this headache and responsibility.

God has given this power of creation to His best devotee called as Hanuman. This shows His willingness to give away this responsibility. But if we analyze, Hanuman was the incarnation of Lord Shiva and Shiva is another name of God (*Shivascha Narayanah*—Veda). Therefore, God Himself in the form of a soul could take up this responsibility. Radha is said to be the incarnation of His power of happiness called as 'Hladini Kala'. The creation is a form of His power. The soul is a part and parcel of the creation. Therefore, Radha is really a soul. But Radha (the soul) is made the queen of Goloka, which is a world above God's own abode (Brahma Loka). Hanuman could only enter Brahma Loka. It is logical because Hanuman being God, can enter only God's abode. The final conclusion of all this is that a soul can be given an even higher position than God but the soul cannot become God, especially with regard to taking up the impossible responsibility of the creation of the universe. You can get the power of creating matter and awareness from the already existing primary energy. The position of a soul is exactly the position of the wife and the position of God is exactly the position of the husband. The husband can give the salary

to His wife which is the fruit of His work. The husband can keep the wife on His head and act as her servant. But the wife cannot do the work of the husband. When the wife can get all the fruit of the work into her hand and can make her husband as her servant, is she not foolish to be adamant in insisting to do his work, which is impossible for her? The Veda says that even male human beings in this world are only women and wives of God (*Striyah Satih pumsa ahuh*). This means all the souls irrespective of gender, which is a characteristic of only the external gross body can attain the position of master of God but cannot become God. It is foolishness to aspire to become God due to the impossible responsibility, when an even higher position than God is made available to the soul.

### **Eligibility and Suitability**

When God becomes the human incarnation, He enters into a human body as said in the Gita (*Manusheem Tanumashritam*). The word 'ashritam' means the entrance of God into the human body. Another verse in the Gita clearly states that God is not modified into the human body which means that God has not become the human body (*Avyaktam vyakti mapannam*). The electric current entered the wire but the current is not modified into the wire. The current has not become the wire. If God became the human body, God would also perish when the human body perished. When the divine work is over, God exits the human body. When the Lord left the body of Krishna, it was cremated by Arjuna as told in the Bhagavatam. Therefore, you should not think that a particular human being is God. God has not become that human being. God only entered that human being. God can enter any human being provided the human being is eligible for His entrance and is suitable for doing His work.

God can even enter two human bodies at a time for two different works. The fan is moving and at the same time the electric bulb is also glowing. The same current has entered the fan to give air and the bulb to give light simultaneously. God entered Rama and Hanuman simultaneously. Through Rama, God wanted to show the path of an ideal human being (Pravritti) and through Hanuman, God wanted to show the path of practical devotion (Nivritti). The first criterion for His entrance is eligibility, which can be achieved through practical devotion. The proof of love is only service as said in the Veda (*Sayuja Sakhaya, Kurvanneveha*). The second criterion is the suitable efficiency for the specified divine work. The fan is suitable to give the air but is not suitable to give light. The bulb is suitable to give the light and not to give air. Between these two, eligibility is more important than suitability. If you want to select a person

for a job in your office, you must give importance to eligibility first and only then to suitability. If the candidate has good character and is free of corruption, he is eligible for your service. The talent required for your service can be developed in him by giving a short training. Even if the candidate is suitable and has already acquired talent, he should not be selected if he is corrupt. He is suitable but not eligible. Therefore God selects the human body of a devotee, which is eligible by practical devotion. In such case even if talent is absent, God will grant the talent in a moment by His grace. Therefore to reach the divine knowledge, God selects a particular eligible human being. Such a selected human being becomes a scholar in no time by His grace. Even though several scholars exist, who are suitable for His divine work, he will not select them because such corrupt scholars are not eligible.

Jesus selected the eligible fishermen to propagate His knowledge but not the corrupt priests who were suitable for the work. Any country develops by selecting eligible candidates and by giving them suitable training for the profession. Therefore, education must give eligibility and the specific department should give the required training. Eligibility comes only by spiritual knowledge. Today, education is only giving suitability from the beginning and is forgetting to impart real eligibility at any stage. This mistake in the education system is responsible for the fall of India. The fruits of the programmes of the government are not reaching the needy people due to corrupt officials, who are selected by the only criterion of suitability that is imparted from their childhood.

### **Truth of Truths**

The awareness is the most subtle form of energy. When you say that God is awareness, it means that God entered the medium, which is awareness. In case God has not entered the awareness, you are taking the awareness as a representative item for God for the sake of worship or meditation. To retain the awareness even by imagination, it is very difficult as said in the Gita (*Avyaktah Gatih...*). Among imaginable items in creation, the most difficult to imagine item is awareness and therefore it is the best representative model for God who is completely unimaginable. Thus, awareness is only a representative model for God. Neither is awareness God and nor has God entered the awareness due to the absence of any proof for such an entry. The Advaita scholars have completely misunderstood the concept and have gone into extreme ignorance by taking awareness directly as God. Through the most difficult item, an impossible item can be indicated. The star Arundhati is invisible [extremely dim] and it

is indicated by the nearest visible star, Vashishtha (Arundhati-Vashishtha nyaya). Since awareness happens to be the material of the soul, Shankara preferred to use awareness to represent God. By this concept, He could attract the atheists of His time, and turn them into theists. Since awareness is both God and soul, the atheists easily accepted themselves as God. Such concept will satisfy them because by this concept, there is no external God other than themselves. It is a very subtle diversion made for the sake of the atheists. Later on Ramanuja introduced Narayana, who is the energetic body possessed by God. The awareness is only a representative item for God, where as Narayana is the energetic incarnation of God. A possessed item is better than a representative item. The energetic form can be retained by imagination and thus the convenience is increased. At last, Madhva introduced Lord Krishna and Lord Rama, who represent the human body possessed by God. The human form of God is more convenient than the energetic body not only for directly experiencing your worship but also to preach divine knowledge to you.

Today Datta Swami reveals the sense of the concept of Madhva in a clearer way, which is the most convenient. The human incarnation like Rama and Krishna does not exist today. Their statues and photos can neither experience your worship nor can they preach divine knowledge to clear your doubts. Therefore, the present living human incarnation is the final essence of all the spiritual knowledge. Lord Shiva entered Shankara. Lord Vishnu entered Ramanuja and Lord Brahma entered Madhva. Datta, who is all those three in one, entered this Datta Swami. Therefore, Datta Swami alone can give the total essence of all those three divine preachers. Some may misunderstand Me treating this as egoism but I can not help them in any way because this is the absolute truth of truths. But I can pacify their jealousy to some extent by stating that I am not Datta and that Datta only entered Me. I can further release their tension by stating that Datta can enter any human body provided that human is first eligible. I declare that Datta has entered the human bodies of all My devotees who are participating in this divine mission of propagation of divine knowledge. Their devotion to Me is only external according to the divine drama and essentially all of them are equal to Me. Hanuman is the servant of Rama as per the divine drama but essentially He was equal to Rama because the same God existed in both those roles.

## TRUTH AND VALIDATION

### Valid Means of Knowledge

[August 9, 2006] The logic [tarka shastra] shows four types of authorities [valid means of knowledge] to decide any point. The first is perception (Pratyaksham), in which anything is directly experienced through senses in this world. The second is inference (Anumanam), in which anything is inferred based on a characteristic sign. For example, smoke is coming from a mountain and fire is inferred. In this authority also the perception is the basis because the relationship between fire and smoke is already perceived in the kitchen. The third authority is simile (Upamanam), in which an unseen animal is explained to us by comparing it with a known animal. Even here, the person who is explaining has seen both the animals and thus perception is the basis. The fourth is the statement of a well-wisher (Shabdham), by which we believe the existence of an unseen item explained by our well-wisher. Here also perception is the basis because the well-wisher has seen that place. Therefore there is no authority, which is not based on perception. The scripture (Sruti), supporting scripture (Smruti), logic (Yukti) and finally the direct experience (Anubhava) are considered as the four stages of any authorized validity of a concept. The final stage of experience (Anubhava) is very important and forms the basis because it is again related to perception only. Therefore you cannot say anything which is beyond experience and perception. Even the unimaginable God (Parabrahman) is experienced through human form. In this case the experience may not be direct but the experience is through a medium (human body). The experience is same whether it is direct or indirect. The heat from the fire is experienced directly and the same heat is experienced indirectly from a hot iron rod. This experience does not reveal the nature of Parabrahman because the experience is based on a characteristic sign of the medium only which is specific to the existence of the unimaginable God. Such characteristic sign is the specific special knowledge called as Prajnanam. The knowledge is the property of a specific quality (Satvam), which is an associated property of awareness. Thus it is not the property of God and thus God is untouched by anyone. Due to His presence, this knowledge becomes special and

wonderful by which we can infer the existence of God. The unimaginable knowledge indicates the unimaginable God. Thus we have the perception of human incarnation in this world and thus God is perceived by us (*Yat sakshat.., pratyagatmanamaikshat—Veda*). Therefore science which is based on the perception is the basis of the spiritual knowledge. The human incarnation showing specialties is satisfying the basic perception. The unimaginable talents of the human incarnation indicating the unimaginable God are clearly perceived. Therefore the unimaginable God is perceived but the unimaginability is not violated. To deny the unimaginable God is unscientific and shows only foolish rigidity.

### **Awareness is All Pervading?**

The Veda says that this entire world is a homogeneous entity called as Brahman (*Sarvam khalu idam Brahma*). The Veda also says that all the forms existing in this world are generated from, maintained by and dissolved into Brahman. On scientific analysis it is clearly proved that the inert energy can be the Brahman that is mentioned by the Veda. Matter, awareness, light, heat, sound, electricity, work etc. are the various modifications of the inert energy. The inter-conversion of inert energy and all these forms is very clearly proved. The awareness in a human being disappears when the food is not supplied. The food (Annam) and the oxygen (Prana) combine to produce the inert energy. The food is oxidized and energy is released. A part of this energy is converted into awareness in the brain and nervous system. The reverse of this is invalid because awareness is not producing energy or any form of the energy. When the food is not supplied, the awareness is unable to produce the heat energy, which can maintain the activities of the body. The awareness is also unable to produce even a single atom of matter. Therefore awareness cannot generate any item of the world. Moreover awareness is discontinuous and therefore you cannot consider that this world is made of awareness. The awareness itself is the inert energy in its essential form and thus constitutes the various items of this world or a dream. You can realize any item of this world as inert energy by scientific analysis. To realize this world as modification of awareness is only an imagination. Thus the basic validity of the authority, which is perception and direct experience is absent in the argument of Advaita philosophers.

The Advaita philosopher is trying to become the standstill awareness without any attribute (Nirguna chit). The attributes of the awareness form the state of mind (Manomaya Kosha). When the attributes (Gunas) or feelings are absent, there is no existence of the faculty of mind. This is

referred as the dissolution of mind (Manolaya Yoga). Such a person remains as the body of food and respiration only without mind. Such a state is the state of plants and trees. Plants and trees are made of food and carry on the respiration. The mind is very negligible and can be considered as absent. The Advaita philosopher has kept this state as his final goal, which is the state of a tree. It is said that one becomes whatever he desires (*Yat bhavam tat bhavati*). If this philosopher dies in this state only as the final goal, he achieves the same state by taking birth as a tree. The state of Avadhuta is a severe state of Advaita philosopher, where the person is almost in the state of deep sleep. In deep sleep the awareness attains the eternal basic form, which is the inert energy. Such a person ending in this state shall be born as an inert stone which is the inert energy present in the form of matter. It is not a curse but it is the desired state and is the fixed final goal of the aspirant only. The aspirant aspired for such state and lived in such a state for a long time and wishes to remain in that state continuously. Therefore one need not be angry with Me in this point.

Both the above states (Sanyasa and Avadhuta) are the fruits of achievement of self-realization in practice which is appreciated as self-attainment (Atma Yoga). The self attainment should not be the end of your spiritual effort and is not the final goal. If the self attainment is the final goal of this precious human life, the future birth as a tree or a stone is inevitable because of the strong desire about it. But if this self-attainment happens to be the middle stage of your journey, such attainment is appreciable. By such self-attainment you are undisturbed like a stone. You are firm in your determination like a rock. All this state is only a training given to you to make you fit for the service of God. If you end with this training, there is no difference between yourself and a stone. To become a stone is not the final goal. To stand firm like a stone in doing service to God is the final goal. Therefore after attaining the self, we have to search for the super self, which is available in the human form in your present generation. Then you have to serve Him in His mission like a rock. For such dedication, you have to withdraw yourself from all the worldly bonds and become like the firm mountain. If you withdraw from all the worldly bonds and remain idle without doing the service to God, then you are just a stone with awareness. What is the use of such withdrawal (Pratyahara)? You are given training to become a soldier. If you do not become a soldier and fight in the war, what is the use of your training? You should not end with the training. The training must have its application. The self-attainment is training. Its application is in the service to God.



The all pervading homogenous single phase of finest form of inert energy is space. The space has no awareness as per the scientific analysis and as per the practical experience. Then how can we say that awareness is all-pervading? How can we say that this entire world is awareness? The awareness is an available item in the creation. Veda says that no item of creation is God (*Neti Neti*). The awareness is a special form of energy propagating in the nerves. It is in the form of waves, which requires space. It is a definable item of space having the three geometrical co-ordinates. The awareness exists in the awakening-state and disappears in the state of deep sleep. Thus it is bound by time. God is beyond the four dimensional space-time model, which is the inherent essence of the creation. Of course, it is very difficult to understand or imagine awareness (*Sukshmaya sukshmadarsibhih—Veda*). But it is not completely unimaginable. It may be unimaginable for an ordinary man. But for scholars and scientists it is perceivable and imaginable. Gita says that scholars or scientists can see it (*Pashyanti Jnanachakshushah*). But regarding God, Veda and Gita say that God is completely unimaginable (*Yasyaamatam—Veda, Mamtuveda na—Gita*). For any statement the direct sense (*Abhidha*) must be preferred. The indirect sense (*Vrutti*) should be taken only in the case of impossible situation. For example, if you say that a village exists in Ganges, you have to take the indirect sense because it is impossible. Therefore, it means that the village is very near and is just on the banks of Ganges. Such approach is called as 'Lakshana'. The village and Ganges are visual items. The impossibility rises here in visual items. But in the case of God, God is not a visual item and thus there is no basis for you to think about any impossibility in an invisible and unimaginable item. If your decision is that everything is understandable to your mind, then such indirect sense can be taken. Then you can say that the unimaginable God means the God who is imagined with lot of difficulty. In that case you are contradicting the Veda and Gita due to egoism. Even Lord Yama says that he could not understand God (*Kathametat Vijaniyam—Veda*); the Advaita scholar who shivers even seeing the messengers of Lord Yama is boasting that he can understand God. Even though the best scholar and the best devotee who is going to become Brahma (Hanuman) is not stating that he is God, our Advaita philosopher who is 'greater than Hanuman' is stating that he is God! If every soul is God, Hanuman being God should not have waited to meet Rama, the human incarnation, on the instruction of his mother. If every soul is God, Hanuman can find any person as God and need not wait to meet a specific human being, who is Rama, the human incarnation.

## **Mahat Brahma**

This world is essentially a homogeneous phase of inert energy, which is space as the finest form of energy. The creation comes from space or finest energy. The space has come from God. This is explained by Veda (*Atmana Akasah*). The space or the finest energy is called as Mahat, which is infinite. From the space all the world gradually comes out by the will of God. Even the space came out from God by His will only. If you do not recognize God, the energy being inert cannot plan the creation. The link between God and this space (Mahat) is unimaginable and is stated as Avyaktam. Veda mentions this unimaginability (Avyaktam) as the intermediate item between God and Mahat (*Mahatah Paramavyaktam...*). You should not fix this Avyaktam to a particular item only. It is simply a word which means unimaginable and can be used in any context to mean any item by anybody. Suppose a student is unable to understand the higher concept. For him such concept is unimaginable. Therefore the word unimaginable (Avyaktam) has a general sense and can be used in any context. This word is also used to the subtle and invisible state of the world in the energy as a micro impression also after the final dissolution of the world. Similarly the word Brahman can be used to any greatest item depending on the context. It can indicate anybody starting from God to the head of a village. Veda says that God is beyond this link (*Avyaktat Purushah Parah*). Space is imaginable but God is unimaginable. Therefore the link between unimaginable God and imaginable Mahat also becomes unimaginable. Only the link between two imaginable items is imaginable and can be understood. The unimaginability is experienced and the unimaginable God identified with the perceivable human incarnation is experienced. Therefore the concept of unimaginability is proved by the basic validity of authority through experience and perception. Veda says that you can see God (*Pratyagatmanamaikshat*). If Lord Krishna or Jesus is not seen and if they do not establish the concept of unimaginability through their actions, the existence of unimaginable God can be ruled out. Since there is only one Krishna or only one Jesus, you cannot say that every living being or human being is that unimaginable God. Such dilution is only the effect of egoistic demonism.

The first form of creation is energy. All the other items are the modifications of that energy only. All the modifications may perish but energy remains eternal due to the will of God. It is like the reel of the film containing the whole picture after the dissolution of the world. No fool will destroy the reel at the end of the show. Therefore the reel is eternal. But its

eternality is based on the will of God. If God wishes, even the energy disappears. The reel is not destroyed but can be destroyed. Such eternal finest form of energy is called as Mahat by Veda and is called as Mahat-Brahma by Gita (*Mamayonih Mahat Brahma*). The Shastras say that Mahat itself means Brahman (*Mahat Brahma iti proktam*). When the will of God is withdrawn, this entire world along with the souls and their corresponding attributes become a static impression on the inert energy and is retained in the state of Avyaktam. In this state both good and bad attributes or feelings are static and inert and therefore become equal. A good deed painted as a picture on a paper is equal to a bad deed painted on a paper. There is no difference between good and bad in this state. This is the equilibrium state of the good (Satvam) and bad (Rajas and Tamas) qualities before and after the creation. This is the meaning of the equilibrium state of the three qualities as mentioned in the Sankhya philosophy. If the qualities are associated with awareness, certainly a bad feeling or a bad action cannot be equal to a good feeling or a good action. The equilibrium state certainly means the state of the good and bad qualities as inert impressions in the basic phase of inert energy. Such a state results in the deep sleep. This finest primary energy is called as Mula Maya or Mahat-Brahma or Karya-Brahma or Hiranya-Garbha. Since it is the first greatest item of creation and since it is infinite, it is called as Mahat-Brahma. Since it is the generated product or effect, it is called as Karya-Brahma. Since God is hidden as root cause in this energy, it is called as Hiranya-Garbha. The word Hiranya indicates the most precious God and the word Garbha indicates the unimaginability of God. It is called as Mula Maya because it is the root cause of this universe up to which only one can analyze. God is called as Mula Mulam which means the root of the root.

### **Three Levels of Maya**

The word Maya means the wonderful capability or potentiality of this energy by the will of God. This energy again stands as the medium for the will of God. The wonderful design of the world created by this energy indicates the wonderful will of God. No soul can cross this Mula Maya because the soul can be transformed into this basic inert energy at the maximum. It cannot be beyond itself. Only God who is the generator of this energy can be the original creator. The modifications of this energy like matter, awareness, light etc. constitute the second plane called as Maha Maya. A soul can cross this Maha Maya at the maximum. He can create matter from the existing inert energy. He can create awareness (life) from the existing inert energy. He can create light, heat etc. from this inert

energy. These are the super natural powers which are responsible for miracles (Ashta siddhis). He cannot create the primary energy and thus cannot be the original creator. He is the creator at the secondary level and therefore can be called as secondary creator. In the third level, the feelings are generated from the awareness. The forms are generated from the matter. These forms and feelings constitute the third level called as Maya. Any soul has the power to cross this Maya. Anybody can produce any form from the matter. Anybody can produce any feeling from his awareness. When a devotee blessed by God with super powers has created a golden pot, it indicates his level beyond the third and second planes. The gold is produced from the existing energy and this shows that he controlled the Maha Maya. When that pot is produced from that Gold that shows that he controlled Maya. But he cannot create the primary energy from which the gold and pot are produced. At this point you cannot differentiate the human incarnation from a devotee. If the human incarnation has to produce this primary energy, first He must dissolve all the existing primary energy. After such dissolution, the soul disappears. You cannot exist to see the creation of that primary energy. Even after the creation of primary energy, you are existing as an inert impression in the inert energy and thus cannot understand anything. Only when this primary energy is transformed into awareness, you are able to understand anything. Therefore the transformation of inert energy into awareness cannot be also understood by you in the process of creation. You can only understand this transformation by observing the dissolution of awareness on stopping the supply of inert energy in the form of food. Therefore any devotee can be blessed to cross Maya and Maha Maya at the most but can never cross Mula Maya because in such state the souls disappear along with the entire universe. When Lord Krishna was taking the parched rice from Sudama, Rukmini restricted the Lord while taking the rice for the third time. If Lord takes the rice for the third time also Sudama will cross the Mula Maya and will become the original creator, manager and destroyer of the primary energy. A soul being the primary energy in its essential form cannot go beyond the very inert energy. Therefore it is impossible for any soul to create, manage and destroy the Mula Maya. Sudama was blessed to cross the two levels of Maya and Maha Maya. When he crossed the first level, he crossed the illusion of forms and qualities while living with them. When he crossed the second level, he attained all the superpowers. The Lord was ready to give up the original creatorship also, but since the soul cannot perform that activity, it was restricted. When the Lord is prepared to become your servant through your practical devotion, what is the necessity of becoming the Lord? When the

doctor is becoming your servant to perform the operation, why should you wish to become the doctor? When you can attain the higher fruit than Advaita, what is the necessity of aiming at Advaita, in which state you have to perform the tremendous duties of creation, management and dissolution of the universe? Such duties are impossible to any soul and are also unnecessary headache, when there is a possibility of becoming the master of God through the real, practical devotion. God becomes servant of His servants.

### **Human Being is a Created Item**

A human being is exactly regenerated by science, today, in the form of a robot. Several microprocessors simultaneously function and identify the object in a single instance like the human brain. The chip of information present in the robot is the subtle body of the human being. According to science, which does not believe in previous birth, the information in the chip is gathered by the brain in course of time as the child grows by observing the world. In a dead body since this chip of information (Subtle Body) escapes as Jiva, it is very difficult to exactly reproduce the same chip and introduce into the dead body. Therefore, it is very difficult to make the dead body alive to behave exactly as the previous person. The Jiva contains the information collected in the previous millions of births. Therefore, the regeneration of the chip is impossible which means to bring back the same dead person is impossible. This point indicates only the difficulty in the process and thus is not related to the concept of God. It is only an impossibility within the limits of Science. Christianity and Islam which do not believe the previous birth or future rebirth are in agreement with science in this aspect because the escaped chip will never come back to the earth. Science says that the chip disappears along with the life. But there are several practical examples in the world in which souls have remembered the past births and narrated the past events correctly. Thus the rebirth is proved based on the perception. Whatever may be the case, the human being is exactly reproduced in toto by the scientists in the form of a robot, whether the brain-chip has received information from the previous birth or from external world in this birth. All the potentiality of awareness is exhibited in toto by the robot. This has clearly proved that any human being is a created item only and not the creator. This rejects the view of Advaita philosopher who says that every living being is Brahman or God, the creator.

## **Limits of Science**

However science is good as far as this achievement is considered but some scientists who are atheists say that no human being is God because God does not exist. Science is good and most of the scientists are also good because even the top scientists like Einstein believed in God. The scientist who is not the perfect scholar in science talks like an atheist. The superman like Krishna or Jesus is a perceived example in this world. Even though the scientist is able to produce robot, who represents any ordinary human being, why is science unable to produce the robot resembling Krishna or Jesus? Jesus gave the eyesight to blind. But the robot cannot do that. The super powers are impossible for a robot. Therefore science is used to reject the philosophy of Advaita scholar but the same science is to be condemned in the case of superman. The logic of science is used to refuse the logical items like human beings to be called as God. But the same science is to be condemned if it says that there is no God or human incarnation (superman). The logic is used to reject the items of creation to be called as God. But the same logic is to be rejected to analyze God, who is beyond logic. The superman is exhibiting the superpowers before our eyes. If science rejects the perception of superman, then the perception of the entire world should also be rejected. Thus science is utilized in one context and is criticized in another context. Ghatotkacha was a demon having both good and bad qualities. He was utilized by the Lord to kill Alambusa who was a demon with all bad qualities only. But Ghatotkacha cannot be excused for his partial bad qualities. Therefore the Lord planned in such a way that Karna kills Ghatotkacha. Karna is having all good qualities except a very few bad qualities. Therefore even Karna cannot be excused and was killed by Arjuna according to the instruction of the Lord. Therefore science is used to analyze any item of the creation. Science is perfectly useful in rejecting the items of creation, which are not God. But the same science is to be rejected when the concept of creator is approached, because the logic fails in God. In fact, science is only a subject which is limited to the analysis of the creation. It keeps silent about God because it cannot analyze God. Therefore there is nothing wrong with science. Some scientists oppose God and this does not mean that science opposes God. Buddha kept silent about God because God is unimaginable. He preached about the spiritual efforts of the human being because the human beings and their efforts are imaginable entities. The silence of Buddha was misinterpreted by the followers and Buddhists say that Buddha did not accept God. The same situation is true in the case of science also. Therefore there is nothing

wrong with science because only some scientists are wrong. If science is absent, we cannot analyze the awareness so clearly and we might have been misled by the followers of Advaita and we might have thought that awareness is God. You must maintain the power of logic always as far as the items of the world including human beings are concerned. You have to leave logic only in the case of God. Science helps you to identify what is not God and this itself is a great advantage. Otherwise you will be fooled by others since you can easily be trapped by others so that you can easily believe any item of the creation as God. Today there are several spiritual preachers who do not know the fundamentals of science. They believe certain items of the creation as God because their analytical faculty is weak due to lack of scientific knowledge. They are blind and mislead the people, who are also blind due to lack of scientific knowledge. The philosophers are good scholars of logic but the ancient logic contains several wrong conclusions due to absence of experimental verification. For example, the ancient Indian logic says that sound is the characteristic property of space. But sound cannot travel in vacuum. It requires particles to vibrate mechanically for the propagation. Thus mere theoretical logic called as dry logic also goes wrong in several places. Science is never wrong as far as the analysis of the creation is considered. In the case of God it is incapable to touch God. Incapability is not wrong. Science accepts its incapability by not speaking about God like Buddha. In fact this is the correct way of explanation about the unimaginable God. Shankara says that silence is the best explanation for the unimaginable God called as Para Brahman (*Maunavyakhya Prakatita Parabrahma Tattvam*). At least science does not pose to give wrong conclusions in the case where it fails because it understands its limits. The Advaita philosopher is just opposite to science. He is also incapable of understanding the unimaginable God like science. But he does not accept his incapability and poses that he has understood God and presents every living being as God. Silence is far better than the misled and misleading Advaita Philosopher. Buddha is far better than the present Advaita philosopher. Buddha kept silent about God and such silence is the correct interpretation in the case of unimaginable God. Veda says that every word fails in the case of God which means that one has to keep silent about the explanation of God. In Veda it is mentioned that a son of a sage came to his home after studying the spiritual knowledge. When his father asked about God, the son kept silent and the sage certified that his son has completed the spiritual knowledge.

## **Approaching God Through Medium**

God is unimaginable only to those people who like to approach God directly. But the devotees experience God through a specified human form. The devotees may not know the real nature of God but they have experienced God. The Advaita scholar opposes this concept and tries to experience God within himself or within every human being. He does not experience God because he poses that he knows the real nature of God as awareness. The devotees accept the unimaginable nature but experience God. A blind man enjoys the taste of a sweet kept on his tongue even though he does not see it or realize its appearance. This is the case of a devotee who believes the human form of God. A person is not blind but he is eating some mud claiming it as the sweet. He has seen the mud and can explain the nature of it. But what is the use? His conclusion is wrong and therefore he lost the experience of sweet. Egoism is responsible for such loss. A devotee who does not believe the human incarnation but believes in other forms like statues, which are not God is also a blind person who eats mud thinking it as a sweet. A person who has not tasted sweets pleads or believes that the mud is the only sweet. He is not prepared to taste the real sweet. Therefore he is not capable of differentiating the mud from sweet. Therefore mere devotion is not sufficient. The devotion must be associated with knowledge or logical analysis to reject the items of the creation as non-God entities.

The case of the atheist is worst because he does not accept the sweet even in theory. He eats mud accepting it as mud. For him there is no sweet. Only mud is the ultimate reality. The Advaita scholar and the blind devotee eating mud as sweet are better than the atheist because they have at least accepted the concept of sweet in theory. They are eating the mud as a representative of the sweet. But the Advaita philosopher does not accept that the mud represents the sweet. He says that the mud is the sweet. The atheist says that the mud is the mud and there is no sweet. Now what is the difference between the Advaita philosopher and the atheist? The Advaita philosopher calls the mud as sweet. The atheist calls the mud as mud. Except this theoretical difference, both are practically eating mud only. At least the blind devotee who is eating the mud as representative of the sweet is better than these two because he recognizes the sweet separately from the mud. Since he is unable to get the sweet, he is eating the mud assuming it as sweet. Therefore in the representative worship (Pratika-Upasanam) the knowledge of the separate existence of the represented item and the representing item exists. Veda says that the inert sun in the sky can be



worshipped as God (*Adityam Brahma Iti Upasita*). Veda says that you can worship the sun assuming the sun as God. This does not mean that sun is really the God. The same point is further clarified by Veda (*Nedam tat yadidam upasate*). The second statement clearly means that sun is not God because sun is worshipped as the representative of God. Such representative worship is the beginning stage of the correct path. Therefore if you worship a photo or a statue representing God, It shows only the beginning stage of the right path and it is not the wrong path at all. But if you believe the statue as the God directly, you have fallen even from the beginning of the right path and you have entered the wrong path. A photo or statue of Rama can represent the actual Rama but cannot be Rama directly. The photo or statue is good because it inspires you and develops your devotion. But remember, that your inspiration or developed devotion is only theoretical and there is no trace of practical devotion in it. It is only the beginning stage of devotion. A better stage will be to practically worship any human being representing Rama. The photo has developed your theoretical devotion but if you worship the photo practically, it is foolishness. If you apply scent to the photo, it is waste, because the photo can not enjoy the applied scent. Instead of that, you select a devotee of Rama as the representative of Rama and apply scent to him. Even though he is not Rama, he is enjoying the scent. Thus your practical devotion is at least fruitful and meaningful. Instead of rubbing the sweet on the mouth of the statue of Rama, give the sweet to a devotee of Rama and be satisfied that Rama has enjoyed the sweet through that devotee. In fact, God lives in the heart of the devotee and really receives your practical worship. Even if the human being is not a real devotee, at least the human being can be assumed as a representative of Rama. Thus service to human beings can be assumed as service to God. The humanity can be assumed as a representative item for God. But serving the devotees is far better than the social service. At least while serving the humanity, you should do the service in the name of God so that the society of human beings can be treated as a representative of God. Try to develop the devotion in the human beings while serving them. However, such a service cannot touch God directly or indirectly. It only develops the devotion in you. Therefore Shankara condemned the school of social service without relating it to God (*Loka sevaka mata khandanam*). Shankara did not oppose the social service in the name of God. This school considers the society as God directly and pleads that service to society is the direct service to God. This point was refuted by Shankara. Therefore mere social service done by atheists is of no use. Such social service gives only heaven from which one has to return to Earth after

enjoying the fruit of the service for a short time (*Kshine punye*—Gita). Thus serving any human being in the name of God or keeping him as a representative of God is better than serving the humanity without any mention of God. The direct worship to God is possible only if you can catch the present human incarnation. The God who lived in the body of Rama is present in the human body of the present human incarnation. Only blessed and liberated souls can get such rare divine fortune. The human incarnation is the best and real address of God. The next best address is a devotee. When you eat the sweet, you are directly happy. When you hear that your son was given that sweet, then also you will feel happy because you have eaten the sweet indirectly through your son. In these two cases only, God is fully pleased. Since it is very rare to recognize and approach the human incarnation, the best convenient way for all is to worship the devotee. Devotees are available in plenty. Among the devotees, select the best one by doing analysis. Leaving the atheist, who prepares the sweet and eats himself saying that there is no God, all the other devotees are good, but their levels are different. If you are a beginner, you are not criticized. An LKG student should not be condemned. Only a boy who does not come to the school at all (atheist) is condemned. But you will be also criticized if you sit in LKG class throughout your life. You should not be beginner only till your death. You know life is very rare. Christianity and Islam say that there is no re-human birth. Even Hinduism says that human birth is very rare, which means almost impossible. In such a case, should you sit in the LKG class only throughout your life? You can worship the statues and improve your inspiration, which is the theoretical devotion only. The devotion should become practical. There is no fruit for the theoretical devotion. It becomes fruitful only when it is expressed as practical devotion, which is service or worship. You have to leave the statue when you start the practical devotion. If a devotee is not available, serve any human being and try to convert him as a devotee so that your worship can be continued with that person. If a human being, who has become a devotee already, is available, your effort becomes easy. When you are worshipping the devotees, in course of time, God in human form will approach you. You are almost an atheist if you try to use God for solving your personal problems. All your love is only on the solution of your problem and not on the instrumental God. When your son gets fever, you are taking him to doctor. You are showing all the respect to the doctor. Your respect is not real because the reason for that is only your love to your son. You are serving your son without aspiring anything in return. Such love to God is the goal which you have to achieve. Arjuna is using Lord Krishna as his

driver in the war meant for solving his personal problem. This state is the ground state on which almost all the human beings stand. Arjuna sitting on the ground at the feet of the Lord represents this state. Hanuman is on the flag which is on the top of the chariot, representing the goal. Hanuman served the Lord for the personal problem of Lord, which is not even related to the upliftment of humanity. Rama told Ravana on the first day of the war that if Ravana returns back Sita, He will go back. This means Rama is interested in getting back Sita only and not to kill Ravana for protecting the World. Service to society is not greater than the personal service to God because God is far above the society. Hanuman did not aspire for anything in return. When a garland of pearls was given to him, he rejected it. The whole Gita aims in the transformation of yourself who is present on the ground like Arjuna to the state of Hanuman who is flying on the flag. Your present state is represented by Mahabharata. Your goal is represented by Ramayana. Bhagavatam is an unimaginable state of devotion, which cannot be achieved by effort. Radha and Gopikas became mad about Krishna. Madness cannot be achieved by any effort. Especially madness of God is impossible. Only one in millions and that too in some birth out of millions of births, becomes mad about God. Madness is the ninth state and the final tenth state is only death (*Unmado maranam tatah*).

### **God is Beautiful**

Only God is beautiful and anything related to God is beautiful. Thus among the human beings, the most beautiful is His devotee. Devotion is the beauty since it is related to God. Valmiki said that Hanuman is most beautiful. He named the part of Ramayana relating to Hanuman as Sundarakanda. Hanuman is a monkey. Normally a monkey stands for the climax of ugliness. We mock a person with ugly face calling him as a monkey. Therefore the beauty is not related to the external gross body. The beauty is also not related to the internal subtle body which is made of qualities. The king Bali was famous for his generosity, which is a good quality. He never broke his word given and this is also a very good quality. But Bali was pushed down to the lowermost world by the Lord. Therefore the good qualities like truth; generosity etc. also have no value when they are not associated with devotion. Anything which is not related to God is ugly. Anything which is related to God is only beautiful. Thus mere social service which exposes the good qualities is of no use without God. It is said in Gita that even a person with bad qualities is great and good if he is a devotee (*Apichetsa duracharah*). The hunter of animals, supposed to be the highest sinner, was blessed by Lord Shiva for his devotion and he reached

the eternal abode of Lord Shiva. Dharmaraja was the embodiment of all good qualities. The Lord asked him to tell a lie in the war. But he refused to tell the lie. He gave importance to the good qualities than the Lord. At the end Dharmaraja went to heaven only. He enjoyed the fruits of his good deeds for sometime. He did not go to the abode of God. Mahabharata says that he went up to heaven only (Swargarohana parvam). The angel cupid (Manmatha) was having very handsome external gross body but he went against God and all his gross body was turned to formless ash. Hanuman, having ugly face is praised as the most beautiful person in the creation by the sage Valmiki because He was dedicating all His life to the service of God. His God was a human being who did not exhibit any miracle. The required service for Rama was purely personal family work. Hanuman is having several supernatural powers. In these circumstances, even recognizing Rama as God is impossible. But Hanuman recognized with infinite faith and served practically. Therefore Hanuman is the most beautiful person. Lord Shiva is a very powerful energetic form with the third eye. Still the cupid could not recognize Lord Shiva and tried to disturb Him with egoism. The result is that the cupid is not having even a basic form. This concept of beauty should be understood by the present youth. A boy loves a girl or vice-versa based on the form of the external gross body. That love is disappearing when the girl or boy becomes old or deformed by some disease or accident in the life. Some youngsters are giving importance to the good qualities under the name of internal beauty. The qualities are certainly more valuable than the form of gross body because the quality is more subtle than the form of gross body. The gross body is made of matter whereas quality is made of awareness. Awareness is more subtle than matter. But the good qualities are not having any relation to God. Of course the good qualities should be appreciated than the bad qualities in the context of keeping the balance of society. But by good qualities and good deeds, one can only get the temporary heaven and not the permanent place of God. The gross body and qualities are in the same phase of creation without any reference to God. Suppose in a dream you are presented with a gross object and somebody is presented with a subtle and more valuable object. Since both are unreal, there is no greatness in the subtle body. Similarly, when the forms of matter and qualities are not having any reference to God, there is no basic reality in them. Only God is the ultimate basic reality. That which is not based on God is unreal and it is meaningless to make any difference between two unreal items. If these are based on God, they become real. The quality of devotion can be more valid than the external appearance of a devotee. Here, both the quality and form are real

since they are related to God. Therefore the most beautiful and valuable item is the quality of devotion. You must search for a devotee in selecting your life partner because the sole aim of the human life is only to please the God. The life partner is expected to co-operate with you in your spiritual effort. The selection of life partner should be based on the devotion, which can alone help you in achieving the grace of the Lord in this human life which is the main goal.

## TRUTH ABOUT SHRI SATYA SAI

### Devotees' Enquiry

[August 10, 2006 The following question was asked by Devi and Nikhil to Swami:

Padanamaskaram Swamiji,

We have a question about Shri Satya Sai Baba. We are aware that You have said that He is a complete incarnation of Lord Datta and we completely believe that. However, our question is based on the perceptions of the majority of ignorant people. We beg Your forgiveness for the impudent nature of the question given below.

At Your Divine Feet

Nikhil and Devi]

### **How can the reports of the scandalous actions of Shri Satya Sai Baba be explained?**

[Detailed Analysis] We recently came across a website describing the various scandals pertaining to Shri Satya Sai Baba. Apparently there have been hundreds if not thousands of cases of alleged (homosexual and mental) abuse of men and young children. There have also been cases of murder. Some of the abuse cases have firsthand witnesses or the abused persons have themselves reported their own experiences. There are just too many cases to simply dismiss them as rumours. If these incidents had been rare or few in number, one could neglect them considering them to be special exceptions, such as the affairs of Krishna with the Gopikas. Lord Rama who killed Vali from the back, which was a violation of Kshatriya Dharma but it can be argued that He did so only to protect Sugriva who had approached Him for help. So Lord Rama was only proving that He can even violate dharma for the sake of a devotee who approaches the Lord. Not only that, He also suffered the consequences of this violation during Krishna Avatara. Lord Rama certainly did not have multiple "murder cases" pending on him. All the other people that He killed, were killed only while following Kshatriya dharma on the battlefield. Moreover, the people who He killed were evil people. Thus the violations of dharma done by Rama and Krishna were only in exceptional cases.

However in case of Shri Baba these ‘exceptions’ seem to be very common. If the Sadguru who is an incarnation, abuses (mentally or sexually) or even murders a very close devotee who is on the path of nivrutti, then it is acceptable. It can be considered as an advanced test for an advanced devotee. However based on the sheer number of Sai devotees, who have had such experiences, it is unlikely that all these people were advanced seekers on the path of nivrutti. This is because, at any given time, there can be only a handful of such highly advanced devotees. Even though the abused persons believed in Him as God, they cannot be technically said to be on the path of nivrutti. This is proved, since they objected to the abuse; an advanced devotee like Gopikas would not have objected. This means that the abused people were on the path of Pravrutti.

In dealing with people who are in Pravrutti, doesn't the Lord follow the rules of dharma? If we take the example of Shri Ganpati Sachchidananda Swami, we see that he recommends rituals, chanting, singing etc. This shows that He is dealing with devotees who are in Pravrutti. He does not show any such extremely negative qualities and does not have any such cases pending on Him. Shri Baba too, based on His general teachings, appears to be dealing mostly with people in Pravrutti. However His tests are so severe that they can only be justified for the path of Nivrutti.

Even if these cases of abuse or murder are treated as tests of Shri Sai for His devotees, how can one justify the abuse of young children who are too young to either gain any knowledge or to understand that they are being subjected to spiritual tests? Suppose those souls were sinners and had to undergo suffering or abuse in this life. Then they could have got abused by anyone or died at the hands of anyone else. Such incidents are common in the world. What is the necessity that they had to come to Shri Baba just to exhaust their karma, which could have been done by anyone else?

The identification of a human incarnation becomes extremely complicated, if not impossible in the case of a personality like Shri Baba. From the point of a common ignorant man Shri Baba can either be an incarnation of a demon like Ravana or an incarnation of God. Ravana showed many fantastic miracles, he was also a scholar of the scriptures. But his personal behavior was extremely negative. He had sexually abused innocent people like Vedavati, kidnapped Sita, killed innocent people and sages etc. The only thing that could separate Shri Baba from Ravana would be Divine knowledge. However we find that Shri Baba does not focus much on knowledge. We find many other ordinary teachers of Vedas, who preach more extensively than Shri Baba. How then can we distinguish between the

two? If Shri Baba had preached extraordinary Divine knowledge like Yourself, then we can argue that He is God based on this characteristic. Once we have thus established that He is God, we can further say that since He is God, He is above dharma. Then all His cases of abuse, murder can be neglected. But when there is no characteristic in a personality like Him that would doubtlessly identify Him as God, how can the rules of dharma be neglected?

Whenever a teacher subjects the student to a test, he always first gives the knowledge of the appropriate level to the student and then tests him only at that level. Thus the Satguru who has subjected the devotees to the most severe test has also earlier given the devotees the highest knowledge, which will enable the student to pass the test. How can the teacher give the knowledge of the first standard level and subject the student to a test of Ph.D. level?

### **Lord Datta Answers**

To answer this question, Lord Datta Himself has to come forward. I prayed to Lord Datta to answer it through My mouth and now Lord Datta is speaking through My mouth:

I enter the human body to establish both dharma in Pravrutti as well as the path to please Me through Nivrutti. By following the Pravrutti Dharma, the souls will not displease Me, because the foundation of the society which is the stage for My divine play is to be protected. I enter several human bodies at a time for various programs from time to time according to the requirement. This type is called as Purnaavatara. I am always associated with the liberated souls through whom My power carries on the program designed by Me. Such liberated souls possessing the knowledge given by Me and super powers granted by Me are called as Kala and Amsa avatars. There is no difference between My direct incarnation and these indirect incarnations. Whether I speak directly or My speech is delivered indirectly through cassettes is one and the same. All the spiritual preachers propagating My knowledge are the liberated souls who serve Me in mission. These preachers represent Me and should be respected as equal to Me. There is no difference between Myself and these divine souls who serve Me in my mission. If any question is raised against the cassettes played by them, I have to answer because their knowledge is from Me only. Each preacher has a specified cassette, which is meant to a particular level of the devotees. The devotees of a particular level cannot concentrate in one place, since they are scattered all over the earth. Therefore, these preachers tour all over the world and attract the devotees of a specified level for



whom only they are sent. As the level goes down, the attracted souls increase in number because the majority of souls are at the bottom level only. Schools are many. Colleges are few. Universities are rare. Generally the Purnaavatara comes for Nivrutti and the liberated souls come for Pravrutti. But this is not a rule. When the Purnaavatara comes it may concentrate on Nivrutti only like Shankara or may concentrate on Pravrutti only like Rama or may concentrate on both like Krishna. The liberated souls also may preach to certain specified levels in Nivrutti. Vyasa is a Kala Avatara. Kapila is Amsa Avatara. However, I do not like to make any distinction between Myself and the liberated souls who are My top most devotees, serving Me in the mission. Service is the real proof for devotion.

### **Shri Satya Sai is a Complete Incarnation**

Sri Satya Sai Baba is the reincarnation of Sri Shiridi Sai Baba, who was a Purnaavatara. This means that there is no need to tell that Sri Satya Sai Baba is a purnaavatara. He has started with strengthening the foundation to protect the faith of God, which is the basic stage. For this purpose, the majority of the society is in the underground level requiring the level of foundation only. If the foundation is not there, today no body will hear the knowledge delivered through this Datta Swami. For such foundation, which is the faith in the existence of God, the demonstration of a variety of miracles is needed involving the super power, especially in the present atmosphere of scientific achievements. Sri Ganapathi Sachchidananda Swami erected walls on this foundation, which involve the representative worship for the higher level. Once the existence of God is accepted, people like to worship God. In this stage, the concept of human incarnation cannot be introduced because the level of jealousy and egoism is not at all subsided in this level. People accept God but cannot accept the human incarnation. Therefore, the human forms represented by statues have to be worshipped so that training is given to develop the psychology to worship the human form of the God. In course of time, during this training the jealousy and egoism are expected to come down. Swamiji has introduced the word Datta in this level. He told that every form represented by the statue is Datta only. Rama, Krishna etc., are God given (Datta) to human beings. Shiva, Vishnu etc., are God given (Datta) to souls in energetic bodies existing in the upper world. These energetic forms are also in human structure only. Since, these forms are not human forms on the earth; the jealousy is satisfied in the beginning. But the human form is already introduced. Slowly the human forms on this earth are introduced, when the jealousy comes down to the lowest level. But still since these

human forms on the earth do not exist at present, the jealousy gets pacified on this point. I have laid the foundation through Sri Satya Sai and erected the walls through Swamiji. Now the roof on the walls is left over which is being done through this fellow, Datta Swami. At this level the real meaning of the word Datta is revealed, which is that Datta is God given to the human beings on this earth through the present human form only. Please do not misunderstand that the roof is at the highest level. The roof cannot exist without walls and walls cannot exist without the foundation. Thus, the roof completely depends on the walls and foundation only. Thus, the strength of this Datta Swami is only these two human forms of God. Therefore, egoism cannot enter the mind of Datta Swami due to this logical analysis. Without these two there is no need or existence of this roof.

### **Baseless Allegations**

Sri Satya Sai has strengthened the human values which are the stones of the foundation. How can He break the very human values? He is building up the spiritual foundation, which is Dharma in Pravrutti. How can He Himself violate His own program? It is equal to saying that Rama married several girls after losing Sita. I assuredly say that all this is built up against Him by atheists, who are the embodiments of jealousy and egoism. How many false witnesses are not created in the cases existing in courts? How many tricks of photographs are not fabricated? Even in Nivrutti, Lord Krishna danced with Gopikas in view of a special back ground only. Gopikas were sages who requested the Lord to cut their bonds by His powerful attraction since they themselves were unable to cut their bonds. Therefore, Krishna attracted them by His beauty and flute and forcibly cut their bonds with their families. He stole the butter (Money) so that their bonds with money were forcibly cut. He has done so on their prayers only. For Krishna even the dancers of heaven will come down with immense pleasure if He gives permission by just moving His eyebrow. Do you think that He was attracted by Gopikas who were not actually beautiful? The Lord was attracted by their beauty of devotion. Sri Satya Sai was pained to see even the bulls carrying the heavy loads on the carts and was advising people not to do so, when He was a boy. Can you imagine that He has abused children and committed murders? It is equal to saying that the fire is ice cold. If He wishes, even the dancers from heaven will stand in line just to embrace Him for one second. Such person is having homosexuality! One should be ashamed even to utter such words. The hell with liquid fire is meant for such people only, where they have to stay forever. The human beings who are rubbing this homosexual nature on Me must have the same

very nature. Most of the human beings have the sages as their ancestors. The sages became homosexual on seeing Rama in forest (*Pumsam Mohana Rupaya...*). The gene- characteristics naturally come down according to the present accepted concept of science. Therefore, these human beings have got that feeling from their ancestors. For a fellow who has red spectacles on his eyes sees the whole world as red only. Therefore, those who have the homosexual feeling find the Lord also as homosexual. I have met a lady in Vijayawada, who said that Swamiji [Shri Ganapati Sachchidanada Swami] called her for sex when Swamiji visited her house. Is it believable? Swamiji has done so much intensive sadhana from the childhood to control the senses about which I am the witness. How can anybody fool Me by such false remarks?

The program of Sri Satya Sai was to install the faith in God and this involves majority of the society. Therefore, the fame is inevitable. I am not fond of fame because I was bored in the upper world with continuous praises from angels and divine sages. I come down to the earth bored with the fame in the upper worlds. In such program the fame is inevitable. I never try for fame. This unlimited fame naturally grows the jealousy to climax. Therefore, such reactions come out. I keep silent to such abuses because My children who are suffering with jealousy-fever should get some relief. Such abuses pacify their jealousy and they gain normal health. Therefore, I am happy that my children have been relieved from the stress of jealousy. A dancer came to attract Me in Shiridi. She failed in the very first step. A saint came from Himalayas and scolded Me for My involvement in the function arranged to honor Me. He fell on My feet on seeing Me inside the body. Even the sage Udanka tried to curse Me on the charge that I have got killed so many people in the war of Kurukshetra. Gandhari cursed Me that I have killed her sons by cheating. Vali cursed Me for killing him hiding Myself. The demon Hiranyakasipu was furious on Me for killing his brother. Tulasi, the wife of Jalandhara cursed Me for spoiling her in disguise and she forgot that she was craving for Me in the previous birth. Therefore, all these are not new to Me since the history always repeats.

### **Causes of Criticism**

If you realize that all the incidents in this world are designed by Me only for My full entertainment, which always needs a variety always, you will not be perturbed over these incidents. A picture contains villain also. A meal contains chilies also. Both summer and winter, praise and abuse, worship and insult are for the full entertainment only. In fact, I come down

to this earth in quest of chilies only because I am bored with the sweets in the upper world. Once, I asked all My devotees in the upper world to scold Me once so that I can have at least one hot dish because I was bored with the continuous praise-sweets. No devotee came forward with fear. But the watchman standing before My gate came forward to please Me with the required service. I told him that he should give one hundred hot dishes continuously, since I cannot get those again. The watchman was born as Shishupala and scolded Me hundred times as desired by Me. Immediately, after doing this exceptional service, I was so much pleased to unite him in Me. Even during scolding, people have observed Me smiling, which indicated My happiness on enjoying the hot dish. I have created Satan who is also remunerated like the villain booked in the cinema. If you understand My divine leela, you can never get any disturbance.

Such insults are planed with several background uses also. Even the best devotee develops some jealousy hidden in the subconscious state of mind. Especially when such immense fame is observed, this is inevitable. Even though the devotee is pained, the jealousy in his subconscious state gets satisfied and thus I protect My devotees in this way also. Such incidents also test the firmness in the faith of My devotees. Thus, any incident in My creation is multidimensional. Such incidents of Rajas and Tamas are fabricated and superimposed on Me due to My will only. Then My personality looks like a multiple choice question which contains one correct answer and three wrong answers. Your digested knowledge about Me is tested by this. Do not forget that the wrong answers are also prepared by the same setter of question paper, who examines you after teaching the subject. Therefore you should not misunderstand those people who fabricated all these wrong answers to confuse your faith, which has to be tested. I know the extent of your faith and for me there is no need of this examination. The examination is only for your sake because you are thinking that you have perfectly understood the subject. The examination reveals the extent of your understanding to yourself only. This helps you so that you will rectify the deficiency and progress further. Thus this examination system (Datta Pariksha) is not for my entertainment based on sadism. It is only meant for your spiritual progress. Often you think too much about yourself and feel that you have perfect faith on Me. Due to this egoism also enters into yourself. This leads to your fall. Only to save you, is the test conducted so that you will realize the real position of yourself and put further efforts to rectify your deficiency. Thus you have to understand My tests in the right direction which are totally aimed at your spiritual welfare only.

The cases in the courts, police station and jails are not new to Me. I was born in jail when I incarnated as Krishna. A case was filed on Me in court and I was enquired when I was in Shirdi. In fact such insults give Me immense pleasure because such things are impossible in the upper world. You can find Me with a radiating smile in such situations, which indicates My full enjoyment. The souls acting as My enemies were also appointed by Me and they are given good remuneration for performing the duties of their roles in My service. Therefore you can never find hatred in Me. This is the secret of My constant bliss. The Lord does some special actions in some special cases based on the requests only in their previous births. They forget the previous births and therefore they are worried. All the Gopikas were sages who requested Me to give the salvation. But when I tried in that line, some were attracted but some quarreled with Me. All these have forgotten the previous births. In such ignorance only the real nature of the soul comes out. Otherwise all will behave in the same way and they cannot be differentiated according to their spiritual levels. When I killed Vali, it was justified even in Pravrutti Dharma. It was not because a devotee came and soaped Me for doing favour to him. In that race when a brother dies, his wife becomes the wife of the other brother (Devaran Nyaya). When Sugriva came, he thought that Vali was killed and therefore the wife of Vali (Tara) became his wife. But when Vali returned, he drove away his brother and made forcibly Sugriva's wife (Ruma) to become his wife. This is against the rule because Vali forced the wife of his brother while the brother was alive. Vali was not even listening to what Sugriva was telling. I explained all this to Vali at the end and he was completely convinced before his death. His son Angada was my devotee but was pained often about the incident. To remove the negative feeling from my devotee, I gave him a chance to kill Me in Krishna Avatara. When the action of Rama was correct, how can He be punished? Even in Nivrutti, the Lord will never do anything against the Pravrutti Dharma. People misunderstand the Lord without knowing the background of the previous birth. The Lord remembers all the previous births but not the souls (*Bahuni me*—Gita). Since the devotees do not know the background, there is every chance for them to misunderstand the Lord. Again this point is used to test the firmness of their faith. Another secret dimension also exists. The Lord transfers the sins of His closest devotees. Suppose some closest devotee has to be insulted for His sin. The Lord attracts that to Him and allows the insult to take place on Him and thus protects the devotee. Therefore every action, every word and every plan of the God has innumerable dimensions. One should not criticize the Lord

seeing Him through a limited angle and unnecessarily accumulate the greatest sin.

### **Phenomenon of Incarnation**

When I enter the human body, there are two ways. I may enter a created human body in the womb of My mother. Such human body also is a composite of gross, subtle and causal bodies. The qualities in such subtle body are not accumulated from the previous births because such a created body has no previous birth. Yet such human body contains all the three qualities to be mixed in various proportions, required for my play and it differs from an ordinary human being. In ordinary human being these three qualities exist in certain already mixed proportions, which are the Vasanas from previous births. Sometimes I enter a human body of a liberated soul, which also is a composite of those three bodies containing all the three qualities to be mixed in various proportions as and when my play requires. The liberated souls have the three qualities and their mixtures do not exist due to already burnt Vasanas. Thus, there is no difference whether God enters a created human body or the human body of a liberated soul. Rama was the example for first case and Bala Rama was example of the second case. Lord Narayana entered in to the body of Adishesha and therefore, Bala Rama is in equal status with Rama in the ten incarnations. Some times, I enter the body of even an ordinary human being who is my devotee. Parasu Rama was a sage and has the Vasana of egoism already. When I came out from his body after my work, his vasana was expressed in the natural way. When I killed the egoistic people through the body of Parasu Rama, I have used his egoism which was required for My work and which already existed as a prepared mixture. All these three are respected as equal incarnations because I existed in all those human bodies. You are respecting Me through the human body and therefore you should not worry about the qualities of the human body. When I enter the human body, the qualities of the human body or Upadhi are not changing. When the current enters the wire, no property of the wire like length, thinness etc. is disturbed. The current flows through the wire and does its work by resolving the fan without any disturbance to the nature of the medium. Therefore the devotees observe the medium with its own properties without any variations even if I am present in it. I am experienced through the medium and only the medium is perceived. The devotee must perceive the medium and experience Me through that medium. When you sip the coffee from a cup, you do not taste the cup but you taste the coffee from it. Ignorant people observe the medium and experience its properties only. By

the influence of such observation of the properties of the medium, some do not experience Me and some neglect My experience. Therefore, such a situation is the test for the knowledge of the devotee. The devotee expects the medium to be totally different and expects that the medium should exhibit new properties or at least should not exhibit its properties. The devotee expects the human incarnation to live by taking the energy directly which is a new property of the medium. At least He expects that the human incarnation should not eat the ordinary food. A lady-devotee broke a coconut on the feet of a human incarnation! The body of human incarnation suffered a lot for ten days with the swollen feet!

I told in Gita (*Manusheem Tanum Ashritam*) which means that I have entered the human body. I have not become the human body. I have become one with the human body without changing its properties. You have to experience the current which is flowing in the wire without changing the nature of the wire. When you touch the electric wire, you can experience the current by shock. But if you are insulated with the cover of egoism and jealousy, you cannot experience Me and then the human incarnation is as good as any human being. The difference lies between God and soul existing in the human bodies. The two human bodies are one and the same. The difference is only in the inner God and soul. The king and beggar are different but their shirts may be one and the same. If you cannot recognize Me and experience Me without neglecting the natural properties of the medium, there is no other way for you to experience God because one cannot experience God directly. When a political leader does some good work to the country, the people are appreciating neglecting his personal life, because he belongs to their category of souls. All the souls constitute the opposition party, since God is the ruling party. A party neglects the defects of their own party-members but magnifies even a trace of defect which is not even real if there is a chance to criticize the ruling party.

### **Avoid Criticizing God**

If you understand the God in the cosmic form (Vishwarupam), you can realize that all the three qualities (Good Satvam and Bad Rajas and Tamas) are created by Him only (*Ye Chaiva—Gita*) and exist in His body only. Veda says that the creation is like His body (*Prithivi...Shariram*). Everyone recites “*Vishwam Vishnuh*” which means that the universe is Lord. When all the qualities are seen existing in the universe, does it not mean that these are existing in God? The basis for the bad qualities also is God. Where can they exist leaving the basis? The human incarnation is a

micro form and it is simultaneously the macro cosmic form. Krishna appeared in micro form as a human being but showed His simultaneous macro cosmic form (Vishwarupam). Does it not clearly mean that all the good and bad qualities are existing on the basis i.e., is God only? In such case, where is the feeling of hatred? Unless you go beyond the difference between Dharma and Adharma, you cannot digest the concept of God (Sarvadarman—Gita). That which pleases God is good and that which displeases God is bad. The hunter, Kannapa, killed the innocent animal and offered the flesh to Lord Shiva. He was given the final abode due to the love which is the basis. Dharmaraja did not tell a lie even though Lord ordered. He went to the temporary heaven only. After all, the aim of following Dharma is only to please God. How can you keep Dharma above its aim? In the case of the souls, you have to follow Dharma and maintain the balance of the society. If you disturb the balance, you will be punished. Demons were killed for the same reason. But when you enter the Nivrutti, you have to keep God above Dharma. None and nothing should be greater than Him (*Na tat samah—Veda*). If you cannot cross Dharma for the sake of God, you must remain in Pravritti. Did God force you to come to Nivrutti? You yourself have recognized the value of Nivrutti and entered into it. It is told that Pravritti is expected nature of human beings, where as Nivrutti is highest unimaginable fruit (Pravrittiresha...). Now you should not talk about Pravritti. If you cannot stand in Nivrutti, go back to Pravritti. God will not stop you. If you remain in Pravritti, God is neutral to you since everything happens according to the constitution and Pravritti is only the expected behavior for which there can not be a big reward. If you do your job, you need not be specially rewarded. He will not punish you for not entering into Nivrutti. You can question the Lord in Pravritti and the Lord will answer your argument standing in the upper court. You can also point out the Lord even in Nivrutti. He will show the background and will submit His argument. Thus both Pravritti and Nivrutti come under the rule of justice only. In one birth you request for something from God and when He gives it in the other birth, you are scolding Him. When the Gopika desired for Lord, the Lord refused for which the Gopika became angry and scolded the Lord. In that birth also she was a married lady. Why she neglected dharma? In the next birth she scolded the Lord for fulfilling her previous desire criticizing that the Lord violated the same Dharma. If she is a real devotee, she should not criticize the Lord in any birth whether the desired fruit is given or not given or given in undesired way. This shows that her devotion is mixed with ignorance and egoism. The situation is also to be viewed in another angle. Her own husband went to Kailasa to



fight with Lord Shiva, since he wanted to marry Goddess Parvati. The war was going on; Lord Shiva was unable to kill him due to the power of Tualsi. Thus she is supporting the same injustice for which she is scolding the Lord. Unless that is done, Lord Shiva cannot kill him. Therefore, the action of the Lord is perfectly justified from all the angles. The action of Tualsi is perfect injustice from all the angles if analyzed properly. The Lord is the protector of justice. The justice has surrendered to Him in the form of a cow. It is ridiculous if you criticize Him for injustice and try to protect the justice. Please do not take my criticism also in the real sense because you should not forget that all this fight is within this world which is for Me, a cinema only. Therefore, you can find only the arguments from Me but not any trace of anger on My face. Even though an evil soul is abusing Me, I am not disturbed because the entire world including the primary energy (Mula Maya) is unreal from the view point of Myself. Here the soul is acting according to its accumulated anti divine vaasanas. When he suffers in the hell, then also I smile at him since the hell is also unreal in my view. But, the soul suffers in the hell since the world is real for it because it can never cross the level of Mula Maya. But some times I Myself book My own devotee to play this role! In such case, I am enjoying the entire scene because I am the producer, director and story-writer of such divine play arranged within the limits of this world-cinema. In such divine play, those who criticized Me were also directed by Me in the rehearsals behind the screen. Therefore, My anger on such critics is not true with respect to the background. Therefore, I am enjoying my criticism also in the same manner as I enjoy the praise. The devotee and the demon are acting in their roles and are uttering the dialogues written by Me only. I will be really angry if they show any deficiency in enacting their roles in such divine play. Thus, I am pleased in such divine plays, if My critics have played their roles well with a lot of sincerity. From my point of view, this entire universe is relatively true like an imagination. Therefore, any body scolding Me does not disturb Me because both the scolding person as well as the scolding are unreal in My view of My absolute reality. Whether the person abusing Me is a liberated soul like Shishupala or not, there is no difference for Me, because both the divine play arranged by Me and the world-cinema are unreal to Me. The sense of scolding by Shishupala is My drama within this drama of Universe, which is also My drama in the final absolute sense. Shishupala has reached Me after the role, but the followers of Shishupala reach the liquid fire in the hell. The liquid fire is also unreal in My view of the final absolute reality. Therefore, the followers of Shishupala are not reaching Me. Of course from My view both Shishupala and his followers

are unreal and hence, I enjoy equally. But Shishupala played the role on My desire. The followers are playing their roles on their own desire. Do not scold even a pseudo-human incarnation, because I am there to take care of such fellows. Krishna punished Poundraka Vasudeva who was a false incarnation. The follower of Shishupala should take the divine play up to killing the Shishupala so that he should know that he will be punished. The spectator should take the drama enacted on the stage only but should not see behind the screen. By not scolding the pseudo human incarnation, one is not going to hell. But by chance if it happens to be real human incarnation, then the hell is inevitable. Therefore, if you doubt any body, leave him silently. If you have faith, worship Him. But do not abuse anybody, in which high risk is involved. To analyze and decide the human incarnation, lot of care is needed because you may miss the real human incarnation by just a hair margin. Either worship if you have faith or leave the human incarnation if you have doubt, but never criticize Him due to the high risk involved in it.

## KRISHNASHTAMI 2006—I

### Most Fullest Incarnation

[August 15, 2006] Krishna is not counted in the ten incarnations of Lord Vishnu as per the verse “*Pari Purna Tamah Sakshat...*” The Ashtapadi of Jayadeva also reveals the same. Vishnu represents the quality of Satvam. However, if you see Krishna, He exhibited all the three qualities i.e. Satvam, Rajas and Tamas equally. Brahma stands for Rajas and Shiva stands for Tamas. Vishnu stands for maintenance and administration of creation. Brahma is the author of the constitution of creation (Veda). Shiva is the force that punishes evil. An administrator needs the knowledge of the constitution and also the potentiality of punishment and only then will the administration be effective. Therefore in Vishnu, Brahma and Shiva are hidden. The Veda says that Vishnu is Brahma and Shiva (*Brahmach...*, *Shivashcha...*), which means that the administrator must be a Scholar of the constitution (Brahma) and also the Controller of the disturbing forces (Shiva). Thus each one of the three divine forms (Trimurtis) possesses all the three qualities equally. The expressed quality is the predominating one. The other two qualities are hidden and are expressed whenever the proper context comes. Anger and killing are Rajas and Tamas. The incarnations of Vishnu as Matsya, Varaha, Narasimha, Parashurama and Kalki are involved in destruction of evil forces. The main aim of even Rama and Krishna was the same. Only Buddha stands for Satvam. Therefore, the devotees of Vishnu should not neglect Brahma and Shiva.

In the divine energetic form, Lord Datta has all the three faces expressed, which means that all the three qualities are equally expressed. The three faces only represent this concept for the human beings. The human incarnation of God is Datta because Datta means God ‘given’ [to the souls] through some convenient medium. In human incarnations, the three faces [shown in pictorial representations of Lord Datta] do not exist. The three faces only indicate that all the three qualities are equally expressed. Krishna expressed all the three qualities equally in His life so that all types of people approached Him and became close to Him. After becoming close, due to the similar proportion of the three qualities, the Lord tried to uplift such people. If you want to stop a running bull, you have to catch it and run

along with it for a few steps and only then can you control it. To transform a soul, you have to become close with it and show a similar ratio of the three qualities as possessed by the soul. Only then can you preach to the soul and divert it to the right path. Krishna was approached by sages as a great scholar of philosophy since He preached the Gita (Satvam). He was approached closely by kings associated with wars (Rajas). He attracted the illiterate Gopikas through dancing, singing by flute and stealing butter etc. (Tamas). Thus He attracted the souls from all corners of creation. Therefore He is a perfect example of the three-faced Datta. Hence He is called as the most fullest incarnation (*Pari Purna Tama*). 'Pari' and 'Tama' are double superlative degrees.

The word Krishna means attraction. This means that He has attracted all types of people to the fullest extent in order to uplift them. This shows the climax of divine love. Therefore the human form and the similar qualities in the human form are the two convenient factors for the human beings to approach the Lord intensely.

### **Father, Mother, Son and Daughters**

Jesus claimed Himself as the Son of God. In fact any human incarnation is a Son of God. If the human incarnations are Sons of God, what about the other human beings in this creation? They are the daughters of God. What is the difference and similarity between a son and a daughter? The similarity is that both the son and the daughter are the issues of the father and mother. Similarly the human incarnation and the human being have the same parents and similar birth. The difference between the Son and the Daughter is that the Son is a male like the Father and the daughter is a female like the mother. Here God is the Divine Father. The power of God which is in the form of creation (Prakriti) is the Divine Mother. Thus both the human incarnation and the human being, are created by the will of God and by the body given by the Divine Mother. Therefore the human incarnation and the human being have the same human bodies with the same five elements. The will of God is the sperm of the Father that entered the womb of the Mother secretly. The Gita says the same (*Tasmin Garbham Dadhamyahan*). It appears as if only the mother has delivered the child because the union of the father with the mother is a secret. Similarly, it appears as if children [all souls] are produced from [human] parents, who constitute only the Divine Mother (Prakriti; nature or energy). Without the will of God, a child cannot be born and the will of God is secret.

Now the human being is a replica of the mother. This means that the human being consists only of the structure of the mother in toto. The structure of the father is not seen in the daughter. The awareness (soul) is only a part of creation (Prakriti) and is called as Para Prakriti [higher nature] (*Prakritim Viddhi Me Param—Gita*). The external body and the subtle body (Gunas or Antahkaranams) constitute another part of creation called as Apara Prakriti [lower nature]. In fact the awareness itself is another Antahkaranam [internal or mental faculty] called as Chittam that stores knowledge. Under the Apara Prakriti, only three Antahkaranams are told in the Gita. Therefore Chittam, the awareness which stores knowledge must be Para Prakriti. Therefore the human being is just a photograph or a duplicate of Prakriti or Mother.

If you analyze the son, the body of the son has also come from the womb of the same mother but it contains an extra item that is the male structure of the father. Similarly in the human incarnation, all the items of the human being (which are categorized as Para and Apara) exist with an additional item which is God (The Divine Father). The son has a human body like the daughter from the womb of the mother but has an extra structure of the Father. Similarly the human incarnation is a human being and God joined together. This extra structure of God does not exist in all the human beings. This is the meaning of the ‘Son of God’ as told by Jesus. Similarly Krishna was a human incarnation having the contribution from both the Mother and the Father. He refers to the aspect of God (*Ajopisan...*) and also to the aspect of Mother (*Prakritim svam...*). Thus the human incarnation is a two in one system. Generally, He acts like His sisters in respecting the Mother by following all the rules of nature. Only on rare occasions does He behave like the Father and controls the Mother for which the Mother will not misunderstand Him.

The creation is compared to a female and the Creator is compared to a male. The creation is controlled by the Creator. Generally, the female is controlled by the male. Following this convention, the concept is represented accordingly. Goddess Lakshmi is shown pressing the feet of the Lord Narayana as a servant. Here some people misunderstand this as male domination. Actually since male domination existed in nature, the concept was represented like that. This does not mean that the concept supports male domination. Even in the ancient tradition, there used to be some cases of female domination over males. According to that tradition God is represented by the female or Parashakti whose throne is carried by Brahma, Vishnu and Shiva on their shoulders. Shankara praises God in female form in Soundarya Lahari in which it is stated that Brahma creates the universe

from the dust of Her lotus feet; Vishnu carries it on His head and Shiva powders it and applies it on His body as ash. (*Taniyamsam Pamsum....*). Here God is in the female-medium and the souls are in the mediums of males. Here Vishnu represents the soul and Adi Parashakti represents God. Therefore the domination of male or female is not the point here, which may vary from case to case. But the domination of God over souls is the reality that is to be represented. Rama is God and Sita is the soul. Suppose two females or two males act as Rama and Sita on the stage, the domination of Rama over Sita on the stage should not be disturbed [it should follow the script]. The domination of anyone over the other behind the screen is not at all considered on the stage. Even if the dominating male acts as Sita and the submissive female acts as Rama, the domination of Rama over Sita on the stage is inevitable. Therefore the human incarnation, whether male or female is the master and the human beings whether males or females are the servants. When the human incarnation of Durga appeared to kill Mahishasura, Durga was female and Mahishasura was male. You cannot give victory to Mahishasura since he is male and defeat to Durga since She is female. Let the dominations and suppressions of males and females be restricted only to the human beings as social problems and let them not enter and pollute spiritual concepts.

Similar is the case of the caste system. Krishna, the human incarnation was a non-Brahmin. The sages who were Brahmins prostrated to Krishna. Even today Brahmin priests are washing the feet of the statue of Krishna and drinking the washings as holy water (Teertham). Rama was a non-Brahmin but Ravana was a Brahmin. Rama was the hero who was God. Ravana was the villain who was a demon. Because of their caste, the hero and villain cannot be interchanged. Some human incarnations such as Datta, Vamana, Parashurama and Kalki are Brahmins. Some others such as Rama, Krishna and Buddha are non-Brahmins. Therefore the important thing is that the human incarnation is the master, other human beings are His servants. The caste system has no relevance in the spiritual field. Ravana was a male and a Brahmin. The Gopikas were women and belonged to the backward caste. Yet the Gopikas were given Goloka which is the top most heaven while Ravana was thrown into hell. Even if you consider Jaya as the real actor in the role of Ravana, he became only the gatekeeper of the Lord. Therefore even among devotees the concept of male or female or the concept of caste system does not exist; all that exists is their devotion proved by sacrifice.

The Gopikas proved their devotion by sacrificing butter (wealth), their Dharma, their children and finally they even sacrificed their lives by

jumping into fire when Krishna left the human body, even though their husbands were alive! See the quality of devotion of the Gopikas who were women of backward caste! See the state of Ravana who was male and a Brahmin! He desired for the wife of the Lord! He could not recognize Rama who was the human incarnation at that time and neglected Him as an ordinary human being. Ravana was a great scholar of Vedas and Shastras. The four Vedas and the six Shastras represent the ten heads of Ravana. He did unimaginable penance. He believed only in the energetic forms of God in the upper worlds. He never gave importance to the human race. He thought that he was God due to the super powers attained by Him.

Sudama was a male and a Brahmin but he had stolen the part of the parched rice meant to be given to Lord Krishna while both were students. Sudama was punished with severe poverty for that sin. Therefore Lord Krishna proved that there is no caste or gender for Him except the proved devotion which is sacrifice. The Veda says that all the souls are only females (daughters) and God is the only male or Purusha (*Atha Purusho ha vai Narayanah, Striyah Satih Taume Pumsa ahuh—Veda*). However if you call the soul as Purusha based on the root meaning [of the word Purusha] as the soul or awareness lying in the body (*Puri sete iti*), then God is called as Purushottama meaning that He is the best soul due to the extra presence of God. In fact the word Purushottama means the human incarnation. The best soul is also a soul. The human incarnation is also a human being. The best soul is also different from all the souls by some extraordinary point i.e. the extra existence of God in Him. In the human incarnation, God exists beyond the perishable external gross body and also beyond the internal permanent Jeevatma (causal body with the subtle body which means the awareness with its waves). This is clearly stated in the Gita while explaining the word Purushottama (*Prathitah Purushottamah*).

The human incarnation is a replica of the Divine Father. God is the Divine Father and controls the creation (Mother). The creation is represented by female and God as male, based on the ancient Indian tradition in which the female is always under the control of the male. Manusmriti says that the the female is controlled by the father in her childhood, by the husband in her youth and by the son in her old age. Brahma, who created this creation, controls it like the Father. Vishnu, who maintains creation, controls it like a husband. When the creation comes to its end (old age), Shiva controls it like a Son. But what about the Son who is a replica of God i.e. the human incarnation? The Son having the aspect of God is also the controller of the Mother. But the Son also has the other aspect of the human body that is delivered by the Mother. Therefore He

always respects the Mother and when a rare occasion comes, He shows His male character and controls the Mother. But such an occasion is very rare and therefore the mother will not misunderstand Her Son. The same God having the male character controls creation representing the female character at all times as the Father, as the Husband and as a Son. Therefore the human incarnation always behaves as an obedient Son of the Mother following all the rules of nature.

Krishna never showed any super power throughout the eighteen days of the Mahabharata war. He was following the rules of Prakriti like an obedient Son. When a rare and inevitable occasion came to protect Arjuna, He hid the sun by His Maya and created a false sunset. This is violation of nature but the Mother will not misunderstand Him. She knows that Her Son is in need of that violation since it is inevitable. She co-operates with Her Son. Thus the human incarnation is liked by both the Father and Mother. Whenever the human incarnation exhibits super powers, the nature also co-operates like a Mother with Her Son. Thus it is not treated as a violation of nature. Nature is not insulted here. Whenever there is a necessity of a miracle, it occurs spontaneously because nature also co-operates with the Son in the divine program.

Even God does not like to violate the rules of creation. Therefore the power of violation of the natural rules (Maya) is kept with the God alone (*Mayinam tu Maheshwaram—Gita*). God as the Father or as the Husband or as the Son does not like to disturb the independent status of nature. The world is separated from God as an object of entertainment with its own individuality. God gives equal status to nature (*Prakritim Purushamchaiva—Gita*). Same is the case with the Son of God. He has the power of Maya limited to Himself and does not like to exhibit it for name and fame. No Son will insult His Mother for His own name and fame; similarly, the Father or Husband towards the daughter or wife respectively. When a situation of emergent requirement comes, [and He violates the rules of nature] even the Mother, Daughter, or Wife will not misunderstand Him for the violation and in will fact co-operate with Him. This is the difference between the human incarnation and the human being with regard to exhibiting super powers. The demon always exhibits super powers and insults the Mother for his fame and supremacy. The Mother will finally insult him in such a way that he is completely destroyed. Here also, the attitude is not revenge but only the transformation of the soul. In Lord Krishna's childhood, He exhibited a series of miracles continuously because they were cases of absolute pressing emergency. His own life was



under threat. If He had not saved His own life, He could not have implemented the divine program for which He had come down.

### **Atma and Paramatma Yoga**

Even if the human incarnation is not recognized and not served, God will feel happy if the souls are happy. The father feels happy if the children are settled and peacefully living with happiness, even if they are not recognizing and serving Him when He comes to their house. Therefore God will not misunderstand you if you do not recognize and serve Him when He comes to your world in human form. He will feel happy if you are living with happiness. Therefore, He thinks about the ways by which you will be settled and live with happiness. He will not mention about your duty to serve Him when you are disturbed in this world. Arjuna was greatly disturbed on the battlefield and therefore the Lord started teaching him only with self-attainment (Atma Yoga), which is the way to attain happiness and peace. He did not start teaching him about sacrifice or service to God (Paramatma Yoga). When the child is disturbed, it needs help from the parents in the form of sacrifice of work or sacrifice of wealth. Initially the parents help the child by doing both these but it cannot be done forever. As the child grows, he or she has to stand on his or her own feet and settle down in life. Only after the child has settled down in life do the parents expect the child to serve them. Similarly the soul has to attain peace and happiness by standing on its own feet and this is the subject matter of the second chapter of the Gita in which self-sufficiency is to be achieved without any dependence.

In the Atma Yoga, of the second chapter of Gita, the Lord taught about self-realization which is the attainment of peace and happiness with the self-effort. When the issues are well-settled in life they are expected to serve the parents by sacrificing work (karma samnyasa) and by sacrificing the fruit of work (karma phala tyaga). The parents are not in need of any wealth. Still they are the owners of the property. They are happy only if your love towards them is proved through the above-mentioned practical sacrifice. Similarly the Lord is not in need of your service. The Lord desires to taste your love for Him and feels happy through such sacrifice. In fact you are earning today only due to the sacrifice of parents. Similarly all your wealth belongs to the Lord alone. But the dualism is maintained [dualism that your wealth is your own and is different from the Lord's] because the taste of love exists only in the ignorance which is dualism. You have earned some money. The flesh of your body that is working is from your mother. The talent by which you are earning is from the wealth of your father. If

you realize this and serve the parents, there is no real taste of love. Similarly when the parents also realize that truth, they cannot enjoy the taste of your love for them either. They can enjoy the love of their children only when they think that the children are sacrificing their hard-earned money in the parents' service. Similarly, if the parents think that the earnings of the children are only due to their help, they cannot enjoy the real love. Therefore, the real love is enjoyed only in the ignorance (Avidya). But if the children became ungrateful, then the parents have to educate them with the truth (Vidya). The Lord says in Gita that both Vidya and Avidya are created by Him only which are meaningful in their own contexts (*Mattah Smrutir...*). Thus the Lord preached the Atma Yoga in the beginning which is the attainment of peace and happiness by self-realization and only then proceeded to Paramatma Yoga which is the field of service and sacrifice to the Lord after settlement in one's life. If the Gita stops with the second chapter, the story ends with Atma Yoga alone which is the settlement in the life of the children. If the story stops there, it would be the Gita preached to the ungrateful ghosts and demons. Therefore, the other sixteen chapters of the Gita concentrated on Paramatma Yoga which is the sacrifice and service to the God when He comes to this world of human beings in human form. But if you see the stories of human incarnations, it is the same as that of parents visiting the houses of their well-settled children. The behaviour of the children towards their parents proves worse than the nature of even wild animals. Jesus was crucified! Krishna was shot dead! Shankara was killed by black magic!

Krishna saved the prestige of Pandavas by creating saris in infinite number when their wife was forced to become naked in a full courtroom. There cannot be a better help for the Pandavas than this and even their achieving their lost kingdom with the help of Krishna was not equal to this. But when Krishna wanted to kill Gaya, Arjuna and the other Pandavas came to fight with Krishna just for the sake of their prestige. This is the case of egoism of human beings. Human beings cannot sacrifice everything for the sake of the Lord. They have certain limitations. But the Gopikas sacrificed everything including their lives for the sake of the Lord. Generally the human beings do spiritual business with God and are not for spiritual education. A school is a centre of education and a shop is a centre of business. There are many shops but few schools. The majority wants business and the minority wants education. You are sacrificing your work and wealth to achieve the fruit in the spiritual business. The fruit you receive from business is never permanent because you have to go to the shop again and again to purchase the commodity. In education also, service

to the preacher (sushrusha) and the sacrifice of wealth (Guru Dakshina) is done as in the case of any business but here, the fruit is permanent. Once you have acquired knowledge and come out, the knowledge stays with you permanently. You need not go to school again and again as in the case of the shop. Business is referred to in Gita (*Parasparam Bhavayantah*). Education is also mentioned (*Tat Viddhi Pranipatena*). Preachers should become the centers of spiritual education. They should not become centers of spiritual business like priests and astrologers.

### **Essense of Gita**

The essence of the Gita should be understood on this day, which is the real celebration of Lord Krishna's birthday. The birthday was for His body or the medium into which God entered. God has no birth. When He is in the human body, He becomes one with it and thus the devotees who desire to see Him can see Him. They can touch Him, they can talk with Him, and they can live with Him. These are called as the four rare fortunes (Bhagya Chatustaya). When God and the medium become one, God has birth from the point of the medium and has no birth from the point of God. The monism [individual being identical to the Lord] or Advaita is only in the case of the human incarnation and not in the case of human being. There is no context of Advaita in a human being because there is only one item which is the medium. In the human incarnation, there are two items (God and medium) and therefore the concept of Advaita [identity between the two] arises. Advaita means 'not two'. When there is only one item, where is the context of 'not two'? When it is simply a wire, it is called as a wire. When electric current flows in it, the debate comes whether such a wire can be treated as current or current and wire separately. In this context only we can say that the wire and current are one and the same since they cannot be isolated. This cannot be extended to the non-electric wire.

Even an atheist can take Atma Yoga from the Gita and be peaceful and happy in His life (Pravriddhi). This is common to both atheist and theist. Unless you are settled in your life, you cannot serve your parents. Therefore Shankara came initially and stressed on this universal concept. Ramanuja and Madhva came and stressed on Paramatma Yoga which is the service to be done to the parents as your duty. There is no need of aspiring for any fruit in return for your service and sacrifice to your parents because your body, knowledge etc. are only from your parents. Similarly, you should not aspire for anything in return from God for your sacrifice and service to Him. Business can be done with your colleague-souls. The angels are also souls in energetic bodies. Therefore business was indicated in the Gita

between human beings and angels. But the position of God is not the position of the soul even though He appears as a soul in the human incarnation. Parents and other human beings appear in the same form but you can do business with outsiders and not with the parents. This is the essence of the Gita. Krishna is Datta with the three qualities as the faces and gave the Gita to humanity. The same God, Datta, came as Shiva, Vishnu and Brahma in the forms of Shankara, Ramanuja and Madhva. Thus the Gita is the original text like Datta and the three commentaries are like the three isolated divine forms of the same Datta, suitable to various stages of human beings having the three qualities in the spiritual effort. Satvam is knowledge, Rajas is action, and Tamas is determination. Knowledge should lead to action or practice. The practice should not be disturbed by any force and that is determination. All the three are essential for the spiritual effort. One need not bother about these qualities in the spiritual path because all these three are created by God to help the spiritual aspirant. As long as there is no disturbance in the balance of the society, God does not bother about your qualities which are like the different colours of three cups. The material present in the cup which is the proved love towards God is only valid according to God. The Lord has told in the Gita, to rise above these three qualities in the spiritual path (*Nistraigunyo Bhavarjuna*).

## KRISHNASHTAMI 2006—II

### Knowledge to Service

[August 16, 2006] Lord Krishna proved that knowledge is always the highest because knowledge is related to intelligence (Buddhi). Therefore, the Jnana Yoga is also called as the Buddhi Yoga by which you can certainly attain God (*Dadami...*). The knowledge gives devotion and you can attain God by devotion. Unless you know that the boy is your son, you will not love him. When you know more and more about God's greatness, your love increases proportionally. Therefore knowledge generates devotion and also develops the devotion. Knowledge also leads to right action by which the goal can be achieved. Krishna said that He would not fight in the war but He would only advise. Advice means a flash of intelligence which is a superior knowledge. His advices at every stage alone brought victory to the Pandavas. This proves that knowledge also leads to the correct action. Even wrong knowledge leads to action, but the action is a wrong action. Therefore, in order to enter into right action, right knowledge is needed, which can only be given by a Sadguru like Krishna. The Pandavas could achieve the goal in this world (victory in the war) only by the guidance of Krishna, who was the Sadguru.

Dharmaraja was very intelligent. Before the war started, he approached Bhishma requesting him to give a clue to defeat him [Bhishma was invincible since he had received a boon that he would die only when he wished so. Although he was fighting against the Pandavas, he internally wished for the victory of the Pandavas]. Bhishma told Dharmaraja that he would reveal the clue later. However, due to tension during the first ten days of war, Dharmaraja forgot this. This means that the soul may be very intelligent and may be a great scholar who has realized the truth. However, due to tensions, ignorance hides the truth. Dharmaraja knew that he should approach Bhishma to get the clue. However, he forgot the truth due to tension. This means that the Sadguru is needed not only to know the unknown truth but also to remember the known truth. Therefore, the soul has two types of ignorance; the ignorance of not knowing the truth and the ignorance of forgetting the known truth. When Bhima was fighting with Duryodhana in the end, Bhima was becoming weaker and weaker by the

blows of Duryodhana. Here Dharmaraja was worried and he did not know the clue to defeat Duryodhana. This was not a case of forgetting the truth. All the body of Duryodhana was made as hard as diamond by the sight of his mother [boon given by his mother] except his thighs. Only Krishna knew the truth. Here also Krishna helped them by indicating to Bhima to hit Duryodhana on the thighs. Thus, the Sadguru is needed to reveal the unknown truth as in the case of defeating Duryodhana and also to reveal the known forgotten truth as in the case of defeating Bhishma. When Bhima hit the thighs of Duryodhana, Balarama became angry and was ready to kill Bhima because it was against the rules to hit below the belt. However, Krishna convinced Balarama by saying that Duryodhana had asked Draupadi to sit on his thighs and Bhima had taken an oath to break those thighs. Krishna argued that inviting Draupadi to sit on his thighs was a fundamental sin and therefore the consequence need not be analyzed. Balarama was convinced and Bhima was saved. Therefore, you can realize that the knowledge coming from the Sadguru is the real essence which will guide you to the right action and there by you can achieve the goal. Shankara stressed on knowledge and said that if knowledge is perfect, achievement of the goal is a spontaneous consequence.

If you analyze the Mahabharata, Arjuna approached Krishna for personal help. This is the lowest stage where God is involved in the personal service of soul. The whole war was essentially for the personal service of the souls [Pandavas]. However, Krishna analyzed this and showed another dimension, which is social service. By destroying injustice and establishing justice, social service is done. Therefore, the war was also for social service, which is an incidental angle of the service to the soul. The next higher level is Hanuman on the flag [an image of Hanuman is shown on the flag on Arjuna's chariot]. In the Ramayana, Hanuman was involved only in the personal service of the Lord. He was waiting only to serve Rama personally. He was not bothered about the injustice done to Sugriva by Vali, even though he was capable of killing Vali. The war in Ramayana was purely the personal service to the Lord and the killing of Ravana (social service) was again an incidental angle. Rama advised Ravana that if Sita were returned, He would not fight with Ravana. This means that killing Ravana (social service) was not the aim of the Lord. Mahabharata is a lower level because Arjuna approached Krishna for personal help. However, it became a somewhat higher level when the incidental angle of the destruction of injustice was explained by the Lord. Ramayana is a higher level than this in which Hanuman concentrated only

on the personal service of the Lord and even social service (killing Ravana) was an incidental angle.

Now if you see the Bhagavatam, it is the highest level where only the personal service to God was present to the greatest extent. Even if you think that Krishna's killing of the demons sent by Kamsa can be called as social service, the Gopikas, unlike Hanuman, were not at all involved in it even indirectly. They always wanted the physical presence of Lord Krishna and became mad for that. They were always involved only in the personal service to the Lord by giving butter and doing other personal services. Arjuna was reborn as a hunter. Hanuman became God [Creator in the next cycle of creation]. The Gopikas became the masters of God [the Lord created a world higher than His own abode, for the sake of the Gopikas]. Thus, there is a transformation of your personal service to the personal service to the Lord in the spiritual journey. Social service is only a middle stage.

### **Social Service**

When service to your self is considered as selfishness, how can the service to the group of souls (society) not be selfishness as well? Whether it is a single zero or hundred zeros, it is immaterial. God is like the number one which is greater than a single zero or hundred zeros. Shankara condemned social service with reference to the service to God (refer to Loka Sevaka Mata Nirasa of Shankara Digvijayam). This entire society is the kingdom of God and is running under the divine administration of God. If there is a beggar in this kingdom, it is because he is undergoing punishment for his sins as decided by the judgment of God. No injustice can happen in His kingdom. Therefore, converting a beggar in to a devotee is the primary work [if we are interested in helping him]. Helping the beggar in materialistic ways is only a secondary activity since the punishment was given only for the changing the soul. Your effort to transform that soul into a devotee is appreciated by God because that is the very purpose of the punishment. Unless the soul is transformed, you cannot help the soul in any way.

If you are doing some service to a beggar, remember that you are doing it only by the will of God. Therefore, you cannot interfere in the divine administration in any way if you are saving the life of a beggar by giving food to a dying person; it is emergency-service. If his life is lost, there is no possibility for the soul to transform by devotion here. Therefore, this emergency-service should be done by every body because life is the basis for the transformation. However, remember that you are doing even

this service by the will of God alone; the beggar may die even after eating your food. Providing the basic needs for human beings is the emergency-service by which God is always pleased. If the fellow dies even after your service, it means that there was no possibility of transformation of that soul on earth. Only the special methods of torture in hell can transform the soul. Therefore, the soul was sent to hell by the Lord. If there were a possibility of transformation on the earth, God would have given him food through some body to save his life. Therefore, you should not get even a trace of egoism in the social service, because you are driven only by God everywhere.

Social service is not greater than personal service to God because God is above society. When Jesus indicated the crossing of I [canceling the ego; self-sacrifice] by crucifixion, it means that every soul is to be crossed in the same way. Society is not above God and in fact it is not even above your family. Your family is grateful to you and so the business is fair. The society is not grateful to you even after receiving help from you. The society just thanks you by words after receiving your service, where as the family reciprocates your service through service to you. Your self and your family are certainly better than society. Of course, in the case of emergency-service, you can rise above your self and family to help in the basic needs of the poor people because life should be saved and life should be settled for any spiritual effort.

Since we do not know the background of any soul, our impressions about any soul cannot be real. Suppose you are watching the scene of the hanging of a prisoner, you will sympathize with the prisoner and criticize the jailer. If you had seen the past scene of the prisoner in which he murdered several innocent people, you would have killed him immediately; on the spot! The judicial system has taken so much time to enquire into the truth and arrive at the judgement and punishment. Abhimanyu was brought up by Krishna and he was the only nephew of the Lord. Krishna diverted Arjuna from the war and saw to it that Abhimanyu got killed. Anyone will scold Krishna for this action and call Him as the cruelest person. However, Krishna knew the entire background of Abhimanyu. Abhimanyu was a demon who had killed several innocent people. Therefore the actions of the Lord cannot be understood because they are based on the total background. Your actions are based only on the present which is seen. Even in the present you cannot know the internal nature of the person. However, the Lord knows the internal structure of the soul. Ravana came as a saint begging for food. Sita sympathized with him and tried to give him food. Therefore a human being cannot understand the internal quality of a beggar.



Therefore social service should be done only based on the command from the Lord as told by Shri Ramakrishna Paramahansa.

### **Service According to the Lord's Will**

The Lord [incarnation of the Lord] has a small human body and at the same time possesses the infinite body which is the cosmos (Vishwarupam). Therefore personal service to His human body or to His macrocosmic body is one and the same. However, the will of the Lord is very important. The Lord is pleased if you act according to His will. After all, the final goal of the entire spiritual effort is only to please the Lord. Therefore you should simply act according to the will of the God without any analysis. Your analysis is limited to the present and is also apparent. His will is the result of the total analysis done even at the deepest level. His will is not a blind will at random. It appears as if it is a blind will due to your lack of knowledge of the total background. Krishna desired the personal service to His limited form from the Gopikas. The same Krishna wanted the service to be done to His close devotees i.e. Pandavas. Lord Rama wanted the total help from Hanuman etc., to benefit only Sita who is His closest devotee, Mahalakshmi. You misunderstand that the Lord is interested in His close relatives. However, you don't know that some of His close relatives are liberated souls. If you were in His place, you would be interested in all your relatives. Krishna got the Yadavas killed in war and by drinking wine at the end. He had given ten thousand Yadavas [part of Krishna's army] to Duryodhana to help him in the war. All of them were killed. Also at the end all His close relatives including His sons and grandsons killed each other after getting drunk and fighting, while He was a silent spectator.

You think that Rama was fond of His wife and exploited Hanuman to save her. In fact the whole war took place only due to the foolish desire of Sita for the golden deer. However, you do not know the background of Sita. She is the possessor of the entire wealth of this universe. Was she attracted by the petty golden deer? The drama was written like that by Lord Rama [and hence it took place as it did]. Shankara wandered all over the country to uplift humanity. Here the Lord liked social service at the cosmic level. Therefore sometimes the Lord may be pleased with your service at the level of His human body. Sometimes He may be pleased with your service done to His devotees, who are in disguise as His relatives to test you. Sometimes He may require your service at the level of the entire society. The will of the Lord is important. The will of the Lord is always justified if the entire background is known. Jesus was pleased with the service of a woman who applied perfume on His feet. It is purely a personal service at the level of

His body. A devotee commented that instead of doing such a waste for the personal service and enjoyment of Jesus, it is better to do social service by feeding beggars. However, Jesus objected to that remark and supported the personal service of that woman. Jesus told him that beggars will be always there but the human incarnation is very rare. The background of this is to be analyzed. The devotee became jealous of the service of that woman. If he was in the place of Jesus he would not have passed the same comment. Society is not above God. This is the concept of Jesus and Shankara. There cannot be uniform service to all souls because each soul has its own level of nature. Service should be mighty leveled and such capability lies only with God. The woman who served Jesus was a liberated soul that accompanied the Lord and was far superior to any other soul in the world. Rama was very fond of Sita and blindly followed Her wish for the golden deer. His blind love was not for His wife but for Goddess Mahalakshmi who was a liberated soul.

### **Swami's Charitable Activities**

We have started the Shri Datta Seva Samiti which is a trust meant for doing emergency-service to people in need. We are feeding beggars with special food items which they cannot get by begging. Another advantage is that these special food items are durable for some time so that they can store them and satisfy their hunger even if they do not get food for a few days. Thus, basic emergency-service is done and we do not want any beggar in the world to die for want of food. Once this is achieved in the entire world, our next step is to settle the poor people in their lives and ensure that they can meet their basic needs. A peaceful life is essential for preaching spiritual knowledge. However, this is not the final goal. Our second trust is Shri Datta Jnana Prachara Parishat which is meant to propagate spiritual knowledge. A trust in USA is also coming up with a view to spreading spiritual knowledge throughout the world to maintain peace in the entire world. This will be the basic stage for the spiritual development of every spiritual aspirant.

In My spiritual knowledge, I have stressed on the sacrifice of work and the sacrifice of the fruit of work. It is My duty to reveal what I have done in this aspect, since it has been kept secret till today. I have practiced whatever I taught because the fullest and deepest knowledge is in My brain, which has resulted in determination and practice. I have been doing the sacrifice of work in the divine mission from My childhood. It is true that I wrote more than a hundred books in Sanskrit before I was sixteen years of age. However, all the books were only on spiritual knowledge. Those books

were at the level of traditional Sanskrit scholars who are well-versed in the Shastras. For the past fifteen years, I am concentrating on modern educated people to propagate this spiritual knowledge in their minds. Thus I am trying to cover all types of people.

Apart from this sacrifice of work, I have done sacrifice of the fruit of work also. Since the fruit of My work is hard-earned money, I did not want to do the sacrifice in exposed manner in terms of social service, which is generally done for fame. Since this fruit of work was not the money received from the public in the form of donations, I was not controlled by any obligation. I have full freedom to analyze a deserving devotee and help him or her secretly without any publicity. If anybody wants proof, I am ready to give the addresses of deserving devotees whom I helped intensively. If you observe the life history of Krishna, He did charity only once in His life. He was waiting for the most deserving devotee. It was Sudama who came to Him in severe poverty. He and his family were almost at the edge of death due to starvation. Still he did not beg Krishna for any materialistic help. Krishna took away the little parched rice from him, which was to be returned to a householder as a loan. Krishna kept silent and Sudama did not mistake Krishna even once; not even in his mind. Then Krishna gave away all His wealth to Sudama. My charity was like that. I was analyzing and analyzing the devotees who deserve the charity. Krishna also kept silent about His charity to Sudama. Sudama realized the charity only when he went back to his house. The devotees who were helped by Me belonged to all castes and religions. They were both at the scholastic level as well as at the illiterate level. I never gave much money to My family. I hardly gave ten percent of My earnings to My family for their basic needs. My family members including Myself always suffered with severe poverty and led a simple life. People would misunderstand Me as a miser and thought that I had saved a lot of money and kept it secretly. When I left My job, My bank balance was zero and I had to search for food for Myself and My family. Seeing this situation, My devotees came forward to help My family. Of course this is a story of My personal earnings about which I should not publicize.

I am against social service to be done open to all without discrimination. In such open blind service, undeserving people also get benefitted and thereby we accumulate sin. Not helping the deserving and helping the undeserving—both are sins as told by Vyasa in the Mahabharata. The deservingness of a person to receive your help is the most important factor of all in the sacrifice. People give importance to place and time of sacrifice but do not analyze the deservingness of the receiver of

the donation. Suppose today is Krishnashtami [auspicious day] and the place is Vrindavanam [auspicious place]. The place and time are excellent and therefore people are in hurry to do charity. Tomorrow, they are leaving Vrindavanam and Krishnashtami also ends. That is the hurry. In this hurry, they donate to some undeserving fellow and earn sin. Lord Krishna waited for a long time in the search of a deserving devotee. When Sudama was found, it was not the day of any festival. Yet the Lord did charity to the maximum extent. Whenever you find the most deserving person, that day is Krishnashtami and that place is Vrindavanam. Therefore one should not be in a hurry to do charity under the illusion of place and time. You must accumulate wealth, which you want to donate to a deserving person. You must take lot of time to analyze the deserving person. If you find a deserving person, donate all the accumulated wealth to him alone. Since the deservingness is doubtless, there is no doubt in getting good fruit (Punyam) for it. If you do charity without discrimination, under the illusion of place and time, sometimes you may get sin instead of good result.

I did not do any social service with publicity. Lord Krishna also did not do such public service by building hospitals, colleges, ashrams etc. I opened the secrecy of My life in view of analyzing the concept of service. This should not be misunderstood as publicity for fame. If I had such a desire, I would have done open public service or I would have publicized whatever I had done, long back. The intention here is only to support the main concept of service in this spiritual knowledge.

## **KRISHNASHTAMI 2006—III**

### **Different Qualities for Better Approcability**

[August 19, 2006] Some people say that Jesus married Mary Magdalene and most people say that Jesus was a bachelor. Similarly in Hinduism, most people say that Hanuman was a bachelor but some say that He married Suvarchala. This argument is unnecessary because God comes down in human form and attracts all types of souls to uplift them. The main aim of the human form is that He wants to become very close to human beings. If the qualities of the human incarnation are similar to humans, human beings get more and more attracted and the Lord can become closer and closer to human beings. Therefore, the human form of God contains qualities similar to the human beings that are around Him.

The human being is made of the three fundamental qualities [Sattvam, Rajas and Tamas]. A quality is a thought or feeling and is a wave in the awareness. Awareness itself is dynamic and is a form of work. The quality is also kinetic energy and is a form of work. Inert energy is transformed into awareness and the inert energy, which is the same primary energy in the form of the cosmos, is also dynamic and is the work of God. All the modifications of the primary energy (matter, awareness, light, heat etc.) are also forms of work. Therefore everything in this world, starting from a feeling or quality up to the primary cosmic energy is a form of work. Therefore, it is said that the world is made of the three qualities which are just the feelings of God. The entire world is the imagination of God and therefore the qualities or feelings form the world. The human body in which God is hidden is the human incarnation. The human body consisting of matter, energy and feelings is a medium, which is relatively real with respect to God. The worker is God and creation is His work. Therefore, anything in the world is unreal from the point of God. Therefore, it makes no difference whether the human incarnation is a bachelor or married.

Lord Datta has only one face, because Datta means God given to the souls through the same medium in which the souls themselves exist. When the souls are present in human bodies, He comes in the same human body. The angels exist in energetic bodies. Souls, after leaving the human bodies also have similar energetic bodies. Therefore God is given to these souls in

the upper worlds through the energetic bodies like Brahma, Vishnu, Shiva etc. There are two forms of Datta: one having a single face and the other having three faces. The three faces indicate an important concept. No human form has three faces. It only means that the human form of God exhibits all three qualities. Sattvam is the good quality. Rajas and Tamas are bad qualities. This means that the human incarnation exhibits both good and bad qualities.

The human incarnation needs all three qualities to get close to human beings because every human being is a mixture of the three qualities. The Shastras say that a single quality out of these three can never exist independently. This means that there is no human being who is absolutely good or absolutely bad. The Gita says that the human being becomes good in one moment when Sattvam predominates and the same human being becomes bad in another moment when Rajas and Tamas predominate. Therefore the human form of God should also exhibit these three qualities in order to come close to the human beings for the purpose of uplifting them from the mud pond. When a person jumps into a mud pond to help a person who is drowning in it, the person who jumped is also contaminated by the mud. Not only the same human body, but also the same qualities are necessary for God to become very close to the souls. Therefore God also has to change the qualities every time.

Every moment the human being exhibits a specific mood, in which the three qualities are mixed in a specific ratio. From birth to death, the human being passes through thirty-three crores [1 crore = 10 million] of moods. Therefore God is also covered by different proportions of qualities [God also shows all the same moods]. Each mood shown by God is a divine form or deity. Thus for the same God, thirty-three crore divine forms (deities) exist so that every human being can be close to God in every moment. The same God having three faces is divided into three forms. One form called as Brahma, has the predomination of Rajas. Another form called as Vishnu has the predomination of Sattvam. Another form called Shiva has the predomination of Tamas. In each form, the other two qualities are hidden. Such division is again only for the sake of human beings. Some people have the predomination of one quality but they also have the other two qualities in hidden state. God wants to be a reflection of the human being and thus covers Himself with similar qualities. Rama was the embodiment of Sattvam but when He became furious with Sage Jabali, Rajas predominated in Him. When He was fooled by the golden deer, Tamas predominated in Him. Vishnu, who represents Sattvam has expressed full anger (Rajas) in the form of Narasimha. Vishnu also

expressed full Tamas in the form of Krishna. Thus no quality can be completely isolated. Since this is the case with the souls, God also follows the same while covering Himself with a medium. God is beyond the qualities and the soul integrated with jiva [waves in awareness] is a bundle of these three fundamental qualities in various proportions called as the different qualities [gunas]. You should not think that God is a bundle of these qualities just like the human being. The human being is similar to the medium of God in having these qualities and is not at all comparable to the unimaginable God. Even if you assume that the soul (awareness) is without attributes, the awareness (chit) itself is only the quality of Sattvam. The Veda says that the power of God is in three forms, which are awareness, matter and work (*jnana bala kriyacha*).

Sages in quest of knowledge, go to Brahma. The angels who have good qualities go to Vishnu. Demons having bad qualities approach Shiva easily. The ease in accessibility depends on the similarity in qualities. Sages are always interested in knowledge and are involved in discussions. Therefore Brahma is shown reciting the Vedas and His power Saraswati, is the deity of language [speech and language] in which discussions can be done. Vishnu kills evil people and protects good people. Good people are always blessed with wealth and therefore Vishnu with His power Lakshmi is accessible to angels. Cruel demons do sins, wear frightening dresses, and always suffer with poverty for their sins. Shiva is accessible to them because He is shown to be poor and living near burial grounds with a frightening dress. Demons are always killing others. The power of Shiva, Kali, is involved in the destruction of world. Similarly the human incarnations also have predomination of a single quality. Kurma, Vamana, Buddha and Rama are famous for Sattvam. Parashurama, Narasimha, and Balarama are famous for Rajas. Matsya, Varaha and Kalki are famous for killing and thus have predomination of Tamas.

Shankara, Ramanuja and Madhva concentrate on knowledge and represent the line of Brahma. Krishna is a mixture of all the three qualities. He showed Sattvam in preaching the Gita, He showed Rajas by engaging in wars. He showed Tamas while stealing butter, dancing with Gopikas and telling lies. If you see the recent human incarnations of Lord Datta, you can also find these three qualities mixed in various proportions. Sri Narasimha Saraswati had the predomination of Sattvam and He preached the Vedic Knowledge. Shirdi Sai Baba would get furious. In fact most human incarnations of Lord Datta often get very furious and scold using very vulgar language. Baba, Gajanana Maharaj etc., used to smoke a lot. Thus, Rajas and Tamas predominated in them. The exposure of such Rajas and

Tamas is to attract the human beings who too have similar qualities. You should not misunderstand that Lord Datta actually has these qualities. These qualities are just like red (Rajas), black (Tamas) or white (Sattvam) shirts on Him. The colour of the shirt does not touch Him (*Nachaham teshu—Gita*). But the human being is the very shirt with colours (*Nanyam Gunebhyah—Gita*). Suppose a person has become a strong devotee of Shankara and the person has lost his character by getting involved with some women. Now he feels guilty to approach Shankara. His closeness with Shankara is reduced. The incident in which Shankara enjoyed the queens of King Amaruka immediately gives confidence to Him to maintain the close contact with Shankara. But do not misunderstand that Shankara was involved in that incident for the sake of enjoyment alone. He was involved in that incident for various other reasons like defeating Mandana Mishra completely in debate and converting him into His disciple.

The action of the Lord is always multi-dimensional. Unless one gets close to the Lord, by seeing the Lord's behavior which is similar to one's own behavior, the Lord cannot inject the preaching. If you want to preach to a drunkard, you have to go to the bar along with him and drink with him. Only then will you will become close to him and slowly save him by your advice. Thus the similarity in the external covering (Upadhi) is needed and that does not change the essence in anyway. Sage Durvasa was eating everyday and yet claimed to be fasting everyday. Sage Vashishtha got a hundred children through his wife Arundhati but claimed to be a bachelor. The river Ganga gave path to Arundhati when Arundhati prayed to her mentioning these two claims made by the respective sages. [Ganga testified to the validity of the claims]. Lord Shiva exists in Durvasa. Lord Brahma exists in Vashishtha. The God in them never eats and does not require any type of enjoyment. Therefore with reference to the God present in them, such claims are valid. Similarly when Narada asked Lord Brahma about the address of a real bachelor in this creation, Brahma told him that Krishna is the only real bachelor. Krishna married 16,000 girls and also had extra associations with a thousand Gopikas. But the God in Him is always alone and is the single truth. God cannot have even a single wife because except God, everything is unreal. Therefore from the point of God, He is the only real bachelor. From the point of the external covering, which is the human body (Upadhi), He is associated with girls and women. Even if you take a bachelor like a sage, who has never even thought of a woman in mind, he cannot be the real bachelor, because he is an item of creation (relative reality) and he is one among several items of equal reality. Then the sage



cannot be the one reality. The real bachelor is Brahman alone; He does not have a second item (wife) with equal reality.

Why were such qualities exhibited by Krishna and not by the previous incarnation, Rama? In the time of Rama (Treta Yuga), Dharma was in full swing. Therefore Rama with a single wife could attract the people since almost all people were of a similar character. But in the time of Krishna, which was the end of the Dwapara Yuga (Kali Yuga had almost entered), people did not have a good character and almost all had extramarital contacts. At that time if Rama had come, nobody would approach Him and everybody would run away from Him. Therefore Krishna had to possess such external behavior of the quality of Tamas. This was suitable to that time, so that the Lord could come very close to the human beings of that time in order to preach to them for their upliftment, slowly, in course of time. Again such external behaviour of Krishna should not be limited only to this one dimension because other dimensions exist. The Lord had promised the sages [of Dandaka forest, during the incarnation of Rama] who were willing to embrace Him in the form of women and who had prayed to Him that their family bonds (husband, children, parents, relatives etc.,) should be cut by the Lord through His powerful attraction. The Lord postponed this boon given to them to the end of the Dwapara Yuga where both these points could be clubbed.

### **Accepting Datta**

It is very difficult to accept the human incarnation while alive. Only very few blessed souls who are already liberated and accompanied the Lord to help Him in His mission can recognize and serve the living human form of God. The repulsion to accept a co-human being even as a greater person is very difficult. Then you can never imagine any human being to accept another human being as greatest God. The human form of God is just similar to any human being. If any specialty is exhibited, people fear and run away. To become close to the human beings, no specialty should be exhibited. If the closeness is achieved, the recognition is lost. To get recognition if some super natural aspect is exhibited, the closeness is lost. Between closeness and recognition, which is better to be retained at the cost of the other? The recognition destroys the freedom to discuss with the Lord and clarify the doubts. When Krishna was looking as an ordinary human being, Arjuna bombarded Him with all questions and clarified His doubts. However, when Krishna was in the state of cosmic form (Vishwarupam), Arjuna shivered with fear and no question could come out. The brain was blocked with shock and even the doubts did not arise. When the doubts

remain un-cleared, the ignorance continues. Therefore closeness is better than recognition. The husband hears the advices from the wife in close association. Therefore through closeness, even if the identification is not there, the soul can be guided into the right path through convincing the soul by preaching. Instead of convincing the soul by exhibiting the super power, which induces the conviction through fear, it is better to induce the conviction through the super talent exhibited in preaching. Even if you think of the human incarnation as a preacher (Guru), there is nothing wrong. If you do not recognize Him as God, His crown has not fallen on the ground. I will just give an example. One woman was a very close devotee. She even used to argue and fight with Me on the points of the spiritual knowledge. One day, she quarreled with Me for not showing any divine vision. The Lord in Me gave a shocking vision of God Dattatreya. She became unconscious for one hour and even got a mild heart attack. From that day onwards, whenever she comes to Me, she is always with terrible fear. She simply accepts whatever I preach. The recognition has come but the closeness is lost. Therefore Jesus said, "Those who believed Me without proof are really blessed". This means that the devotees who recognized the Lord through the knowledge always have close freedom and clarify all their doubts and hence they are blessed. They gain the complete devotion. If the proof is shown, the closeness is lost and the gap appears. The doubts are not cleared due to fear. Neither the devotee nor the God enjoys the close association. The realization will never come because the ignorance remains due to un-cleared doubts. Therefore the theoretical recognition arrived through the knowledge is always the best. The practical proof develops not only fear but also the attitude to fulfill the desires and solve the problems using the divine power. The attention is diverted from the path of realization. The real bond of love can never be formed. If the power is recognized, the whole situation is diverted. The mentality is always towards tapping the powers towards personal solutions. The commercial bond grows. The friendship becomes more and more intensive if the qualities of the human form of God become more and more similar. I heard some people telling that Sri Satya Sai was printing notes and smuggling the foreign goods! I told them that this allegation is false in the case of Sri Satya Sai, but I told them that in future God has to come in human form with such talents also so that the smugglers approach Him closely and slowly get salvation.

## **Desires and Saints**

Sometime back, some people were asking Me that the saint Shri Jayandra Saraswati had some sexual affair with a lady. A saint (sanyasi) is taking food and is sleeping in the night. As long as the awareness exists, the properties of the body like hunger, sleep, thirst, sex etc. have to exist. Only in the state of Avadhuta, the awareness is transformed into its basic original form which is the inert energy. Since the whole cosmos is nothing but various modifications of infinite and all pervading inert energy, the inert energy is Brahman. Therefore, the soul of Avadhuta becomes Brahman and He is in the state of deep sleep continuously. Therefore, the feelings like hunger, sex etc. do not exist in his case. The Avadhuta is a form of matter externally and inert energy (soul) internally. He is like the inert stick carrying the inert fire-energy or He is like hot iron rod. The soul is the heat (inert energy) and His body is the inert iron rod. What is the value of such Avadhuta if he has not recognized God and not involved in the service of the Lord who came down in human form during his generation? For a saint, the soul (awareness) becomes inert energy only in the deep sleep as in the case of ordinary human beings. Just like an ordinary human being, His body performs all the biological functions. Now what is the difference between the saint and the human being? The saint avoided marriage and children for the sake of God's work. The ordinary human being could not do this. The biological function is common to both. To pacify the hunger, both are taking food. To pacify thirst, both are drinking water. To pacify the tiredness, both are sleeping. Similarly, to pacify the sex, both may be indulged in the corresponding activity. This is the common aspect in the case of both the saint and the human being. However, the saint is greater than the human being because he sacrificed the marriage and children for the sake of God's work, which the ordinary human being could not do. Now the criticism on the saint is that He is indulged in such activity secretly and is posing as if He is not indulged. Is it not hypocrisy? Now I put the same question to the ordinary human beings. Are they not doing the same activity secretly? Now the objection is that the wife is a licensed woman for that and that the woman involved with the saint has no such license. This objection is also rejected because license means the mutual agreement without any force. The saint also pacified the biological need secretly with the mutual consent of the woman only and not by force. You can treat such woman as a prostitute and thus she has to be criticized and not the saint. Vyasa is a great sage. You consider Him as a preacher and His birthday is Guru Poornima. One day He saw the dancer from heaven by

name Ghrutachi. The biological function (sex) got itself expressed spontaneously. He was involved with her and also became the father of a son (Suka) through her. She is a prostitute. He wrote all this frankly in the Puranam. By this, did you reject Vyasa as Guru? Even today, we celebrate His birthday as the day of preachers. In view of His divine service which was done continuously day and night, these few minutes of wastage can be neglected. He gave so many scriptures in the line of spiritual knowledge. In view of the extraordinary services done by Vyasa, this small point can be neglected which is just a biological function like excretion, urination etc. I wonder why the people are not pointing out the same in the case of a great political leader who served the country very well. In view of the best services rendered to the country, such things are neglected but you are magnifying this point in the case of a saint only. This looks like the opposition party pointing out at the small defect by magnification, even though the same small defect is on their side. Of course this opposition party is in minority only. The ruling party consisting of human incarnations, saints, preachers and devotees is a vast majority. You know that the ruling party always exists in majority. You have to see the need of the situation which is inevitable and try to understand the point. Even in the case of Adi Shankara, the situation developed in such a way that He had to indulge in sex with the queens of King Amaruka. It was the pressure of the need and not the will with planning. We must understand the level of the soul and also the need of situation. Lord Krishna also had such secret indulgence with women but if you see the background and analyze the need of such activity, there is no misunderstanding. The human beings are always jealous at the human incarnation and the other divine people serving the divine mission. You must take what you have to take from the preacher. Certainly He is better than your level and He can be your preacher. Most of the human beings are also involved in such unlicensed activities. At least in the mental plane, they are sinners if they are frank before God. Sin is in the mind and not in the inert body or in the inert action. When people started throwing stones on a prostitute, Jesus told that the person who has not done any sin should throw the first stone on her. Similarly I ask the person to put the finger on the saint if he has not thought of any woman except his wife in mind. The case of this saint was exposed due to political background, as every body knows. Jesus asked to excuse the defects of even your colleague souls and you are finding fault with a saint who is certainly greater than you in view of his sacrifice of family for the mission of the Lord. Jesus told that if you find fault with another soul, God will also find fault with your sins. If you punish others for their defects, you must be also punished by God for

your defects based on the same rule. Jesus excused even a prostitute and you are finding fault with a saint! Your colleague soul is greater than the prostitute and the saint is greater than your colleague soul. Sometimes I hear the criticism of Christian fathers and sisters also. They say some of them have secret sex. I condemn such statements also and ask them to see at their sacrifice of marriage and family life for the sake of God's work. Due to the ignorant religious rivalry, the saints in every religion are criticized by the members of other religions. If the basic concept is realized the criticism disappears because what ever defect you are showing on the saint of other religion is existing in the saint of your religion also in more magnitude. Jesus tells that you see a small trace in the eyes of others while a big log is present in your eyes. You must understand the status of a saint in the spiritual ladder so that the saint of any religion is understood well, who is existing in the same status. Bharthruhari said that you should see the traces of your defects as mountains and simultaneously you should see the traces of merits in others as mountains. The approach in the path of spiritual knowledge should be always positive.

Therefore it is immaterial whether Jesus was a bachelor or got married because God can come in both the ways to attract bachelors as well as householders. The bachelors can become close to Hanuman since He is a bachelor. The householders can approach Hanuman since He married Suvarchala. The bachelors need not feel proud above the householders because Hanuman is the servant of Rama and Rama was a married person. The family life is just a diversion for some time in this spiritual path for a change. It is just like playing the games for some time in the evening after hectic class work. If a student is studying in the time of games also, he is expected to come first in the class. But this is always not true. Some times a student who plays games in the evening comes first. Therefore a little diversion for a change is not an obstruction to the success. Some times a householder achieves the goal and the saint may fail. Everything depends on the intensity of your interest. The real information about Jesus in this aspect has no spiritual value. The reality of the historical data is unnecessary. One can become God in all aspects except the attainment of the power to create, maintain and destroy the universe. This is impossible because the soul being a part of the primary energy cannot create the primary energy which was the first creation. If the soul creates primary energy, it means that it has created itself! This aspect is unnecessary unless one has ambition about the power. Actually it is only the highest responsibility. If you can get the same entertainment as God gets in the

creation, who is luckier? You are luckier than God is. The producer took so many troubles to produce the cinema and he is seeing the cinema for entertainment. The spectators in the theatres are also enjoying by seeing the cinema equal to the producer without such worry in producing the film. The soul is in the second plane which is matter, awareness, light etc. Therefore it cannot create the items of its own plane. The matter cannot be created by the soul. The awareness cannot be created by the soul to give life to a dead body. The soul cannot produce light etc. However, the soul can come out of the illusion of forms and illusion of qualities or thoughts, which are in the lower third plane. The form is a modification of the matter and is unreal for the soul. Similarly, qualities or thoughts. Most of the souls are disturbed always with the forms and feelings only. You may argue that you are bored with the misery in the world and therefore God should stop the show so that God also need not have the problem of coming in human forms with so many combinations of qualities. If the show is put off, God is certainly bored. That is not the point here. Why don't you enjoy the cinema continuously by sitting in the theatre? You can enjoy even the tragic scene and you need not go out of the theatre when the tragedy appears. You need not ask the producer to close the show. If you are going out of the theatre, it is just your suicide. Anyway, death will come after sometime which means that the final dissolution of the world comes where the souls are stored as inert impressions in the inert energy. You can enjoy the life remaining in the second plane by realizing the third plane (forms and qualities) as unreal. The boy need not commit suicide if a beautiful girl rejects his love. It means that he is not realizing the nature of the life and is running out of the theatre. If he realizes that the forms are unreal, he can even marry an ugly girl who loves him. The beautiful girl may have even good qualities. What is the use of those qualities when the love to you is absent? God will not recognize the forms and qualities except the devotion which is the love to Him. Indra, the elder brother of Vishnu was attracted to the dancers of heaven for their external beauty. He was always in trouble. His brother Vishnu in the form of Krishna was not attracted to those dancers of heaven even for a second. He was attracted to Gopikas who are not good looking and their ugliness is doubled since they were villagers without fashions. The cow dung was the snow, powder, and sometimes was even their lipstick! They were having a bad smell with sweat whereas the dancers of heaven were using the divine flowers which have divine scents. Krishna was completely attracted to Gopikas and gave them Goloka, which is above His permanent abode. What is the reason for His unimaginable attraction towards such Gopikas, though He was so handsome and was loved by

16,000 beautiful girls of the dynasty of kings? The attraction of the Lord was towards their unimaginable love which is the devotion. Therefore the youth should realize this and try to enjoy the life fully. They should understand that the real beauty is only love.

You are doing worship and service to God. However, you are asking some worldly desires. For all this, you are forgetting that God Himself is the highest fruit. You can get infinite happiness even by singing a song on Him. Then how much bliss you get from serving Him? Then you are getting the infinite bliss directly from the worship and service of God. Why should you ask some worldly benefit which does not give even a trace of happiness and instead gives misery only? You are given a pot with divine nectar. You are selling it in a hotel for a cup of sugarless coffee. Therefore the devotees, who have tasted the bliss from His knowledge and from the devotion to Him, never ask for any other fruit. After all, the aim of the boon is only to get happiness. When you are deriving it in infinite quantity directly from God, why should you sell God for getting misery? The rich people who are blessed by God for their prayers are not at all happy. They are running to the spiritual people for getting just a drop of the divine nectar. A real spiritual devotee will refuse to sell even a drop of divine nectar to these rich people because if he does so, he will become rich and will have the same fate. If you see Goddess Lakshmi who is pressing the feet of the Lord with Her both hands is gaining infinite bliss from the service of the Lord. The Lord has given infinite wealth to Her. She knows that the wealth gives only misery. Therefore she never feels that she is the possessor of that wealth. She feels that she is the constant slave of the Lord. With just Her left hand, She is showering the inert gold coins, which give lot of misery only to the people who are craving for the wealth. While praying Goddess Lakshmi, we do not even understand Her nature and philosophy. Parvati is very beautiful. She was serving Lord Shiva with all good qualities like obedience etc. Still Lord Shiva was not attracted to Her even though the stupid cupid tried for it. The Lord turned him into ash and disappeared. The external beauty (form of matter) and good qualities (forms of awareness) are considered as unreal only by the Lord. However, when Parvati developed immense love through penance, the Lord tested whether such devotion was still attached to the external form and qualities. He came in disguise and discouraged Parvati about the frightening external form and the bad qualities about Shiva. But when the love of Parvati was proved to be above the external form and qualities, the Lord gave half of His body to Her. Later on He became even a slave of Her, keeping Himself under Her feet as you can see the dance of Kaali over Shiva.

## **Testing Devotees**

The exhibition of bad qualities by the human form of God is not only to come close to bad people but also to test the faith of devotees. It also serves the purpose of neutralizing the jealousy of the people. Even the devotees have jealousy in their sub-conscious state about which they are unaware. The Lord neutralizes that and protects His devotees. Thus there are so many dimensions in the plan of the God. The devotees ask Me about My reverse statements. I always keep Myself in the lowest state and often pass negative remarks about Myself. The devotees get worried. However, they don't know the purpose for which I am talking in that way. I can see even their sub-conscious levels about which they themselves are unaware. I satisfy the jealousy in that level so that it will not grow and enter the main upper level of consciousness. Sometimes it serves the purpose of testing the devotees so that they can realize their real position.

Devotees having full egoism and jealousy will never worship even a stone on this earth. Thus they will worship only the formless energy or awareness or at least the energetic forms like Shiva, Vishnu etc. which are available in the upper world only. They reject this earth completely. People in Brundavanam thought of worshipping Indra, who is an energetic form. Krishna wanted to introduce something on the earth and He introduced the mountain, which is a collection of stones. At least let the people accept a formless stone because they cannot tolerate the human form introduced into the stone for worship. Salagrama for Vishnu and Lingam for Shiva are such formless stones, which are suitable to devotees having very high level of jealousy to the human form. Somehow it is the beginning stage because at least the material with which the human form is carved is introduced. When the jealousy is slowly reduced, they can accept the human form introduced into the stone. At this level the jealousy is pacified because the human form introduced in the stone does not exist on the earth. Thus the statues of Shiva, Vishnu etc. are accepted at this level. Somehow the concept of human form is introduced. When the jealousy and egoism are further reduced, the human forms of past incarnations like Rama, Krishna etc. are introduced. At this level also, the jealousy is pacified because the human forms are not alive at present before the eyes. Somehow this is a better step because devotees believe that God comes in human form. These three levels constitute the worship of statues through rituals. If you analyze the rituals, they are the steps of service to the human form. The training is given to worship and serve the human form of God. Shankara said that the rituals purify the mind (Chitta Shuddhi). The purification of mind means



only removal of jealousy and egoism completely from the mind. When the purification of mind is completed, the devotee is ready to accept the present human form of God. When the devotee deserves to meet the present human incarnation, certainly He will have the fortune of meeting the Lord in human form. Unless the devotee comes to this maturity, there is no use of meeting the human incarnation. The human incarnation also behaves like a human being and will be meeting so many ordinary human beings daily in routine. There is no significance for such meetings. However, when the devotee achieves the complete maturity by uprooting the egoism and jealousy, such devotee experiences God in a human incarnation in the very first meeting itself. Hanuman experienced this in the very first meeting with Rama. If the mind of the devotee is completely matured, the inner God in the human incarnation reflects immediately in the pure mind of the devotee. If the mind is tarnished by the black egoism and jealousy, the inner God is not reflected. In such case even if the miracles are performed, there is no use. Even if the Lord pours down the divine knowledge, there will be no use. Therefore the people who are not purified through rituals cannot have the recognition of the Lord in human form. The rituals are called as karma (training) to remove the egoism and jealousy towards human form. Social service is also a way to achieve this in which one serves the human beings so that the natural repulsion towards human form is removed. For the God in the human incarnation every human being is equal. The recognition depends only on the purity of mind. The sun reflects in clear water but does not reflect on the charcoal. When the God is not reflected, the human incarnation appears as an ordinary human being only. The Lord also will not try to impress all the human beings about His divinity. If the situation is plain like this, there is no problem, but some deserving devotees recognize the Lord due to their pure minds. Generally the liberated souls who have accompanied the Lord in His mission recognize Him spontaneously and straightly enter into the service without any doubt or proof for the divinity. The second type of devotees who are not liberated souls but achieved the purity of mind through rituals or social service recognize the Lord but are unable to enter into service because of the lack of liberation from the worldly bonds. The third type of people observes the Lord but treats Him as the human being only because their minds are impure with jealousy and egoism. The whole problem starts when the third type of people hear the first two types speaking that the human incarnation is God. Now the reaction starts in the minds of this third type of people. They cannot accept Him as God due to the impurity of their minds and therefore start mocking at these two types of devotees. If the jealousy and egoism of these people is

at the climax level, they start mocking the human incarnation also along with those devotees. If such people are strong atheists, they start even abusing the human incarnation. The atheists have no faith even in the existence of God. They reject the miracles as magic. If the experienced miracles are magic, why not the experienced scientific experiments also are magic? Why the experienced world is also not a magic?

The action of God should not be taken in one dimension which will lead to misunderstanding. For example if you take Krishna, do not think that He danced with Gopikas just to become close with the people who are having contacts with several women. If you take His action only in this dimension, Krishna is misunderstood. Several requirements coincided. The Kali Yuga has almost entered and most of the people have developed such tendency. Therefore there is a requirement for the God to come in such line to become close to the majority. At the same time, the word given to sages to cut their bonds has to be fulfilled. The sages cannot be born as males because they desired to embrace the Lord after becoming women. Therefore that desire was also to be fulfilled. Thus all the dimensions are coincided and the Lord waited to fulfill this from Treta Yuga to the end of Dwapara Yuga. If the Lord fulfilled the desire immediately, the people in Treta Yuga will not relish this. In fact Hanuman belonging to Treta Yuga did not like this and He went up to the extent of even refusing Krishna as God!

When the Lord comes in human form, some devotees certainly recognize Him as God. However, such recognition of Krishna as God brings the concept that Krishna is omnipotent. This aspect immediately diverts even the devotees to get attracted towards solving their problems by using the omni potency of God. Thus the devotion becomes impure and the devotees are diverted to sideline of worldly affairs. If Krishna remains as Krishna, this problem does not arise at all. The recognition of Krishna as God spoils the mind of the devotees. After recognition, the devotees are expected to travel in the right line, which is service to Him without aspiring any fruit. If the devotees go in this right line, then only they are said to be realized souls. If they take the loop line (using the super power for personal problems) from the point of recognition, they are as good as ordinary human beings. Therefore recognition of Krishna as God is not the end of the spiritual effort. This is a junction-station. If you proceed straight, you are a realized soul. From this point if you take the sideline, you are an ordinary human being. In fact the ordinary human beings are always in search of God in human form for solving their problems. It is just like searching for oil wells in the ground. The search is for using the oil as a fuel

for daily comforts. Therefore recognizing the human incarnation is of no use unless you proceed in the main line from that point. At this point, there are some guides to lead you to the right line. Such guides are the liberated souls who come down along with the Lord. They are scattered and mixed with the ordinary human beings. They recognize the Lord along with the other people. From this point of the recognition, the liberated souls proceed in the main line only without any deviation standing as guides for the devotees, who are with them standing at the point of recognition. Therefore, the liberated soul is already realized soul who comes down along with the Lord to stand as a guide from the recognition point onwards. Thus the liberated souls are the close servants of the Lord who come down to participate in the divine play for fulfilling the divine mission. Seeing them as examples, at least some devotees may follow the main line along with them and may get liberated. A liberated soul is already a realized soul doing the spiritual effort (Sadhana) from the starting point to the end point to stand as an example for the human beings. After recognizing the God, you can follow the path of the liberated soul who is acting as a devotee trying for success in the spiritual journey. The liberated souls will certainly succeed in their spiritual effort because they are already liberated and they try to achieve liberation only to guide others. Thus all the devotees who recognize the Lord without any proof and spontaneously participate in the service crossing over all the hurdles are the liberated souls. The liberation of such liberated souls is only a part of the drama. Role of the human incarnation can be taken up by the Lord only and not by the liberated soul. When the Lord left Parasurama, who is a liberated soul, he could not maintain the status of the Lord. However, the Lord can act the role of a liberated soul. Lord Shiva acted in the role of Hanuman, a liberated soul. The devotee will fail to act as Lord. The Lord never fails whether He acts as the Lord or as a devotee.

The devotee can become the Lord in all aspects except the aspect of creation, maintenance and destruction of universe. The other aspects are not at all disturbed due to absence of the last aspect. Suppose a producer of a film is enjoying His own picture. Though you are not the producer, you can enjoy the cinema in equal status with the producer. You can enjoy just like the producer because you are enjoying the same cinema without taking the laborious efforts of its production. Therefore you should not say that since he is the producer, he is enjoying. People often say that since the human incarnation is Lord, He can enjoy the tragic scenes of the cinema. Do you mean that the producer only can enjoy the tragic scenes of the cinema? Any spectator can enjoy the tragic scenes of the cinema. The only requirement

for such continuous enjoyment of comic and tragic scenes of the cinema is only the realization of the nature of the cinema. If you know that the cinema is unreal, you can enjoy even the tragic scene. Whether the spectator is a producer of the film or an ordinary human being the requirement for the continuous enjoyment of the cinema is only the knowledge about the unreality of the cinema. Therefore you need not run away from the problems of the life and leaving the theater is committing suicide. Therefore do not say that Rama, Krishna etc are God and so could stand unperturbed during the difficult times in life. The argument is completely wrong and what you lack is the knowledge of the reality of this creation (forms and feelings) and not the producer-ship of this creation.

Never allow the worry to enter your heart in difficult times. When it knocks the door, shout at it to go away. Don't open the doors of the mind. If you allow it, it is a thief which steals away your energy. It is like the dog that steals away your food. It is like the cat that steals away your milk. Food is your energy and milk is your courage. When you loose courage and energy tension is created, which is the source of all chronic diseases. Doctors say that the tension raises the level of lactic acid in the blood, which opens all the doors for all the chronic diseases. The physical health is spoiled because the mind and body are related to each other. The illness in the body affects the mind. The tension in the mind affects the body. Such tension results in the loss of memory and loss of intelligence. In such state you are completely inefficient to plan for the solution. Your body is incapable of executing any plan. The worry cannot solve the problem and moreover it weakens you so that you will become permanently incapable to solve the problem. Dharmaraja approached Bhishma before the war for blessings. Bhishma blessed him and told that he will reveal the secret of his death when time comes. Ten days have gone and Bhishma was killing ten thousand soldiers everyday from the army of Pandavas. Dharmaraja developed tension during these days and lost even memory. He forgot the assurance from Bhishma. However, Krishna never allows tension into His mind. Even though His sons, grandsons and relatives are killing each other, He was just silent spectator of that without any tension. Krishna immediately reminded Dharmaraja about the initial assurance from Bhishma. Dharmaraja followed it and solved the problem. Therefore neither should you run away from the life nor should allow the worry to enter your mind. If your realization about the unreality of the cinema, which is this life, continues, instead of worry, you can enjoy the problem in your life, which is as good as a tragic scene in the cinema. You may argue that you are involved in the life and not standing outside the life to be a spectator.

This argument is not correct. The answer for your argument is that you can enjoy the tragic scene even if you are involved in it just like an actor acting in a drama. If you are aware that the drama is unreal and if you are aware that you are only acting the role which is also unreal, you can still enjoy the drama as a spectator of the cinema even though you are involved in it.

Whenever you face difficulties and if you have not realized the unreality of the world (forms and feelings), there are two ways to solve your problem. One way is in natural level and the other way is in super natural level. The nature is the separated power from the Lord, which follows the rules of the logic and is called as Prakriti. The nature is separated because it becomes the separate object to be observed by God who is the spectator. God created this universe to see it for His entertainment. Even if He enters the world as human incarnation the spectatorship and entertainment continues because there is no difference between cinema and drama as far as its unreality is considered. Therefore if your problem is at the level of the nature, try to solve it using your courage and energy without allowing the worry into your mind which steals both these. If your problem is beyond the level of the nature, then also you cannot solve it by allowing the worry. In such case the super power (Maya) has to enter into this world sent by God. The Maya is never separated from God unlike the Prakriti. Now, only the super power of the God can solve your problem and for this you must concentrate on God. For such concentration also, you need the energy and therefore you should not allow the worry to enter your mind even in this case. For doing concentration on God, you require the congenial atmosphere of real devotees around you. Therefore whenever the problem that requires the super power to interfere enters your life, you have to immediately prevent the entry of the worry into your mind and you have to enter into the association of real devotees so that you can concentrate on God for help. If you remain in the association of the ordinary human beings, they will magnify the impossibility of the solution and force the worry to enter your mind. If you leave the association of these dirty people, who do not want to solve your problem and if you enter into the association of real devotees, you can easily concentrate on God for help. God will give an immediate stay because the problem cannot be cancelled forever due to the cycle of deeds presided by justice. However, the temporary stay has the possibility of permanent solution also. After the stay, there may be a chance for you to become a liberated soul by entering into the service of the God in which case your file may be condemned permanently. If you are ungrateful to the help which involves the super power of God, your file will be opened after

some time and the punishment can be given to you in some other form so that your impression about the cancelling of that problem by God is not disturbed. Therefore, at every step of your life, become grateful to God and transform yourself as a liberated soul through service to Him which alone can give the permanent solution.

You may be compensated regarding your loss in course of time. Thus you may recover the loss but the time you spent in worry can never be compensated. Since your lifetime is a fixed quantum, the loss of time cannot be compensated. If you entertain yourself with enjoyment even during the time of loss, the time is not lost. When the loss is compensated you have gained both the time and the lost thing.

The actions of God are always viewed with utility in all aspects. Suppose your wife asked for a sari from Bombay, you will not immediately run to Bombay. Suppose you have a meeting in the next month in Bombay, then you will postpone the purchase of sari to the next month which is not as important as the meeting. Even ordinary human beings club the issues in this way. What about God? He will club several issues. A Gopika wanted the union with Krishna. Krishna postponed it to the next birth. The reason is that the same Gopika is going to be born as Tulasi, the wife of the demon Jalandhara. Then the power of her chastity is going to protect the demon, who is going to fight with Lord Shiva desiring to marry Goddess Parvati. Killing Jalandhara is important and therefore, spoiling Tulasi is inevitable. When the Lord spoiled her, she fought against the injustice. The Lord consoled her by showing the previous birth. If Krishna fulfilled her desire in the previous birth itself, this present aspect of killing Jalandhara becomes very critical. If the Lord spoils Tulasi without this background in the previous birth, the Lord is doing sheer injustice. The Lord will never do injustice. Therefore several issues are clubbed by the Lord so that the administration of the world runs smoothly and critical problem like saving Goddess Parvati from the force of Jalandhara can be solved. Without understanding the complete background, the Lord is misunderstood. Even in Nivrutti, the justice is perfectly maintained if the total picture is realized. Thus whether it is Pravrutti or Nivrutti, the Lord always protects the justice because He is the writer of the constitution and He is the judge who gives the judgment based on the constitution. Brahma represents this judicial department. Vishnu represents the various offices of the administration department. Shiva represents the department of police and army to punish the injustice. The underlying single force is Lord Datta and therefore there can be no contradiction. God always points out at the injustice of the souls. The soul cannot point out at God if the total background is known. Tulasi

was a devotee of the Lord Narayana. The Lord also tested the devotee whether the devotee can cross Dharma for the sake of the Lord. Tulasi failed similar to Dharmaraja who refused to tell a lie even on the wish of the Lord. There also the Lord is perfectly justified. Drona was supporting the injustice because he has to be loyal to the king. However, the loyalty is only a lower Dharma. The higher Dharma (supporting justice) should not be sacrificed for the sake of lower Dharma. The doer and the supporter of injustice are equal criminals and must be punished. When it becomes inevitable, injustice can be destroyed through unjust ways. Ends always justify the means. Therefore you have to get the clarification from the Lord for all your doubts, before criticizing or abusing the Lord with foolish emotion based on the ignorance of the total reality. Therefore you need not show any sympathy on Lord justifying His peculiar actions in the field of Nivrutti. Whether it is Pravrutti or Nivrutti the Lord is the embodiment of the justice.

You must clarify all your doubts with the Satguru so that you can get the complete right knowledge from Him, which leads to complete correct practice. You should not analyze other aspects of Satguru during the phase of knowledge. The aspects other than knowledge are irrelevant in the clarification of your doubts. Arjuna is asking doubts and Krishna is clarifying the doubts with full intensity of knowledge. Suppose suddenly Arjuna says that he will not listen to Krishna because He ran away from Mathura to Dvaraka. It is irrelevant to the knowledge and it has its own background as a part of the divine play of the Lord. The human incarnation is preaching the human beings and that is the main activity but not the sole activity. The entertainment of the Lord through divine play is also associated with it as a secondary issue without disturbing the main issue. Mandana Mishra was defeated by Shankara in the debate pertaining to spiritual knowledge. His wife entered into the debate at this stage and started asking questions in the sex-education (Kama Shastra). When the subject was the spiritual knowledge and the defeat of Mandana Mishra was in the spiritual knowledge, how do you justify this Kama Sastra relevant to the line of Shankara? It is highly irrelevant. Mandana Mishra was defeated by Shankara and became disciple of Shankara. After sometime, the mother of Shankara died and Shankara went there and performed the rituals. All the villagers boycotted Shankara in this issue. Already His mother was boycotted because she gave birth to Shankara as a widow. Shankara returned back and continued His divine mission. A relative of Mandana Mishra went to the native place of Shankara and got the information that He was boycotted by the village. He brought this information to Mandana

Mishra and asked Mandana Mishra to leave Shankara on this point. Mandana Mishra replied to the relative “The information brought by you is irrelevant to the spiritual knowledge. I can leave Shankara if I am not convinced in the spiritual knowledge. If some ignorant traditional fools boycott Shankara, can the scholars like us leave Shankara, who is achieved by us due to our infinite fortune?” Actually here, what happened? When Mandana Mishra was a householder, lot of money was coming to him since he was doing Vedic rituals. This relative was often visiting the house of Mandana Mishra and was getting benefits. Now this is stopped. For this Shankara was responsible. All the relatives of Mandana Mishra also approached a great saint in Varanasi to defeat Shankara because they were also in such loss. The saint was defeated by Shankara. Then the saint sent one of his disciples who is a relative of Mandana Mishra to the native place of Shankara and got the information, which was passed on to Mandana Mishra. In fact Shankara argued with Mandana Mishra to establish the truth only. He never asked Mandana Mishra to follow Him as a saint. Mandana Mishra himself followed Shankara spontaneously. But people misunderstood that Shankara attracted Mandana Mishra. They have opposed and made several trials to get back Mandana Mishra based on the financial aspects. When Mandana Mishra became the disciple of Shankara, all his love and service were concentrated towards Shankara only. Naturally all the relatives and especially the parents who lost such love and service became jealous of Shankara. But Shankara has no such plans to attract anybody because the Lord does not need anyone in His mission. He can get the work done just by His will. He accepts the people to serve the mission only to uplift them. Thus the service is the fruit given by the Lord and therefore the real devotee does not aspire for any other fruit from this fruit. Jesus was boycotted and was even crucified by the priests based on the same reasons of economy and fame. They feared that Jesus will become famous and the donations may go only to Jesus. They could not find fault with His divine knowledge (Bible). They have found irrelevant silly reasons to boycott Him. Jesus told that He will destroy the church and raise it in three days. He meant His body when He said church because when He uttered this statement, He was pointing to His body. The priests just repeated the statement without referring to the finger-indication. Based on this irrelevant point, He was boycotted and crucified. Certain people in some regions had boycotted Him in certain times but now in all the regions, all the people including the priests respect Him so much! Therefore the human form of the Lord faces such problems during His stay in this world. When Gopikas loved Krishna and became mad about Him, all their family



members were very furious on the Gopikas and were very much angry at Krishna in their hearts. It is natural. Therefore Krishna left Brundavanam and never returned back. The Yadavas disliked Krishna in their hearts. They were acting as devotees externally because He is not only King but He is also assumed as God with superpowers, which were witnessed by themselves. The Lord knows the heart of every soul. The Lord saw all the Yadavas got destroyed by killing each other based on the curse from a sage. He was a spectator of that tragedy and did not prevent it in anyway. In fact, a very few people remained and Krishna killed them. Though the Yadavas lived very near to the Lord and were close relatives, the Lord did not protect them because He knows their internal hidden feelings. Gopikas also died jumping into the fire after the death of Krishna. But Yadavas went to hell and Gopikas went to Goloka, which is the highest divine world.

The knowledge should be in the view of the permanent welfare of the soul and not in the temporary sweet-coated poison. The Lord in human form differs in this point. The Lord has guts to say the truth even if it is not liked by anybody (*Satyam Jnanam*—Veda). But the human preachers aspire for money and fame and therefore they twist the knowledge to suit to the liking of the soul and get their personal benefits. The Lord does not need such benefits. Even the messenger from the Lord will do his duty perfectly. He will deliver the knowledge given by God as it is. Suppose you are paid the total salary of your entire life in the beginning itself and the shop owner asks you to sell an item. Suppose nobody is coming or only very few are coming. The employee should not bother about the business. If the employee is receiving monthly salary, he may fear that if the business is not taking place, his salary may be affected. God gave the true knowledge to Jesus and asked Him to propagate and He assured the reward for it to give place to Jesus for sitting on His right side. Now, Jesus has guts to deliver the knowledge as it is because the salary was already assured. He need not worry about the business. Therefore Jesus told that unless one leaves the parents, wife and children and even the life, the soul cannot become His dearest disciple. He told that He came with the sword to destroy peace in the family. He told that He will split the family. He told that by His knowledge, the youngsters will rebel against the elders. Even on the cross, He did not change the version of the Bible. An ordinary human being cannot tell such pungent truth. Lord Krishna asked Arjuna to kill his grandfather and all his relatives and for this purpose only the entire Gita was preached. The Lord shows the ultimate truth to be fixed as the goal so that one can achieve at least pass marks. If the pass marks are the goal, the student fails. When the knowledge of Jesus and Krishna are kept as goal, at

least the blind attraction on the family and relatives decreases to some extent. Since the Lord does not require any benefit from you, He will not mind to reveal the ultimate truth.

## SWAMI ANSWERS DEVOTEES

### What is Dharma?

[August 23, 2006] The word Dharma means the characteristic property which stands for the identification of an item. The Dharma of fire is burning by which it is identified as fire. It is the expected natural behaviour of an item in the creation. If the fire is cool, such coolness is Adharma which means that it is not the expected property of the specific entity. The human being in this creation is a specified entity and is expected to show certain characteristic properties (Dharmas) by which he or she is identified as the human being. If the human being shows the characteristic properties of other specified items, it loses its identification. When God created various items in this world, He has assigned certain characteristic properties to be associated with the corresponding items. Therefore the possession of Dharma is the will of God. The balance of the creation is maintained when specified items exhibit their specified properties assigned by God. All the inert items like fire, water etc., are strictly following the will of God. God created this universe for entertainment. The entertainment is disturbed if the natural balance is upset. God has given freedom to the human beings, which is the inherent desire of the souls. God has full freedom to change any characteristic property of any specified item. When He wished, the fire could not burn, the air could not move and the water could not quench even a dry grass blade. Since He is omnipotent, He has unlimited freedom. But the souls have very little potentiality. Their freedom is naturally conditional and limited. The living being has little freedom within its specified boundary of its potentiality. If freedom is not given, it is not a living being. Among the living beings, the human being has full potentiality due to analytical faculty (Buddhi) and thus relatively more freedom is granted to it. The human being should understand the limits of its capability and should freely behave within that specified boundary. Such behaviour is Dharma which is expected by God. If the limits are violated and the behaviour of some other category like animals is shown, the soul is punished and the soul is pushed into the life cycle of animals. Such animal lives in the forest and can have its characteristic behaviour which does not upset the balance of animal kingdom in the forest. But when a human being

lives in the society of human beings and behaves like an animal, the society of human beings is disturbed.

The humanity is the most advanced race of the living beings into which God often enters in human form (*Manusheem Tanumasritam*—Gita). Dharma is called as Pravrutti which is the expected behaviour of the human being with the other co-human beings to maintain the balance of humanity. Only in humanity, the spiritual effort is taken up by some blessed and realized human beings. Therefore the behaviour of the human being should not upset any other human being. Therefore if a co-human being is a devotee of God and a spiritual aspirant, he or she should not be even hurt. God excuses even the atheist who abuses Him but will never spare if the atheist even hurts the devotee. You should not hurt the feelings of any co-human being except in the case of punishment. Even in the punishment, your aim should not be to hurt the sinner but to change him. Even if you are an atheist you must respect the devotees also because they are your co-human beings. Whether you are an atheist or theist, you are expected to maintain the balance of the human society. The highest Dharma is only not to hurt any soul including birds and animals. Even a tree is a living being and you should not cut any green tree. Non-violence towards the living beings is the essence of Dharma (*Ahimsa Paramo dharmah*). Ungratefulness is said to be the highest sin (Adharma). An atheist who may have any number of good qualities is the highest sinner because he is ungrateful to the creator.

A theist who may have any number of bad qualities is good with reference to such atheist (*Apichetsa*—Gita). Of course you are expected to be a theist with good qualities. An atheist with bad qualities is the worst, called as demon and will be punished by God immediately. Therefore gratefulness to the creator and not hurting any soul except in the punishment is the essence of Dharma. As long as you are not disturbing the balance of society, God does not distinguish the good and bad qualities applied in the path of the spiritual journey. The hunter who gave flesh as offering to the Lord attained the eternal abode of God. He killed a rabbit which is a harmless animal but neither he nor his family took that flesh. He did not sell the flesh. This sin was excused by God due to lack of selfishness and immense love to God. As long as Lord does not enter into your life, you have to reject Adharma and vote for Dharma. But when God enters your life, you have to vote for God only even against Dharma, if required (*Sarvadharmam*—Gita). Dharmaraja did not tell a lie even though the Lord asked him to tell a lie. He voted for Dharma against God. The result of Dharma is temporary and he went to heaven for some time. He did

not go to the permanent abode of God. In fact, dharma need not have any reward because it is expected behaviour. The heaven is only a consolation gift to encourage doing Dharma. Arjuna killed his grandfather Bhishma on the instruction of the Lord and he was permanently associated with the Lord Narayana as Nara. God is the greatest and is beyond even dharma. After all, the aim of Dharma is only not to displease God. In Pravrutti which has no reference to God, you should not displease any co-human being. In Nivrutti, you should please God at the cost of even sacrificing Dharma. In Pravrutti, you should not leave your old parents, your wife and your children. But in Nivrutti, Shankara left His old mother, Prahlada got his father killed, Buddha left His wife and child and Meera left her husband. The result of Pravrutti is not to displease God whereas the result of Nivrutti is to please God. One should not confuse with these two fields (*Pravruttincha Nivruttincha* –Gita). The expected behaviour (Dharma) differs in these two fields separately. You have to follow Dharma corresponding to the field in which you exist.

Sanyasa is misunderstood as leaving the family members and the house for the sake of God. This is done only in either in the case of opposition or requirement. Ramanuja left His wife because she insulted devotees and opposed the devotion of Ramanuja towards devotees. If the family members are opposing your spiritual effort, then only such path should be taken. Even then, you must try to change them because even after taking Sanyasa, your duty is only to change the ignorant people into devotees. Ramanuja told His wife thrice not to insult the devotees. Only when the fourth case happened He left her. When you cannot do this duty of changing people in your house, how can you do the same in the world? In spite of your hectic efforts as in the case of Ramanuja and if the opposition still continues, then you can think of leaving your family. Even after going out, you have to spend your time with devotees only. If your family members are already devotees, then you need not leave your house. Shankara and Buddha left their families for a special requirement of God's work which is the propagation of spiritual knowledge in the world. In those days, one has to travel and reach various places by walk to propagate the knowledge. But today, electronic media are well developed and you need not leave the house for God's work. Only in the extreme case of opposition, you can think of leaving the house. Your love on your family members cannot be the love on God. But God loves His devotees more than Himself. Thus if your family members are devotees, you can love them as devotees but not as family members. Such love to devotees pleases God than love to Him directly. But you should not love your family members in the disguise

of devotees which will be only cheating yourself. Thus you can bring God in every angle of your life. Similarly, you can transform the society into the society of devotees and then your social service will be service to devotees. Meera, Chaitanya Maha Prabhu etc., tried to spread the devotion. This will please God more than personal love to Him. Such social service of converting ordinary ignorant human beings into devotees by propagating knowledge and devotion will lead you to the eternal abode of God. Shankara, Ramanuja, etc., propagated both knowledge and devotion. Mere social service will lead you to heaven only for some time from which you have to return back.

You must realize that the whole world is the kingdom of God as stated by Jesus. Any injustice will be punished by Him and you need not worry about it. Your view of the punishment is revenge but His view of punishment is to transform the soul. If somebody has stolen your money, don't pray to God to punish that person. Everything is recorded by Him unlike the courts which register the case only when a complaint is given. The enquiry by God takes place immediately. Sometimes you find no punishment from God and you are scolding God. The silence of God means that the enquiry was completed and the judgment was "no punishment". In the previous birth, you might have stolen money from that person and today you paid along with the compound interest. In this case there cannot be punishment and the enquiry was over. Since you do not know this, you mistake God for His silence. Suppose such background is not there, then you will get your money with interest in some other way which is compensated by God. That person will lose the money along with the interest. You will see it with your eyes. But suppose you cursed that person with revenge, you will receive the punishment in addition to the above. Kauravas stole a share of wealth of Pandavas and finally they lost their whole kingdom. Pandavas gained the total kingdom which is double the share. But Draupadi was cursing Kauravas aspiring always for the revenge. She was also punished for this as she lost all her children. Therefore, we should not scold even our enemy even by words or mind. God takes care of the entire case. If the injustice wins, it is a black mark for His administration only. He is well aware of it and will take the necessary action. He is more serious in your case than yourself. Unlike the court, He does not require registration of case or witness or advocate. When Hiranyakashipu tortured Prahlada, Prahlada kept silent and did not curse him in any way. The Lord took very serious action in that case. Thus you have to keep God at every step as the basis in the worldly life also (Pravrutti). Jesus told that unless you excuse others, you cannot be excused

by God. Your enemy will be punished if he does not excuse others. Such behaviour which indicates the full faith on God at every step of the life is divine Dharma in Pravrutti or Nivrutti.

### **What Is Meant By Sacrifice and Service?**

Sacrifice of what? Sacrifice to whom? These two are the important points. Sacrifice proves the real love. Sacrifice of words, mind, intelligence, work and fruit of work are the five items. The sacrifice of the former three items is theoretical devotion which is fruitful only when it is transformed into the sacrifice of the last two items which is the practical love. You can realize this truth in your daily experience as seen in the case of your children. Theoretical love alone will not give any fruit. The theoretical knowledge and theoretical devotion are like water and fertilizer which applied to the service-tree can only give fruits through the tree and not directly. The meals should be associated with the drinking water but offering drinking water only to the guest cannot be charged. Even the hotel does not charge for it. The sacrifice of first three items is offering drinking water and the sacrifice of other two is offering meals. To prove that your bond to God is highest, you have to sacrifice the highest bond. The other bonds need not be tested. The highest bond may be Dharma, money, life, or children etc. Some have highest bond with one of these and they can sacrifice all the other bonds for the sake of that particular highest bond. In such case God competes with that highest bond only to know whether He is higher than your highest. People are saying that God is highest for them. Some say this with ignorance and some tell this knowing that it is not true. In both cases, God proves the truth through the test (Datta Pariksha). God knows the truth but the revelation of truth is for your sake and not for His sake. If you realize the truth, you will try to succeed in the next examination by doing the spiritual effort. Otherwise, you are expecting God to believe whatever you say and react accordingly. All the prayers to God are utterances of lies only and all the worships are the trials to fool God.

Generally the word sacrifice is used in the sense of sacrificing the fruit of work (money or wealth) and service means the sacrifice of work. The saints are not having any wealth because they have dedicated themselves in the service of the Lord. Therefore sacrifice of fruit of work does not apply to their case. Hanuman is a bachelor-saint and so can only do the sacrifice of work. The requirement of the Lord is also very important. To get back Sita, the Lord required only sacrifice of work and the other sacrifice was not required. Krishna was a young boy in Brindavanam and does not require the sacrifice of work because His

mission has not started. Gopikas were householders and women who cannot sacrifice the work like Hanuman in a war against injustice. They sacrificed their wealth (Butter) because the boy also requires good food to grow well. The requirement was for the sacrifice of the fruit of the work. Butter was the fruit of their tedious work. When the war against injustice came, the Lord required the sacrifice of work from Arjuna just like from Hanuman. Rama required the service in His personal work whereas Krishna required the service in the work of the devotees (Pandavas). If you take Shankara, the Lord required the service of the four disciples in propagation of knowledge for the welfare of the society.

Similarly Ramanuja and Madhva required the service of the disciples in the propagation of devotion and divine service. Therefore the Lord may sometimes require your service in His personal work or your service in the personal work of a devotee or in the welfare of society. The Lord knows what to do when. His decision is always the best. You should not analyze the Lord because He is beyond logic. Once you have recognized the God, the logic should be dropped. The logic is only used to reject the non-God items posing as God. Logic is very much required in this line. However, once the confirmation was over with the help of logic, you should serve Him with blind faith. You can use the logic for identifying the Lord and the logic is useful here to filter the pseudo human incarnations. The fruit of work (money) is only another form of work. When you work, you get some money as the fruit. When you sacrifice that fruit, it means you have done that work. Alternatively, when you have done that work to the Lord, you have sacrificed the fruit of work. Work is a form of energy. Matter (money) is also a form of energy.

Therefore work and money are one and the same even in the light of the inter conversion of matter and energy as proved in science. One can do any one of these two or both according to his convenience and according to the extent of his devotion. The devotion should not be due to fear from hell expecting the Lord to protect them there. The devotion should not be also for any fruit in return. When there is no aspiration for any fruit and when there is no desire for protection here or there, such devotion is real. Shankara says that the devotion and service should not aspire any fruit here as well as there (*ihaamutra phala viragah*).

### **Knowledge, Devotion and Service**

The knowledge is the information about God, about yourself and about the path through which you can please the Lord. You must know the actual form of God and His correct address. You must also know that you



are not God. If you are already God (as Advaita philosophers say), there is no need of Sadhana because if you are God, every human being is God. When you are the goal already, what is the need of any spiritual effort? Then what is the real path to please the God? The answers for these three questions (Triputi) about the three items that is God, yourself and the path to please God consist the knowledge or Jnana Yoga. When you get more and more details about the goal, you develop more and more interest on the goal and such interest is called as devotion. Rukmini got full information about Krishna from the sage Narada. The information inspired her and she was fired with love on Krishna. This love on the Lord is called as devotion. The word love is used in the case of any one or anybody other than God. To distinguish the love on God, a separate pious word “Devotion” is used. The devotion is at two levels. One is theoretical and the other is practical. The theoretical devotion alone is fraud. However, it is valid if it is associated with practical devotion. The practical devotion (service) must be associated with the theoretical devotion just as the plate of meals is associated with a cup of drinking water. Service should be according to the requirement of the Lord. Some devotees think that the service for the welfare of the society should be the aim of God. But God is above the society. God is not for the society, whereas the society is for the God’s entertainment. His wish or desire is the guiding light for your line of service. If you think that God is for society, He will ask you to do His personal service.

Ramayana is only personal service to God. Killing of Ravana became inevitable and was not the main goal. If killing Ravana is the main goal, Rama would not have asked to return Sita so that He will go back from the war. Therefore if you have confirmed the Lord, you should not apply logic, and you should become His slave (Daasa) like Hanuman without logic. The aim of your service should be to please God and not to please the society. In fact your family is a very important part in the society. You should not sacrifice your family for the sake of society. You need not also sacrifice the family for God if your family consists of devotees. Only in the extreme case of opposition, you can sacrifice the family for the sake of the Lord. It is a very rare case but still such rare case is not ruled out. God in human form and the devotees are to be served. Among the devotees, the liberated souls who are recognized by their firm faith and continuous service and sacrifice are the best. Such liberated souls are more than God because God treats them more than Himself.

Shankara gave a lot of importance to knowledge. He said that if knowledge is complete, the goal is achieved (*Jnanadevatu Kaivalyam*). You may think that the knowledge cannot give the fruit directly and it should

give devotion which leads into service. But if knowledge is complete, the devotion, the service and pleasing God are automatic spontaneous consequences. Rukmini got all the information about Krishna from Narada which is the stage of knowledge. Then she developed attraction to Krishna which is the devotion. By the devotion, she could attain Krishna. Gita said that one can attain God by devotion. But achievement is not the final goal. Pleasing the God is the final goal. For her devotion, the aim was to serve Krishna and not to become queen of Dwaraka. The devotion of most of the devotees is only to attain some fruit. That is not real devotion. The real devotion expects service. Service to God itself is fruit and there cannot be another fruit for the fruit. Rukmini being the incarnation of Maha Lakshmi sat at the feet of the Lord and pressed His feet. That was the aim of Her devotion. The Lord made Maha Lakshmi as the deity of the infinite wealth which is this entire universe. Generally, even with little wealth, the eyes come up on the head. But being the possessor of such infinite wealth, she sits at the divine feet of the Lord and acts as a slave. She is giving us message that the fruit of the devotion should be service to Lord and not attaining the wealth. Service is the proof of devotion which is the practical philosophy. The importance of knowledge (Jnana Yoga) is that if the knowledge is intensively complete, the determination and the subsequent service are spontaneous. Therefore there is no gap between the complete knowledge and practice. If the realization is complete, practice (service) is a spontaneous consequence. There is no time gap and there is no need of any effort. When the knowledge is intensive and complete, such state is said to be realization. If the knowledge is not deep and not complete, we should not use the word realization. Often people think that knowledge and practice are different. It is not correct. If the knowledge (Jnana) is complete, devotion (Bhakti) is spontaneous effect. Such devotion is also intensive and complete. The immediate consequence of such devotion is service.

Shankara says that knowledge and devotion are not separate (*Paramartha Jnana Lakshana Sampannam Bhaktim*). Therefore it means that complete knowledge means complete devotion. The proof of devotion (love) is only service as you can see in the case of your children. Your love on them is expressed only through service to them. In their case, there is no theoretical love. You are not chanting the name of your child, you are not singing about your child. All these forms of false devotion appeared only in the case of God. I say it is false because there is no sacrifice or service as found in the case of children. Therefore devotion itself means service. Therefore knowledge; devotion and service are the three alternative words for the same meaning. Shankara preached about knowledge. Ramanuja

preached about devotion. Madhva preached about service. This means that Shankara, Ramanuja and Madhva are the three incarnations of the same Lord Datta. Thus if knowledge is intensive and complete, you have reached the goal as said by Shankara. The Lord praised the knowledge at the very outset in Gita. Therefore concentrate on the divine knowledge and propagate it so that all other souls also reach the goal along with you.

These questions are very important in the sense that the elaborate answers for these questions constitute the entire divine knowledge I have preached so far! The answers given here are very brief, touching some main points only.

### **A Divine Miracle**

(When the message of Krishnashtami was typed by Gayathri and Manasa, the scent of sandal paste came from Swami. After a long time only, the emission of the divine scent was observed. Swami told “The scent indicates the presence of Lord Krishna in His body, who was always scented by application of sandal paste as sung by Jayadeva “*Chandana charchita neela kalebara...*”. It means that knowledge has come from Krishna directly”. After receiving the message, Sri G Lakshman at Bombay, got the smell of Panchaamrutam. Lakshman asked every body whether anyone brought the same. No body brought it. When Lakshman told this to Swami, Swami replied “As you lick the Panchaamrutam from the hand without leaving any trace, you must swallow this divine knowledge with full interest. This is the significance of these scents”).

### **Final Stage of Divine Knowledge**

The final stage of the entire divine knowledge is expected to be the practical service to the Lord who comes to this earth in every human generation, without aspiring any fruit for such service and sacrifice rendered by you. The complete example for this is Hanuman. You must understand the Philosophy of Hanuman which should lead you in recognizing the present human incarnation on this earth and to participate in His service without aspiring any fruit in return. If this philosophy of Hanuman is not understood, there is no use of the temples of Hanuman and various methods of worship of Hanuman. Of course, they serve the purpose of giving you the inspiration to fix your concentration on Hanuman. But what is the use if you have not gained the real guidance from Him in the spiritual path? You are going to the school regularly in time. You have the uniform and all the books. You have good teachers in the school. But what is the use of all this when you do not learn the knowledge from the school?

The entire life of Hanuman is only sacrifice and selfless service to the human form of the Lord. You shall be ashamed of your entire path of worship. You are asking all types of boons with very wide range starting from this world to the upper world. Initially He has fulfilled some of your desires which are proper because the health, mental peace and wealth are necessary as the basis for spiritual effort. But you are not satisfied with the basis and you are proceeding in to the wrong line from the basis, in which you desire for more and more worldly comforts which in excess are called as luxuries. After achieving the basic needs you must travel in right line by learning the philosophy of Hanuman. He got a job under the king Sugriva and settled Himself with the basic needs. Then He searched for the human incarnation and He was waiting in Kishkindha for the Lord in the human form.

What have you done? Did you search for the human incarnation? He was not worshipping the statues in the temples with all the unnecessary extra rituals, which are manipulated by the priests for their benefits. Of course, the statues and shrines serve the purpose of inspiration about God and seeing the statues and photos (Darsanam) is sufficient. Of course, the extra rituals which are the various methods of worship to the statues in human form also serve the purpose of removing egoism and jealousy towards human form provided you are suffering with egoism and jealousy. But Hanuman was not at all having such egoism and jealousy. He never remembers His strength and feels Himself as zero. But what about you? You never remember the defects and limits of your little strength and always feel yourself as a hero. You are not at all searching for the Satguru who is the human form of the Lord that exists in your generation. The Lord is impartial to any generation and so comes in every generation in human form. The human form of Lord came to Hanuman and He recognized the Lord in the very first sight it self. In your case even if the human incarnation comes to you and shows some proof to you, you are not recognizing the Lord. You will say that all the proof is only illusion or magic. After recognizing the Lord, Hanuman used Himself for the work of the Lord. In your case, even if you recognize Him, you try to use Him for solutions of your personal problems. Hanuman never discriminated the social service and personal service of the Lord. He simply did the service according to the will of the Lord. His aim was always to please the Lord by His service to the Lord in whatever way the Lord wished. In your case even if you enter in to the service you will start criticizing the Lord, if He involves you in His personal work. You will immediately say that He is not the God since He is selfish. Hanuman never criticized Rama even in His

mind when Rama told Ravana that in case, Sita is returned, He will go back. If you are in the place of Hanuman you will immediately say that if Rama returns after getting Sita what will happen to the society that is suffering by the cruel deeds of Ravana? Such question never rose in the mind of Hanuman because the aim of the spiritual effort is only to please the Lord and nothing else. In fact, He does not need your help either in His personal work or in the social work. His family and this entire world constitute the divine drama meant for His entertainment only. He is testing your attitude towards Him and the basic strength of your recognition. If the recognition is determined without any doubt, such doubts will not come to your mind. Hanuman did not ask for any vision or for any miracle. Arjuna called as Nara representing yourself (Nara) asked for the highest vision from Krishna as a proof. Hanuman believed Rama without any such proof. He is the blessed soul as per the statement of Jesus “Blessed are those who believe Me without proof”.

Hanuman never aspired for any fruit and was not even informed about any fruit. But He was given the highest fruit which nobody got till now! After this Kali Yuga He is the future creator. According to the Veda, the creator (Brahma) must be the maintainer (Vishnu) and also the destroyer (Siva) of this creation. This means that He becomes God for this creation. Therefore, remember that the fruit from God will be a mountain if you do not desire for it even in the dream. If you do not ask for the fruit in words but still desire it in mind, the fruit is reduced to the size of an elephant. If you desire by mind and also ask for it by words, the fruit is reduced to the size of an ant which is negligible. But be careful of one possibility. You should not forget the fruit based on the concept that you will get the fruit in the size of mountain for such path! You should really forget the fruit.

Do not think that the vision gives you the actual form of God. The actual form of God is unimaginable even to the angels who are the divine energetic forms. Therefore, the real form of God cannot be touched even by your logic. How can you see it with your eyes? In the vision you are only seeing the energetic form. The human body is like the cotton shirt and the energetic form is like the silk shirt. The person wearing both the shirts is invisible. You are thinking that the silk shirt is the person that is wearing cotton shirt and that the person (silk shirt) is invisible in the cotton shirt. In the vision the cotton shirt disappears and silk shirt appears. You have not seen the invisible person even in the silk shirt and you are satisfied because you mistake the silk shirt for the person. Even the cosmic vision (Viswaroopam) is a big silk shirt (called as kaphni). Instead of the small cotton shirt, Arjuna has seen a big silk kaphni. The person is invisible in

cotton shirt as well as in the big silk kaphni. Does the silk kaphni give the proof of the invisible person? If you recognize the person in the cotton shirt, it is sufficient. Since you are also in the cotton shirt, you are repelling to the same and become fond of silk shirt. You cannot recognize the person in silk kaphni because He is invisible in both. If vision is the proof of existence, then you have failed in both the cases. The proof is the experience of the existence, which can be attained in both the cotton shirt and silk Kaphni. Demons had the vision of the energetic form of the Lord like Brahma etc. But they were destroyed finally. Therefore, vision is not at all important. The realization by experience and the practical service to please the Lord are very important. Hanuman did not ask for any vision.

Hanuman completed the divine knowledge from the angel Sun, who advised Him to catch the Human incarnation and serve Him. His mother was also a scholar of divine knowledge and advised the same. Therefore, you must complete the divine knowledge, which gives you the correct information about the goal and the path. Since, Hanuman got the complete knowledge, no body can mislead Him. He caught Rama (the correct goal), rendered the selfless service (the correct path), and finally got the correct result. The selfless service proves His real devotion. As per the Valmiki Ramayana, which is the only correct authority, Hanuman never worshipped statues or energetic forms, never did any penance, never did any japam, never sang or danced or wept with emotions. The only worship He did was the selfless service without aspiring any fruit. Therefore, if you know the three points (Triputi), that is the essence of the divine knowledge. The points are 1) You are not God 2) The human incarnation present in your generation is the only God for the humanity and 3) The way is to recognize Him and please Him through selfless service without aspiring any fruit in return.

## MORE ADVAITA QUESTIONS—I

### Background

[August 24, 2006] In a spiritual discussion, the two persons discussing, should have co-operation with each other because both of them are jointly searching for the truth. Thus the person questioning and the person answering are building up the search and their common aim should only be to find the truth. Whoever finds the truth should not feel like a winner and the other person should not feel like a runner-up (loser). Both are equal and responsible for finding the truth. Both the runner-up and winner are rewarded with prizes equally. Unless Arjuna had asked questions at every step, Krishna could not have delivered the Gita. The final discovery of the truth should be the common goal for both because both are benefited by the truth. Unless this common goal is realized by both, the final realization of truth cannot result. The debate between Shankara and Mandana Mishra was of this nature. If both persons take it in terms of success and defeat, the debate will never end and the truth is never exposed.

Both Shankara and Mandana Mishra were strong scholars of the scriptures. When both were scholars of the scriptures, why was Shankara on the right path while Mandana Mishra was on the wrong path? Both had tremendous knowledge of the scriptures. Both had full knowledge. Both were convinced without any doubt about their own fields. Since knowledge is proportional to practice [extent of practice is an indicator of the extent of knowledge of a person] and since both had full knowledge, both had perfect practice in their own lines. Now when both had full knowledge and perfect practice, why was there a difference between them and what was the necessity of such a long debate between them? Neither of them had any trace of ignorance in their lives regarding the scriptures.

The difference was due to the right knowledge and the consequent right practice, which was the case of Shankara and which was totally opposite and different from the wrong knowledge and wrong practice of Mandana Mishra. The difference between them was not in the quantity of scriptural knowledge but the difference was of quality. Shankara had one ton of diamonds whereas Mandana Mishra had one ton of gravel stones. The reason for the difference in the quality is that Shankara got the right

interpretation of the scriptures whereas Mandana Mishra got the twisted wrong interpretations of the scriptures. Therefore you should not be impressed merely by the quantity of scriptural knowledge. Ravana had the full knowledge of all the scriptures but all His scriptural knowledge was only misinterpreted and twisted knowledge. Therefore the point here is, knowing the basic concept, which is not known by Mandana Mishra. The point is to know the real interpretation of that which is known. If one concentrates on this point, the difference is appreciated and the right interpretation is selected by logic, based on the experience in the world. The difference is not in the quoted scriptures [since both parties quote the same scriptures] but the difference is in the correct interpretation of the quoted scriptures. In arriving at the correct interpretation, you must accept the logic and in fact it is better to accept science, which is experimentally proved logic in rejecting the non-God items. If the item proposed as God is subjected to such experimentally proved logic [modern science] instead of dry theoretical logic [ancient logic], whether the item is God or not God can be clearly understood. If the logic succeeds in proving it as a non-God item, certainly that item is not God. If the logic fails, it can be taken as God. For such a method of approach, the authority is the scripture, which says that God is above logic (*Atarkyah, Naisha Tarkena—Veda*).

I am not refuting the Advaita philosophy of Shankara with reference to atmosphere surrounding Him in His time. Without referring to this atmosphere, people have misunderstood Shankara. Thus the present Advaita philosophy is a twisted or misconceived concept of Shankara's teaching, as a result of forgetting the atmosphere in His time. Neither was Shankara wrong nor are the present Advaita philosophers, who enter into debate with Me. Shankara was not wrong because of the atmosphere in His time. The present Advaita philosopher is also not wrong because he sincerely conceived the misconceived Advaita philosophy which was passed onto him by the middle brokers [some scholars between the time of Shankara and the present time]. Both God [Shankara] and the devotee [present Advaitin] are good but only the priest in between them is mischievous. Therefore the present Advaita philosophers should not identify themselves with the twisted Advaita that was passed on to them. When I oppose the twisted concepts, they should not take My criticism personally because they are not the culprits of such twisted versions.



## **Shankara, The Preacher**

If you go to the time of Shankara, He was surrounded by Buddhists and Purva Mimamsakas who were complete atheists. Shankara's aim was to uplift them. He wanted to convert the atheists into Hanuman, who has become God. The path between these two extremities is too long. It is a long road from Kashmir to Kanyakumari. Yet Shankara took the challenge because He was a genius and God Himself. To reach the state of Hanuman, suppose there are hundred steps. If Shankara tells the atheist to climb the hundred steps so that he can become God like Hanuman, no atheist will climb the steps. Therefore the highest fruit that is to be given on the hundredth step is shown to the atheist in the first step itself. The atheists, attracted by the highest result will climb the steps one by one due to this attraction. Attracted by the biscuit, the dog will climb every step and finally the dog will climb the hundredth step where the biscuit can be given to it. Therefore Shankara planned a strategy for this purpose. You must understand Shankara as a preacher (Guru) here and not as a scholar. The scholar reveals the truth and goes away. He is not bothered about the upliftment of the student but the preacher concentrates practically on the development of the student. Therefore we call Shankara as Acharya (Guru) who is the embodiment of affection for humanity.

The only method to attract the atheist is to show the fruit of the final step on the first step itself. The first step is the acceptance of God. Shankara told the atheist that the atheist himself is God. This serves a double purpose in the very first stroke. Since the atheist exists, and since the atheist is God, God must exist. Therefore the atheist accepts the existence of God without any protest. Thus there is no other way to make the atheist believe in God. Now the atheist is trapped because his egoism and jealousy against the external God is satisfied. Every human being always has the ambition to achieve something great. Here is the school, which says that you are the greatest Brahman. In the Advaita philosophy, the word Brahman always stands for the Parabrahman or God and here I follow the same notation. It also says that you are already Brahman and the only thing to do is to remember the truth, which was forgotten by you. How nice and convenient is this! Every human being will get attracted to this philosophy; especially the atheist, who is suffering with egoism and jealousy and who must also have excess of ambition. Therefore the atheist is very easily trapped by Shankara. The atheist cannot go back because once you have become the king you will not want to lose it under any circumstances. Therefore the

atheist who has become an Advaita philosopher can never go back to atheism.

However, immediately the atheist will ask for the absence of the capability of designing, creating, maintaining and destroying the world. Shankara played another trick in the next step. He said that Ishwara [God in the mode of the Creator] possesses such capabilities. He separated Brahman from Ishwara. Brahman is the simple awareness that wished to create the world. The design, creation and destruction of world are assigned to Ishwara. In the state of Brahman, only the awareness, which alone can desire, exists and as in case of all living beings. Since the soul of even the most ignorant human being is this basic awareness alone, every human being is Brahman. Therefore even the ignorant atheist is Brahman. This is the absolute state (Paramartha Dasha). Now the atheist is the absolute God without any disturbance to His post.

Shankara further said that everything except this state is unreal due to relativity (Vyavaharika Dasha or relative reality). To prove this, Shankara showed an example of an unreal item [illusion] with respect to Vyavaharika Dasha and He called it as the Pratibhasika Dasha [as the Pratibhasika Dasha or illusion is unreal as compared with the world around us, the world, which is a relative reality, is unreal with respect to the absolute reality]. Thus Brahman is in the state of absolute reality. Ishwara and this world [duality] are in the state of the relative reality. The relative reality is an illusion with respect to Brahman. To prove this, He showed an illusion, which is unreal with respect to relative reality. [He gave the example of a rope, on which a person superimposes an imaginary snake due to dim light and feels scared]. Brahman is the ultimate reality, the rope is a relative reality and the illusion of the serpent is the ultimate unreality. The rope is unreal with reference to Brahman but is real with reference to the serpent. The rope is unreal before Brahman as the serpent is unreal before the rope. Therefore Ishwara and world became unreal with respect to Brahman. Such Brahman is the soul of the atheist. Therefore the soul of the atheist is the ultimate Brahman, which is the ultimate reality.

The atheists were satisfied with this and entered into the state of ultimate reality because their concept of atheism was not at all disturbed. After all, there is no God other than himself! Shankara ended the story here for sometime. Then the atheist who has become the disciple of Shankara, got bored in this state because he is not respected by anyone in this world. Even an illiterate person like a Kapalika is doing miracles and people are respecting him. The greatness of the atheist is limited to the atheist himself.

Even his colleague does not respect him because he too is in the same state [of Brahman-hood]. So such a state cannot satisfy the egoism and ambition of the atheist. He becomes jealous of even the state of a low person like a Kapalika. Now, he is interested in becoming Ishwara. He asked Shankara as follows:

**Atheist:** When the Brahman is Ishwara with respect to this world, why not I become Ishwara with respect to this world? When Brahman is Myself, why not I be the Ishwara even in the relative state? The Absolute Brahman became Ishwara in the relative state. Then in this relative state (world), why not I become Ishwara?

Now this opened the real issue. When Brahman becomes the controller—Ishwara in the state of relative reality, how can the same Brahman become the controlled soul in the same state of relative reality? By this, the atheist has entered the second part of the real path of spirituality. Now Shankara replied like this:

**Shankara:** When the ignorance (Avaranam) is removed, you become Brahman. However, the effect of ignorance (Vikshepa) still remains. As long as your body exists, such effect is inevitable. When this body is dropped, you will remain in the ultimate reality as Brahman.

**Atheist:** I do not want that useless state of ultimate reality in which only I exist. I want to become Ishwara even if I stay in the relative reality.

**Shankara:** To get rid of this effect [Vikshepa] and become Brahman in the ultimate reality and also simultaneously become Ishwara in the relative reality, you have to worship Ishwara.

**Atheist:** When I am Brahman in the ultimate reality, I must be simultaneously Ishwara in the relative reality. At least when I enter the relative reality, I must be Ishwara. For example, a police officer has come home after finishing his duty. He is playing with his children as a father. Even in that state he is the police officer simultaneously because in such a state, no other police officer works in that post. At least if he suddenly goes to his office, he acts as the police officer. Similarly when I am Brahman in the ultimate reality, I must also be Ishwara at least when I enter the relative reality. However, I am becoming peon in the office [I am being controlled, and have no freedom in this world, whereas

Ishwara controls the world]. Does this not mean that I am not Brahman in the ultimate reality also? If I am Brahman, I must simultaneously be Ishwara in the other plane [relative plane] or at least I must become Ishwara whenever I enter the other plane. In that case, the worship of Ishwara means that I am worshipping myself! [This is absurd.] So, it means that Ishwara is different from me.

**Shankara:** In the plane of relative reality, you are not Ishwara as we all exist and see the same in the plane of relative reality (world). Certainly you are the Jeeva [individual] and differ from Ishwara in the world. However, the reason for such difference is that the effect of ignorance is very strong. It is very easy to become Brahman in the plane of the ultimate reality because as soon as you know that you are Brahman, the ignorance is destroyed. Therefore due to the strong effect of ignorance, you are still unable to realize that you are Ishwara. Therefore you have to worship and meditate upon Ishwara to give you the realization of unity with Himself. In fact you have become Brahman by such meditation on Brahman. When the Ishwara shows grace on you, the effect is removed and you become Ishwara with the grace of Ishwara. (*Ishwaranugrahadeva*). Brahman is simultaneously Ishwara and the soul in this world.

The atheist started worshipping Ishwara. Shankara warned that the worship should be service in practice and should not have any desire including the desire to become Ishwara. Hanuman is an example for this. Now the atheist forgot his goal and started serving Ishwara. Finally he became Ishwara like Hanuman. Actually becoming Brahman is Atma Yoga and after that, you have to serve the Lord without any desire. You should treat such service itself as the fruit. Shankara brought this ultimate state in the beginning itself and showed it as the biscuit for the dog to climb the steps. The biscuit in the first step is called as Brahman. The biscuit in next step is called as Ishwara. The responsibility of a preacher is to uplift the student even by using some tricks if necessary, and not to reveal the whole truth directly and spoil the student. Therefore a preacher is like a mother and not a mere scholar. The mother tells some lies so that the child eats the food. The mother tells the child that if the child eats the food, the moon will come into the hand of the child. The child believes it and eats the food. Then the child asks for the moon. The mother will bring a mirror and show the moon in the hand of the child. Now do you mean that the mother has

cheated the child? Such lies of the mother are not sins. The child may misunderstand the mother due to ignorance but will realize the benefit of the truth in course of time.

Most human beings are the patients of a viral fever caused by the viruses, which are egoism, jealousy and ambition. The network of Shankara traps most of them. The person's egoism is satisfied because the human being is said to be God. His jealousy is satisfied since every human being is God and therefore no human being is greater than he is. His ambition is satisfied because the highest God is achieved in just one minute. The laziness, which prevents the person from taking any effort, is also satisfied because the human being has become Brahman as soon as he is told that he is Brahman. [The person being lazy does not wish to take any effort. This path pleases him since he reaches the goal by merely knowing that he is Brahman; even without taking any effort!]

We are not upset with people following this path because if they follow this twisted path of Shankara, they are sure to reach Brahman even by the curved path. Whether the river flows straight or on a curved path, it is sure to reach the ocean. Thus the Advaita philosopher is far better than the atheist is because he has at least taken a step on the spiritual path. The beginner is always ignorant and the highest fruit must be shown to him in every step. The Gita says that ignorance is inevitable in the beginning. The tradition is built up with this psychology. It is said that if you simply utter the name of the River Ganga, then by that utterance itself all your sins are destroyed and you will reach the Shiva Loka [Abode of Lord Shiva]. Actually, there are several steps after this. You have to go to Varanasi, take a bath in the Ganga, worship Lord Vishwanath, become a devotee, and get divine knowledge about the Lord from the Sadguru etc. The above-said fruit can be achieved only in the final step. However, the fruit is shown in the first step itself to attract the person exploiting the person's attitude of getting the highest fruit with no effort. It also serves as an encouragement for the person to climb the first step from the ground.

### **Shortening the Journey-Time**

What I am trying to do is to change the curved path of the river into a straight path so that the time of the journey is reduced. Therefore I am revealing the twist. The first part is attaining the self, which is the pure awareness present in the human body (Atma Yoga) by realizing the super imposition (Adhyasa) of self on the body and by knowing the real nature of the self, which is pure awareness. By this, one is detached from the body

and the worldly bonds. He becomes very strong in mind due to detachment from attractions which cause worries and tensions. Now he is eligible for the Paramatma Yoga, in which the Lord in human form is recognized and the devotee serves Him in His mission. In doing service, a strong mind with full determination and complete detachment from worldly bonds is required. Such a state can be obtained by Atma Yoga. In doing service to God, one should not aspire for any fruit because the service to God itself is the fruit. God does not require the service of anybody. The service is only for their upliftment. Therefore serving God is serving themselves. For such real devotion, which is proved by service, God is ready to give anything. Such a devotee can become God or even become the master of God. Hanuman got Atma Yoga from the Sun-god, who was his Guru. Then He recognized the Lord Rama [the human incarnation of God of his time] and joined His service without aspiring for any fruit. He became God because He was made the future Creator of this universe. The Veda says that He who creates also, maintains and destroys this universe. Therefore, becoming the Creator, also means becoming the Maintainer and the Destroyer. It means Hanuman became God. Radha became the master of God. However, neither Hanuman nor Radha aspired for any fruit and these fruits are given by God by Himself; due to His wish alone. In order to attract the atheist, He has brought the second part into first part as an instrument to achieve Atma Yoga. When the proper time comes, He will remove the second part from the first part and stretch it in its normal place. Devotion and service are brought as instruments to achieve the grace of Ishwara in order to attain Atma Yoga completely.

If you carefully analyze, you can reveal the twist and understand the truth. Several people will not like this because their egoism, jealousy and ambition are not pacified. However, a few people have conquered these obstructions through rituals or social service, in which the human form as a statue or the human being directly is served. If these obstructions are already absent, rituals or social service are not necessary. After attaining Atma Yoga (Yoga as called nowadays) directly from the Sun-god, Hanuman straightaway joined the service of the Lord because in Him these obstructions did not exist.

The word Brahman is very dangerous and most complicated. Therefore Vyasa started with the debate on the meaning of this word Brahman in the first Brahma Sutra. Any greatest item within the limited boundaries of its category can be called as Brahman based on its root meaning. The absolute Brahman created the primary energy, which is space

in its finest form (*Tat tejah...*, *Atmana Akasah...*—Veda). No soul can cross this primary energy or space under any circumstances. Even science says that any intelligence, however sharp it may be, can never imagine anything beyond space. Advaita philosophy also says that Brahman is beyond space. Then how can you even imagine Brahman? When you cannot know or even imagine Brahman, how can you say that you are Brahman? The limits of your knowledge cannot cross space. In that case how can you claim that you are Brahman, which is beyond the dimensions of space? How can you say that you are something about which you do not know or cannot even imagine? If you say that you know Brahman, it means that Brahman is an imaginable or knowable item defined by the three dimensional space. Therefore there is a fundamental self-contradiction in your own claim that you are Brahman.

### **Space or Energy as Brahman**

We are unable to understand how Ishwara is different from Brahman or vice-versa. You are speaking about the state of absolute reality (Paramarthika or Paramartha Dasha). Tell me whether this state is beyond the dimensions of space or within the dimensions of space? If it is beyond space, you cannot even imagine about this state. If it is within the dimensions of the space, then it is only within the world, which is not the absolute reality since it is only relatively real. Therefore, you are saying that you are Brahman, which is beyond space in the state of absolute reality, and this absolute reality is also beyond space. Is it not a double foolish statement? You are speaking about the state of absolute reality, which is beyond space while you and the limits of your imagination cannot cross the spatial dimensions i.e. the boundaries of the world. Neither you nor your imagination can enter into that state of absolute reality. Therefore, you are not authorized even to imagine that state and how funny it is if you say that you are in that state? If you say that you are in that state, that state imagined by you is only within the dimensions of space, which means that that state is in this world itself. We do not mean that Brahman, which is beyond space, does not exist at all and we do not mean that such a state of absolute reality does not exist at all. Brahman beyond space exists and such existence itself is the state of absolute reality. Except this information about the existence of Brahman and its state, no other information is available even to angels as spoken by Lord Yama to Nachiketa (*Kathametat Vijayaniyam...*, *Astityeva...*—Veda). The Gita confirms this point (*Mamtu*

*Veda Na...*). There are several Vedic statements, which directly say that Brahman is beyond words, mind, intelligence, logic and imagination.

Therefore there are only two items. The first item, the Creator, is the unknowable, which is beyond the limits of even the imagination of any soul. The second item is creation, which is the created item and is defined by the dimensions of space (fine energy). This space is the ultimate reality of the creation. Therefore when you say that you have understood Brahman, such Brahman can be only the space or fine cosmic energy, which cannot be crossed by your imagination even on doing penance for millions of years. Now you can call this primary energy or space as Brahman because the Veda and the Gita have used this word to mean several greatest items in their corresponding categories. Out of all these greatest items, the cosmic energy is the most meaningful sense of this word, because it satisfies all the aspects of Brahman mentioned in the Veda. All the items of the world are generated, maintained and dissolved by this cosmic energy (*Yatova—Veda*). This entire world is essentially cosmic energy (*Sarvam Khalu—Veda*). Even the soul (pure awareness) is only this cosmic energy because in the absence of the supply of food, which generates energy, the awareness in the living being disappears, which is called as death. This means the energy is transformed into awareness (*Annat Purushah—Veda*).

Now the four Mahavakyas can be clearly understood even if you mean that the words Myself, Yourself, He or She and Prajnanam (if you take Prajnanam only in the sense of mere awareness) are this cosmic energy or Brahman. In this context itself, you can clearly understand that the transformation of awareness into energy or matter is impossible. If that were possible, the awareness would be able to transform itself into heat energy and a starving person would not die by losing body-heat. The awareness can only transform into a feeling or quality. In that case, how can you think that awareness is the Brahman, which is the source of creation? All Vedic statements oppose this way of thinking. You can say that awareness is the soul because the soul is made of awareness. It is not a special point because it is just like saying that a ring is made of gold. You can say that only awareness can wish to create the world [the desire or wish to create the world can exist only in an aware or conscious entity]. Except this one point, all other aspects oppose calling awareness as Brahman. Of course this very point stands as a disadvantage for the cosmic energy because it is inert. Therefore, for this single reason, we reject the cosmic energy to be called as the absolute Brahman. Moreover, the cosmic energy requires the dimensions of space for its definition because electromagnetic



radiations (energy) propagate in space. Therefore the cosmic energy or space cannot be Brahman, which is beyond space. As you see, awareness also cannot be Brahman for many reasons. The final outcome of all this is that neither cosmic energy nor awareness could become Brahman because both these are defined by spatial dimensions existing in this relatively real world. If you say that you are the unknowable or unimaginable Brahman, it means that you do not know yourself! Only a person who is highly intoxicated with heavy drink does not know himself.

### **Where is Ishwara?**

You say that Ishwara is in relative reality. This means that the Ishwara is definable by spatial dimensions. However, we see no such relative item that can satisfy the expected nature of Ishwara. The cosmic energy cannot wish to create. The awareness cannot create. If you can associate the divine will with cosmic energy, then a possibility is opened. However, here also the unimaginable potentiality to do this wonderful design [of creation] is expected. A simple combination of mere awareness and energy cannot do this work. The human being is such a combination (assuming that the matter of the gross body is energy as per science) and it cannot do this work. [Thus a human being is not Ishwara] Even an angel, which is the direct combination of energy (here energy means energetic form of body) and awareness cannot do this work. [So, even an angel is not Ishwara]. Therefore the unimaginable God must be embedded in this combination [of awareness and energy] to do this unimaginable work. Now what is Ishwara in this combination? Is it the external energy, which is the medium required for you to imagine Ishwara? If so, even the isolated energy should be Ishwara. But it is not so. Is the will (awareness) Ishwara? If so, the soul should be able to do the work of designing creation. But it is impossible for the soul. Then, is the unimaginable God, Ishwara? If so, Ishwara would also be unimaginable like God and would not be present in the relative reality. Therefore Ishwara must be God possessing such unimaginable potentiality embedded in the medium of energy and awareness.

Now there is no occasion when God does not have this potentiality, whether the universe is created or not. Even if you call this potentiality as an associated characteristic (tatastha lakshnam), it should be treated as the inherent characteristic (swarupa lakshnam) for two reasons: The first reason is that this potentiality cannot be separated from Brahman. The second reason is that this potentiality does not exist in any other item. If the bell-belt in the neck of the cow is not separated from the cow at any time and if

the bell-belt is not present in the neck of any other cow, then the bell-belt can be treated as the permanent identity mark of that cow. The first Brahma Sutra says that Brahman is the matter of discussion here [subject matter of the Brahma Sutras]. The second Sutra says the Brahman is that, which creates, maintains and dissolves this world. Therefore even if creation is not made, Brahman has the potentiality. The police officer, who comes home from the office and is spending time with his children as a father, can give the order to fire, on an emergent phone call. He need not go to the office and then give the order. If the police officer is in deep sleep, such potentiality may not be expressed. If that is the case with Brahman, your absolute reality means the ignorance of deep sleep! [Brahman can be considered as Ishwara in deep sleep, in which the creation is unmaifest.]

You cannot separate Brahman and Ishwara under any circumstances because neither you nor your imagination can cross the boundaries of this relative reality. Only from the point of the external medium (energy and awareness) can you treat Ishwara as a relative item. Thus you cannot touch the real and internal concept of Ishwara by any extent of imagination. Whenever you start talking, all your words indicate are only the items of this relatively real world. With the help of such words, how can you talk about the absolute Brahman or its state? The Veda says that except the realization of the existence of such Brahman, nothing can be said about it through words. The existence of this unimaginable Brahman or God (better to call It Parabrahman, since the word Brahman is a very general term), is proved through the unimaginability that is indicated through the knowable items and events. Here, the unimaginability is not imagined but only the existence of unimaginability is realized. The unimaginable design of this world is not possible for any soul to create. This single point is sufficient to say that the absolute Brahman cannot be any soul. Especially the creativity is unique with God or Absolute Brahman. The soul can imagine new concepts but parts of such new concepts already exist in this creation. Suppose you have imagined an animal with eight legs and two tails. The animal, legs, tail are the parts, which already exist in this world. However, in the case of God before the creation of this world, no part existed. Therefore the imagination of this design of the world, which is the original creativity, is impossible for any soul. The only one hope that you had to say that awareness is God, is also lost.

The implementation of such an impossible design is again completely out of the scope of awareness. It comes only in the scope of the cosmic energy. The dissolution of the world by the cosmic energy is also possible.

Therefore the materialization of the world and destruction of the matter come only under the scope of energy, and are completely impossible for awareness to achieve. Awareness cannot create even an atom and cannot destroy even an atom. Of course, by this we do not say that the cosmic energy is the absolute Brahman. The reason is that cosmic energy cannot design this world. Cosmic energy being the creation is a created item. Some other item [Parabrahman], which is beyond cosmic energy created it, since it cannot create itself. Therefore you are unable to attain the absolute Brahman even in your imagination because every imaginable item shows some defects and fails to become the Absolute Brahman. By this process of elimination of the items of creation, based on logical analysis, the Vedic sages have arrived at the conclusion that the Absolute Brahman cannot be known (*Neti Neti...*). Its existence is obtained only from the scriptures, from the inference of the existence of a Cause who created this wonderful world and from the experience given by the human incarnation, through His unimaginable knowledge and unimaginable miracles.

The followers of Shankara, who are the Advaita philosophers are highly intellectual and are very much talented in creating twists because Shankara Himself was a genius in creating such twists. However, the difference between Shankara and His followers is that Shankara created the twists to uplift the atheists to the highest state of the spiritual goal. Thus the flashes of His intelligence are used in the proper direction for the spiritual welfare of people but the twists of His followers are used to destroy themselves and their spiritual progress. You should not try to follow the Lord in every aspect. One day Shankara took wine. His followers also took the wine because they were feeling that they were also Brahman, just like Shankara. Next day, He swallowed molten lead but the disciples could not do so. Then Shankara told them “*Shivah Kevaloham,*” which means that only He is Shiva. The disciples fell at His feet, praising Him as the Lord. We have constantly used the word ‘unknowable’ in the sense that it cannot be known even by imagination. The word Ajneya (unknowable) is well-known in usage, only in this sense. A word is fixed in a particular sense (Rudhi) and it should not be used in the other sense. Thus the word ‘unknowable’ is exactly the same as unimaginable. Fearing the sidetracks [alternative interpretations] of the word ‘unknowable’, I have always used the word unimaginable also along with it to stress the particular sense. The Advaita philosopher here made a wonderful twist and tilted the whole theory in diagonally opposite direction. My friend has resolved another meaning based on the derivable meaning from the root of the word, called

as Yoga in Sanskrit grammar. The other meaning derived is that the word Ajneya means which is not 'Jneya'. Now He has brought the sense of the word 'Jneya' from the triputi [triad of knower-knowledge-known object], in which Jneya means the object. Now he says that the subject (Jnata or knower) is not the object [Jneya]. Hence the subject is Ajneya. Since the self [Atman] is not the object and is only the subject, the self becomes Ajneya (because the subject is not the object). Therefore he maintains that the self is unknowable and therefore it is in the state of absolute reality [which is said to be unknowable]. I thought of referring the point from Shankara who deals only with two items, which are knowledge (Jnanam) and the object (Jneya), since the subject [Atman] also happens to be the object of some other subject. Of course, even then, My friend will say that the knowledge is not the object and therefore the knowledge, which is the soul, is also Ajneya. Such an intellectual twist, which is against the tradition of grammar (Yoga Rudha), cannot be accepted even in theory. In practice such twists are only destroying the soul by increasing egoism.

My friend is distinguishing between Atman and Jeeva. He is differentiating the Jeeva from Ishwara, who are in the relative reality. I cannot control Myself from laughing at such a statement. My friend is always jumping and trying to catch the sky. When the soul (Atman) or Jeeva cannot cross the spatial dimensions of this relative reality (world), how can He cross Ishwara? Of course He can clearly distinguish between Atman and Jeeva since both are only in the relative reality. The pure awareness, which is like standstill water is like Atman. The waves in the water, which are the qualities tied up as a bundle is called as Jeeva. In a realized soul, after attaining Atma Yoga, the awareness can be without vibrations and can be called as Atman without Jeeva, But when the Jeeva is taken, the Atman is invariably involved in it. If you take the ring, the gold is automatically taken. If you further analyze deeply, the waves are kinetic energy. The awareness is essentially energy, which is also dynamic. Thus basically both [Jeeva and Ishwara] are only work-forms of energy and there is no difference between Atman and Jeeva. Thus you cannot isolate Atman from Jeeva and Brahman from Ishwara. You may isolate Atman from the Jeeva in the case of the realized soul because both are relative items. However, Brahman being the absolute item, even an attempt to isolate Brahman from Ishwara becomes meaningless. You can isolate two imaginable items but you cannot isolate the unimaginable item from the imaginable item.

Brahman is the unmodified cosmic energy [primordial energy] charged by the absolute Brahman or Parabrahman or God. Before charging this cosmic energy, a very little part of this cosmic energy is modified into the cosmos. Thus Brahman does not charge the universe. The cosmos is maintained by His will. Therefore the changes in the universe do not touch Brahman. Brahman is the spectator (subject) and the cosmos is the scene (object). Since Brahman neither is in the cosmos nor is It the direct basis of the cosmos, the status of Brahman as a separate [detached] spectator is not disturbed (*Sakshi Cheta Kevalo Nirgunashcha—Veda*). The world is made of qualities and Brahman, the Spectator, is beyond qualities (The word Nirguna in the Veda denotes this). The will [present in living beings] in the cosmos is just a property of awareness, which is controlled by the presence of a nervous system and brain. Therefore the souls in the cosmos are objective and not subjective. Also the knowledge of the soul due to this limitation becomes only limited. The knowledge or awareness is a work form of energy and its source is God. God is the source of all items of the world and there is no specialty of the will or knowledge having absolute Brahman as the source. The will does not identify God as awareness. If you do that, all the other properties, which are in the world being generated from God only will make God as their corresponding items. In the Brahma Sutra it is told that the Veda says that God eats the entire world in the end. The fire is called as Sarvabhakshakah, which means that He eats everything. Then God should be fire (*Atta Charachara Grahanat—Brahma Sutra*).

Suppose a man by name Pandey is an officer. Another man by name Mishra is a peon in his office. Both Pandey and Mishra are men. Therefore, you may say that Pandey and Mishra are one and the same man (the word man here is taken in the sense of 'race' or 'Jati' according to the ancient Indian logic). Now you say that Mishra is Pandey. Slowly you will say that Mishra is the officer and Pandey is the peon. This entire logical sequence becomes meaningless. First of all, the entity called as 'race' does not exist practically apart from the individuals. There are only two items here who are Pandey and Mishra. There is no third item called as 'man'. This itself opposes your effort in the first step itself. Similarly Brahman is Ishwara, who is the controller of the universe. Atman or Jeeva is the controlled item in the creation. Apart from Atman (or Jeeva) and Ishwara, where is the Brahman just as there is no 'man' as the third item apart from Pandey and Mishra? The non-existing 'man' is as good as the non-imaginable Brahman even though Brahman exists. For all practical purposes, God cannot be

touched directly. You cannot even use a word to indicate God with the positive sense of a word, because the nature of God is completely unimaginable. Suppose Pandey left the office, came home and is spending time with his family. Similarly, Mishra also left the office and is spending time with his family. Now you take the similarity in both and say that both are one and the same and indicate both by one word 'man'. Similarly, you have brought Ishwara into this absolute reality and also the soul into this absolute reality and call both of them by the single word 'Brahman'. The essence of all your philosophy is just this. If you carefully analyze, this logic becomes meaningless. Even if Pandey returned to his home, if some issue of emergency is referred to him, he will act as an officer and will respond to it from his house itself. Pandey retains the potentiality of the officer in him even without being in the office. However, Mishra cannot do the same. Then how can you claim that Mishra is Pandey? You cannot separate Pandey from the officer because when Pandey is in the house, no other person is acting as the officer in his office. Pandey as an officer in the office can also answer some issue conveyed by his wife from home. Therefore Pandey and the officer are inseparable. Similarly Mishra and the peon are inseparable (in this simile only the time of their tenure in their post should be considered since Brahman never retires from the post of Ishwara). Therefore assuming that both the states of absolute reality and the relative reality are imaginable and attainable states by the soul, still the oneness of Pandey and Mishra could not be achieved. How can you imagine the unity when the absolute reality is beyond space and unimaginable?

### **Remarks on Concepts of Advaita**

Before giving detailed answers to specific questions, the following remarks on your concepts are projected so that you will come down to a neutral stage to grasp our theory after realizing the defects in your own arguments. Our theory cannot enter if you are biased with your own theory without doubting your own points. When you understand the remarks on your points, you will come to a middle neutral state, which is congenial to receiving the truth without any prejudice.

- 1) You say that the serpent visualized in the rope is Pratibhasika [illusion or imagination]. The rope is Vyavaharika [relative reality or the world we see around us]. The Brahman is Paramarthika [absolute reality]. The rope is real and the serpent is unreal. Similarly, you can realize that the rope is unreal if it is resolved into threads. The thread can be unreal if it

is resolved as cotton material. If the cotton material is resolved you can find atoms. The atom can be resolved into subatomic particles. These particles can be resolved into energy but you cannot resolve the energy. Space is the finest form of energy. You cannot resolve space because you cannot go beyond the space. Therefore how can you get God as Paramarthika in such chain of relative items? You have to stop with space or energy. You cannot achieve God by such analysis of the chain of relative items. The final item, energy, can be your Paramarthika. How can you give examples, which consist of two items that are defined by space and time as a simile to God and the world when one of the two items that is God is beyond space? The link between two relative items (Adhyasa or superimposition) cannot be the link between the absolute and relative items. You cannot say that the blue colour is superimposed on the unperceivable space (refer to the beginning of the commentary on Brahma Sutras by Shankara). Here space is the final relative item in the world and how can it be the absolute item? Moreover space is perceivable because when nothing exists, we say that vacuum (space) exists in a room. However, why has Shankara taken this concept as His theory? The answer for this is that at the time of Shankara, the development of logic was limited only to a particular level, in which it is thought that space is vacuum or nothing (*Gaganam Shunyam*). Based on that level, Shankara had built up this twist for the sake of the atheist to convert him into a theist. Today logic (science) is very much developed and is more accurate due to experimental verification. Today it is proved that space bends as per the special theory of relativity and thus space is not 'nothing' but a form of energy. Now based on this concept, the twist is revealed because today the atmosphere consists of several theists and there is no need of any twist. The same God, who is revealing this knowledge through this human body, revealed knowledge to Shankara at that time. God does not get educated more and more in course of time because He knows the total knowledge of the future also at any time. His knowledge is beyond time. However, the knowledge of the souls has the dimension of time and therefore it is becoming sharper and sharper. The sharpness of this knowledge is not due to any change in God but due to the change in the souls. The same God is revealing deeper and deeper knowledge according to the greater and greater sharpness of the knowledge of the receiver.

- 2) Energy is absolute (Paramarthika), matter (rope) is relative (Vyavaharika) and the serpent (unreal) is illusionary (Pratibhasika). In

the chain of such relatively true items, you can only have two concluded items, which are absolute and relative. Thus the rope is absolute and the serpent is relative. The energy is absolute and the rope (matter) is relative. Therefore there is no need of the third item as illusionary in this chain. The first item of this chain can be absolute, which is God and the last item (unreal serpent) can be called as illusionary. However, during the illusion, the unreal serpent is experienced as real and hence it can come under the relative category. The first item in this chain (God) is not obtained by the logical analysis of this chain and therefore it cannot be an item, which is defined by the dimensions of space. The existence of the first item is known from scripture, from inference and finally from the experience given by the human incarnation. Since only the existence is experienced, God remains unimaginable (*Astityeva—Veda*). Therefore there is no contradiction in realizing the existence of God as the first absolute item. However, the objection is only about the knowledge of the nature of God because the Veda and the Gita say that God cannot be touched even by logic, which is the cream of knowledge.

- 3) How can you fix the word Brahman in God only based on Brahma Sutras, when the Veda and the Gita, which have come from the mouth of God have used this word to mean various greatest items in relative fields? The Brahma Sutras were written by sage Vyasa and cannot be superior to the Veda and the Gita because Vyasa Himself praised Krishna as God in His own writings. The Veda has called food, life, mind, intelligence, bliss, knowledge, space etc. as Brahman. The Gita used the word to mean the Veda, which is the greatest scripture. Even the Brahma Sutras talk about the enquiry of Brahman, which does not mean the knowledge of Brahman (*Brahmajijnasa*). Vyasa is in line with Vedas because the Veda also says that scholars try to know (enquire) Brahman (*Brahmana Vividishanti*). The word Vividisha means only enquiry and does not mean the knowledge of Brahman. Every word should be used after realizing the meaning. A word gives the meaning only of a known object and not of an unknowable object. Therefore, you cannot use any word for God. The word Parabrahman means 'that which is beyond Brahman'. It does not convey the meaning in anyway. It only gives the existence of something, which is not Brahman. Therefore Brahman is an unknown item. In Brahma Sutras also, the word Parabrahman is indicated by the word Param (*Paramabhidhanat*). The devotee reaches Brahman (cosmic energy) and the Brahman ends in God. The cosmic energy by itself cannot do anything since it is inert. It



can do anything only by the will of God. If you identify God as awareness due to will [His will to create], you have to identify God as every item in this world because every item, every property of the item and every action are only from the God, who is the chief source. Thus you can take the meaning of the fifth Brahma Sutra like this: Due to the will of God, the inert energy (Brahman) cannot be taken as God, because in the Veda, will is attributed to God. However if you are very particular of using the word Brahman alone as God, then you have to take the inert energy (which is upadhi) charged by God, as Brahman. In that case due to the presence of God, the energy could create the universe. In such case, since God is identified with the inert energy, you can take the will of God as the will of the medium (Upadhi) too. However, a problem here is that Brahman is used to mean various items and the confusion comes with that word. Parabrahman is the best word, which cannot be treated as word [positive defining word] since it does not mean any item directly. Shankara and Krishna have mentioned this word very clearly and even the Brahma Sutras have used this word in short form i.e. Param.

- 4) The rope is a form of matter and the illusionary serpent (imagination) is a form of awareness. Therefore both the forms are based on the two relative items called as matter and awareness respectively. If the basis is lost in both cases, the form cannot maintain its reality. Both matter and awareness are modifications of inert energy [basis]. Therefore there is no difference between the illusionary reality (Pratibhasika) and the relative reality (Vyavaharika). Both the states exist equally. Of course the illusionary state serves as an example to preach about the relative state.
- 5) The four Mahavakyas can be interpreted very easily if you take the meaning of the word Brahman as the infinite cosmic energy. Since every item in this world like matter, awareness etc. are only modifications of the cosmic energy, to say that every person (Myself, Yourself and that person) is that Brahman becomes very convenient. Here the convenience is that you need not limit the word Brahman to only the inner soul. If the meaning of the word Brahman is awareness, then you have to limit the word Brahman to the inner soul only. However, if you take the inert energy as the meaning of the word Brahman. Both the external gross body and internal soul are modifications of inert energy alone and hence both can be Brahman. Whenever we use the word Myself, Yourself and He or She, the word means the total personality, which is both internal and external. You can also co-relate the Vedic statement that Brahman creates, maintains and destroys the world. You can take the word

Brahman to mean the inert energy as the material cause. In the same context, a separate reference to the cosmic energy is also given in the Gita under the name Brahman (Mahat Brahma). You can easily apply the Vedic statement that says that this entire world is Brahman (*Sarvam Khalu...*), since all the items of this world are the direct modifications of inert energy. When the question of design of creation comes, the Parabrahman, which is the source of the will, can be referred. Brahman can also be taken as the source of inert energy charged by Parabrahman. Through medium, He is the material cause (Upadanam) and the will can be from Himself (Nimittam).

- 6) The will of God can also be superimposed on the medium [cosmic energy] and thus you can say that God is both the material and designer. If you isolate the medium separately, theories of both Ramanuja and Madhva are also co-related.
- 7) You say that the human incarnation is just the [manifestation of the] cosmic will, which is the collection of the awareness of all living beings (samashiti chit) [According to this idea, when all people who are suffering in the world, desire for a savior to uplift them and bring justice, to the world, their collective desire is supposed to spontaneously manifest as a human incarnation.] If that is so, you should not find any new item in the human incarnation as compared to other souls or even if you find a new property it should be present in all the souls. If you unite 10 ml of milk from each of ten vessels into a single vessel, the 100 ml milk should be exactly the same as the milk in the each vessel. If the human incarnation has special knowledge and miracles, the same should be found in all the souls. At the end of the Kali Yuga all the souls are spoiled and no soul wants punishment. [At the end of the dark age of materialism, all the souls have become selfish and evil. How then can they desire for a savior to uplift them?] In such a case how can the Kalki incarnation come to punish them if the incarnation is only the collective awareness of the souls?
- 8) The Drishti-srishti vada [the theory that the world exists only so long as it is perceived] can apply to God. Drishti is a process of the work-form of energy in seeing the object. The object is also a work form of energy. Thus seeing (karman) and object (karyam) are the items of the world. However, God sees without eyes (*Pashyatyachakshuh—Veda*). This means that God is unimaginable and cannot be any soul. As per the Veda, God created the world for entertainment. Since both the action and object are homogeneously energy, and since the Veda says that God

generated energy, the world exists based on the requirement of God. The soul cannot see the same external world without eyes. Why does this difference exist, when the object is the same and if God and soul are not different [according to your theory]? In the case of the soul the Srishti-drishti vada is true [creation has taken place already and the soul merely sees this already-created creation]. The soul sees the external world, which is created by God. Even if the soul does not see, the external world exists. When one person is sleeping the other person is seeing the external world. According to your Eka jeeva vada both the souls are one and the same and both are Brahman. [Eka Jeeva Vada or One Soul Theory says that there is only one single existence called Atman or Brahman. Not multiple souls, but one single soul called Atman exists and all the apparently different souls are mere reflections of the same Atman]. In such case how this is possible? In a city, suppose all people are sleeping. The people of another city cannot see this city. According to your theory, the city should disappear there. When you speak about the soul in the world, you should follow scientific logic. Of course in the case of the unimaginable God, due to His omnipotence, there is no objection to Drishti-srishti vada. But if you apply the same theory to human beings, even children will laugh at such poetical statements.

9) Realization is the stage of determination in the knowledge. Liberation is its practical consequence. Realization should be based on the right knowledge so that the liberation is really attained as the immediate consequence of the right knowledge. Suppose you are bound by a rope. Suppose you find a knife very near to you, which can be taken by you in the mouth and the rope can be cut. Such right knowledge gives you liberation. The determination to use the knife leads to implementation and the fruit is liberation. Suppose the knife has no sharpness. In such a case the determination and implementation cannot give the result. Suppose the knife is just made of a piece of wood, then also no liberation is possible. Thus if the right knowledge is not intensive or if the knowledge is twisted and wrong, no liberation is possible. Therefore the most important thing for liberation is not only realization but it should be the right intensive knowledge given by the Sadguru.

### **Knowledge and God**

Spiritual knowledge or philosophy (Vedanta) is generally based on logic (Tarka). God is certainly above logic and thus logic cannot touch Him (*Naisha Tarkena—Veda*). Nobody can show God by pointing with a finger.

The Veda clearly states that God is beyond words, mind, intelligence and logic and the best way of explaining about God is silence. If that is so, there is no necessity of spiritual knowledge, because God cannot be known or imagined. Then what is the use of all these scriptures? Why are there so many discussions and debates? Lord Yama says in the Veda that angels and sages are still discussing about God and have concluded that God is unknowable. Here unknowable means unimaginable even by logic. They have not conducted such long discussions to know simply that God is unknowable because God cannot be the object of knowledge as my friend says! If God is said to be unimaginable, what is the subject of the discussions? The answer is that the logic used in the long discussions is not about God but about all the the non-God entities (items of creation). Certainly, we cannot know God by logic or by any other means, but we can use the logic to reject a non-God item projected as God. When you say that awareness is God, we will use logic and see whether awareness is an item of creation. If it is an item of creation, certainly it can be analyzed by logic. If logic fails to analyze it, certainly we will accept it as God. Similarly we shall apply logic to several entities rejected for not being God and see whether any of the items is beyond logic.

Logic is the analytical faculty supported by practical examples, which stand as experimental verification. The ancient Indian logic was developed based on practical examples like mud-pot etc [this analogy was used as a model to explain the creation]. However, advancement in logic took place from time to time and the logic was sharpened more and more. The authoritative parameters [accepted valid means of knowledge; Pramanas] have improved in number and therefore the schools of Nyaya, Vaiseshika and Vedanta differed in the subject of logic. The number of Pramanas increased from 2 to 4 and finally became 6 [direct perception, inference, comparison, etc.] in Vedanta. This shows the improvement of logic in course of time. Today science is the most advanced logic since experimental verification was improved. Therefore, if I am explaining the philosophy based on science, it means that the philosophy is much clearer due to the advanced logic. I told you already that the logic (science) is only useful to refute any item of creation as 'not God'. The Creator cannot be any item of creation. If the Creator becomes creation, there must be some other Creator for this creator to become creation. This argument continues ad infinitum (Anavastha). Science has disproved some conclusions of the earlier logic and this should not be misunderstood as science refuting God. God is in no way touched because the earlier logic was also dealing only

with the analysis of created items and not the Creator. Tarka [logic] means the analysis of the items of creation, which are indicated and understood by their corresponding names or words (*Tarkyante Padarthah Asminniti...*). God is beyond all words and cannot be the understood meaning of any word. Therefore, logic cannot touch God.

The very first point that you raised about Vritti [modification of the mind] is disproved by science. The earlier logic says that the mind goes out through the senses and takes the form of external objects (*Tadakara-Akarita-Antahkarana Vrutti*). Today science proves that the light falling on the object forms an inverted image of the object in the eye [retina]. This image is communicated to the brain by another inversion. This has full experimental proof. Therefore, the modification of the mind (Phala Vyapti) of the old logic is discarded. If the mind takes the form of the object traveling out through the senses, a pot in darkness must also be known and light would not be necessary.

You say that awareness being the knower (Jnata) can never become the object (Jneya) and therefore the awareness of the self never becomes the object of knowledge. You say that the Jnata never becomes Jneya and therefore, the Jnata being completely different from Jneya, can be called as Ajneya. This is the meaning you have brought for the word unimaginable item (Ajneya)! This is the result of dry logic, which is a gymnastic feat of words, which has neither experimental verification nor practical experience.

Here, the word Ajneya means that item, which can never be known by any Jnata. However, you have twisted the meaning and called the Jnata as Ajneya in the sense that Jnata is always different from the Jneya. Let us take an example and see what the result of dry logic is. Let us take a statement “Physics is unknown (Ajneya) to me”. I am Jnata (subject) and physics is the object to be known (Jneya). The subject (I) is not the object (Jneya) and therefore, the subject is also non-object entity (Ajneya). Therefore, both physics and myself are unknown (Ajneya). Therefore, I can conclude that am the unknown physics. Since, I know myself; I should know the unknown physics. Now this dry logic gives the result that I know the physics without studying it, which is not at all true. Here, the word Ajneya in the case of Brahman (physics) is in the sense of unknown but not in the sense of the non-object entity—subject. You have combined both these senses in one word ‘Ajneya’ and created a wonderful confusion! The clarification is very long, which takes lot of time and energy to explain and you must have patience to go through the clarification. Confusion requires very little energy and little time.

Knowledge, which is a process of work, requires both the subject (Jnata) and the object (Jneya). If the object disappears, the work disappears and the subject also disappears. Awareness is the subject. External items are the objects. When you close your eyes, the external objects are disconnected from the awareness. In this case, the imaginations in the brain become objects and thus the process of knowledge is alive. For example, let us take fire. Suppose it is burning a certain external object, the process of burning exists. Suppose you have removed the external objects [firewood] from the fire. Still the burning continues because some sticks [or embers which are still present] in the fire remain as internal objects of the process of burning. Suppose you remove the internal sticks too. Now what happens? Both the fire (subject) and burning (work) disappear. In the state of deep sleep, the same thing happens. The awareness is disconnected from the external objects of the world and is also disconnected from the internal objects of the brain (imaginations). In this state, neither awareness nor knowledge exists. In the waking state, the objects are external items. In the state of dream, the objects are internal imaginations. In the state of deep sleep, neither external objects nor the internal objects are connected to the awareness. Work always disappears if any item of the system i.e., energy or the specified machinery is absent. The work of grinding stops if the power or the grinding machine is absent. The grinding-work is generated only by the association of the electricity and the grinding machine. The grinding-work can be generated only in the grinding machine and not in the cutting machine. Therefore, the specified design of the working material decides the specified form of work. The content of the work is only energy but the specified form of work is based on the specified design of the machine (working material). Therefore work is a general form of energy but a specified work is based on the specified design of the working material. Hence for a specified work, both energy and the working material with the specified design are equally important. The content of the work is energy. However, the specified form of the work results from the specified design of the working material. Similarly when the energy enters the nervous system, a specified form of work called as knowledge appears. When the process of burning disappears, the fire disappears. Similarly, when knowledge disappears, awareness also disappears. The process of knowledge is based on the energy that is produced by the digestion of food, brain, nervous system and finally on the object, which may be an external item or internal imagination. If any one of these is absent, knowledge or awareness disappears.

In the state of meditation, all imaginations are cut off and since the eyes are closed, the external objects are also cut off. Still, the awareness remains without the state of deep sleep. However, if you carefully analyze your experience, there is a very subtle point here. In this state, even though all imaginations are cut off, still a very subtle imagination of the very awareness itself exists in the brain. This imagination is the reflection (Pratibimba) of the subject and not actually the subject (Bimba). Meditation will lead you to the state of deep sleep after sometime, when this last imagination of itself in the brain also is cut off. In the state of meditation, knowledge or awareness is very weak and remains based on a single imagination of the subject, which is the only remaining object in the brain. It resembles the fire that remains due to some last pieces of burning coal [embers]. When this coal also disappears by becoming ash, the fire or the process of burning is completely extinguished. This represents the state of deep sleep. Awareness means knowledge and knowledge certainly requires an object, which is to be known.

A scientist said that the life is a secret like the sound produced from the drum and drumsticks. The sound is the work-form of the kinetic energy that is applied to the drum through the drumstick, and is propagated as mechanical vibrations between the colliding air molecules (again the ancient logic is wrong, since it says that sound is the characteristic of space or vacuum. However, only space having air or a medium can propagate sound). Thus sound is the specified work, which is generated by the combined effort of the drum, drumstick, applied kinetic energy, generated mechanical vibrations and molecules of air. None of these is sound. Sound is essentially the applied kinetic energy but the kinetic energy itself is not sound. Sound is a specified form of the kinetic energy and the specification is the combined effort of all these items. The same kinetic energy applied to a wheel produces circular motion of the wheel. These cases, (the circular motion and sound) are essentially the kinetic energy. However, the specifications (sound and circular motion) differ due to the difference in the other specified items. Thus awareness or knowledge is a specified work form of the inert energy that is produced by the oxidation of food in association with other items like brain, nervous system and the object of knowledge. The same inert energy entering the lungs produces mechanical work. The same inert energy produces some shine (light) on the face of a living body. Thus, any work is inexplicable form of the energy, which cannot be isolated from the system. This awareness, which is already a specified work-form of energy, is further subdivided into several

specifications and each sub-specification is a feeling or quality. Thus awareness is a bundle of feelings and in general can be defined as the work-form of the same inert energy that takes a specified form due to the interaction with the brain, nervous system and the existence of external or internal objects. Each feeling, thought, or quality is a specified form of knowledge or awareness.

If you analyze the awareness with lot of patience and lot of careful analysis, it becomes very clear that the awareness is a form like the shape of a mud-pot. If the mud particles and their mutual binding energy are isolated, the shape of the pot disappears. Thus, if you take awareness in its apparent state (work), it comes to the lowest level of the like form and quality. When all the items like inert energy, brain, nervous system and object are isolated, the apparent work-form (awareness) disappears just like the shape of a mud-pot disappears when the mud particles and the binding energy are isolated. It becomes only an item of Maya and does not have even the secondary status like matter, light, etc., The awareness taken as a special form of the inert energy only can join the items of the secondary level (Maha Maya), in which, matter, light, etc., exist as different modifications of energy. Awareness as a type of work, separated from energy goes to the lowest third level of form and quality. At the maximum, in deep sleep, the awareness remains as the basic inert energy and thus can rise to the first level, which is the primary inert energy. Since space is this basic inert energy, the awareness cannot cross itself (space) even in its basic form i.e., as obtained in deep sleep. When awareness is unable to cross space even in its most basic form (inert energy), how can it cross space in its apparent work-form, which is called as awareness?

You are taking the awareness to be an isolated item and thus bringing it down to the third level because you are accepting it neither as the modification of inert energy nor as the basic inert energy. Therefore, awareness taken as an independent isolated entity (work) becomes an illusion like the shape of the mud-pot separated from mud particles and their binding energy. At least we have taken the awareness to the highest state of Mula Maya because we have considered it basically as inert energy. Even though we do not accept awareness as God, we have given the highest status (Mula Maya) to it in the creation. You called the awareness as God and brought it down to the lowest status in creation (Maya or illusion) by giving an isolated independent status to it. We have given awareness the status of God's servant in heaven by not considering it as an independent



item. You have made it the master of sinners in hell by giving leadership to it!

God is beyond even this primary energy (Mula Maya) and therefore, is beyond space. Therefore, the awareness taken in any state cannot become God. The awareness as an isolated work (Maya) is called as an illusory truth (Pratibhasika satta). Awareness as a modification of the energy is called as an existing truth (Vyavaharika Satta or relative truth). Awareness as the basic inert energy is called as the ultimate truth (Paramarthika Satta). You cannot find the address of the awareness beyond the state of deep sleep and therefore, its ultimate truth is only inert energy. The Veda says that the fourth state (turiya) is silence, which indicates the unimaginable God or unimaginability.

Thus, awareness cannot cross the space in any one of the three states because space (inert energy) itself is the ultimate truth. When all the external and internal objects are disconnected, the totality of the system is lost even though the inert energy, nervous system and brain exist in deep sleep. If food grains to be ground are removed, there is no work of grinding even if the grinding machine and electricity exist. In that case the grinding machine produces only mechanical form of work, which is not grinding work. Thus even if a single item is removed, the specified work-form disappears. Similarly, if the object is absent, awareness disappears. If you take an X-ray photograph of a person in deep sleep, you can find the brain, nervous system and the inert energy but no awareness is found. Even if you dissect the person by giving anesthesia, which is a state of deep sleep, you can find all these items but not the specified work form or awareness. Even if you take the photograph or perform the dissection of a person in the waking state, awareness is not found either to your eyes or by sophisticated electronic instruments. You can find all the independent items but not awareness. Work is abstract and cannot be isolated as an entity like matter, energy etc. Energy exists in the form of waves, which can be photographed or observed through a microscope. Matter exists in the form of atoms, which can be also visualized.

During the process of knowledge, the external object is made of matter and the internal object [imagination] is made of nervous energy. However, the work-process of knowledge or awareness cannot be visualized by any way even though you can only feel its existence as long as the total system continues its function. Therefore, if you isolate and give independent status to awareness, it disappears. Similar is the case of any work. Awareness can be the best example for comparison with God due to

aspects of will and planning [of creation]. Awareness can be the best simile for God as far as the will of creation is concerned. God also exists and only His existence can be experienced (*Astityeva*—Veda) like work. God is also not perceived by the senses like work. If you observe the work-process of burning, the work is not perceived as an isolated item. You observe the stick and after sometime you see ash. You observe the fire in the form of light. The work-process of burning is neither the light nor the stick nor the ash. The work is abstract and only its existence can be experienced. Thus work stands as the best simile for God. However, there is a lot of difference if you consider the background of God and the background of work. God does not depend on any other item for His existence. However, work depends on the total system for its existence. Therefore, the simile is limited to comparing God and awareness (or any work) only in the apparent level and not with reference to the entire background. When you consider God as the designer of this world, you have to compare Him with the specified form of work called awareness or knowledge.

A simile is always limited only to a particular aspect. A person's face is compared to the moon only in the aspect of pleasantness. If you take the other aspects like black spots on the moon, which do not exist on the person's face or if you take the nose, eyes etc. present on the person's face, which do not exist on the moon, the simile cannot be used. Therefore neither is the moon the person's face nor is the face the moon. Similarly, if you consider the other aspects of God and awareness, the simile disappears. The other aspects of God are the creation of this entire universe, control and dissolution of it. The awareness does not have such aspects and can neither create even a small particle nor can it dissolve the particle. It cannot control even the function of internal organs like kidneys, heart etc. present in its own body. In the Veda, it is told that when God so wished, the fire could not burn even a dry grass blade. However, if your awareness wishes and even if it concentrates, the fire will continue to burn even a heap of grass! Thus neither is awareness God nor is God awareness. God is like awareness only in a particular aspect i.e., planning the design of creation.

You are applying logic, which is valid for the items of creation to God. You should not apply logic in the case of God since it is limited only to the items of this creation. The Veda repeatedly says that He is beyond logic. God can burn anything and this does not mean that He is fire (or burning) and therefore it also does not mean that fire is God. God is compared to the work of burning (fire) in this aspect only. Fire is a process of burning and fire is neither the stick nor the ash and nor the light.

Similarly, awareness is knowledge. The Veda says that God can run without legs and can catch without hands (*Apanipado...*). According to your logic, He should have legs since He is running. Similarly, you conclude that He must be awareness since He designed the creation. He can design the creation without being the awareness. He can burn the world without being fire. He is not any item of the creation, which can be identified by its specified work or specified potentiality.

The word creation or *srishti* indicates the process of creation, which is work. It means neither the creator nor the created object. You can easily find that any worker or work material is also a form of work alone. The pot maker (worker), the mud (work material) and the pot (product of work) are matter and therefore, these three are energy alone, since matter is energy. The process of making the pot is directly work. Since energy is dynamic, it is also work alone in its basic sense. Therefore the entire creation consisting of the worker (*Karta*), process (*Kriya*), work material (*Dravya*) and product of work (*Kriyaphalam*) can be concluded as energy, which is basically work alone. The awareness present in the pot-maker is also inert energy in deep sleep and therefore the awareness is also work. In fact, awareness is proved as special form of work in the other states as well. For work, the worker is essential. If somebody is walking the walking-person (worker) and walking (work) exist. In this case, the work material and product of work are absent unlike the case of the pot maker. Therefore, the work material and product of work may or may not exist but the work always needs the existence of the worker. Even in the case of the pot-maker every item is proved as work alone.

Now when the entire creation is work alone, there is a need for the worker who should exist separately, beyond the work because walking requires the existence of the walker. Walking cannot be isolated from the walker and does not exist separately. The pot can exist separately from the pot maker. Therefore, the worker of this entire creation is the absolute truth and this entire creation is only relatively true as in the case of walker and walking. The God who is the worker is invisible because you are a part of the work and not part of the worker. In the case of the above two examples (walking person and pot maker) you are in the place of the worker. Therefore, you can go beyond the work in the case of world [since the example is of items in the world]. However, in the case of God since you are a part of the work, you cannot go beyond work and touch the worker. You can infer the existence of the worker from the work.

The Veda says that the entire creation is His power, which has mainly three items. The first item is awareness (jnanam). The second item is matter (balam). The third item is work or energy (Kriya) (*Jnana bala kriyacha—Veda*). Since matter and awareness are energy, the whole creation is energy or work alone. From this work, the worker is inferred because the work always requires the existence of the worker in any case (*Janmadyasya—Brahma Sutra*). From this inference you can only experience the existence of God, but not God (*Astityeva—Veda*). To experience God directly, you have to search the item of creation, in which He is exactly residing. By seeing the building, you can infer the existence of engineer but when you want to talk with Him directly, you have to search the room, in which the engineer is present. Such room is the human incarnation. The human body is the bolted room and you can talk with the engineer from outside through the bolted doors. The preaching of the knowledge and the purpose of the guidance is over by this. Therefore, when you approach the human incarnation the direct guidance can be received from the God hiding in the human body.

Suppose you want to touch the feet of God. The touch (sparsa) can be done indirectly as you touch the wall of the temple from outside and you can feel that you have touched the shrine [sanctum sanctorium] present inside the temple. Certain devotees like to touch the shrine (God) directly. When they are deserving for such grace, God inside the human body pervades all over the three bodies as electric current pervades all over the wire. Such blessed devotees touch the feet of God directly because God in the human body acts like the electric current in the wire in such special cases. Some devotees want to have co-living with God and God fulfils that also in the case of such deserving devotees. However, God gives a break after some time because any devotee will fall in the illusion of the external human body of God by constant observation of the human body of the incarnation during co-living.

In the Gita Lord Krishna said that nothing exists except Himself. However, immediately He says that all this creation is based on Him (*Mattah parataram kinchit...*). These two statements are contradicting each other. When there is nothing except God, how does God say that creation depends on Him? To depend on God, creation must be the second item. However, He says that the second item does not exist. How to correlate these two contradictions? The answer is like this. First sentence is from the view of God. Except the walking person, the walking does not exist independently. The walking is only a modification of the kinetic energy of

the person. In this case you can treat the person also as energy and thus the work and worker can end in a single phase called as energy or work. Any simile in the creation cannot give the complete concept of God due to its deficiency. The Brahma Sutras clearly stated this and this is told in the Veda also (*Na tat samah*). Any item of creation, which acts as a simile for God is not complete, but only partial (Amsha). The awareness (Jeeva) can also be a partial simile (Amsha) as told in the Gita (*Mamaivamsa...*). People misunderstand this and feel that awareness is a part of God directly. How can the imaginable awareness be a part of the unimaginable God? In one type of figure of speech (Rupaka), the simile is directly considered as the object [metaphor]. In a simile you say that he is like a lion. In Rupaka, you can say that he is a lion. This does not mean that he is actually the lion. Similarly, the awareness, which is partially similar to God only in making the will [desiring to create creation], can be called as Brahman [metaphorically]. Generally any simile is only partial. In the case of God, the link between the worker and the work is unimaginable (avyaktam), since God is unimaginable. In the world all the items are imaginable and therefore, a complete simile for God is impossible. Thus you cannot bring God and creation into the single phase of energy as in the case of walking and walker. Therefore the first statement [“Nothing other than the Lord exists”] is from the point of God. The second statement is from the point of the soul or Arjuna [“Creation is based on God”].

The soul cannot cross the limits of the work and therefore for the soul, the world is as true as he is. The second part of the verse is with reference to the soul. With reference to God, only God exists. With reference to the soul only the work (creation) exists. The first part is philosophy and the second part is science. Therefore, it is not possible to link these two parts and God should have said that only world exists and nothing else, from the point of the soul. However, in the second part God introduced Himself as Lord Krishna or the human incarnation from which God can be inferred. Therefore, the second part means that the work or creation is based on the inferred God, who is not directly perceived. The link between science and philosophy can be only the human incarnation. You can utter both the parts of the verse, if you are a human incarnation. Otherwise you should say “*Tvattah parataram...tvayisarvamidam,*” which means, “Except You, nothing exists from Your point of view. From my point of view, this whole creation, which exists separately, depends on the God inferred through You, the human incarnation.”

When the teacher calls the student a fool, the student should not repeat the same word [“You are a fool”] to the teacher, if the student is not really foolish! Thus with reference to God, you find the whole creation, including yourself, as work (vritti) alone. Only with reference to you, do you have the difference between the worker, work, work-material and work-product. The Paramartha dasha is with reference to God and the vyavahara dasha is with reference to the soul. The soul becomes inert energy in deep sleep, which can be treated as the highest sub-division (Paramartha dasha within the vyavahara dasha). The soul in the states of waking and dream exists as awareness and this can be treated as the lower sub-division of vyavahara dasha. The upper sub-division of vyavahara dasha cannot be taken as the viewpoint of God.

You have to reject every item of the creation which might be considered as God, by finding the defects of that item through logical analysis. If you take the all-pervading inert energy, the defect is that it cannot wish anything. If you take the awareness, which can wish, as God, the defect is that it is discontinuous and not all pervading. Therefore, due to these defects, neither energy nor awareness can even be complete similes to God. Where is the question of energy or awareness actually being God?

**Petitioner (Purvapakshi or Advaitin):** I will take both the merits and propose the all-pervading awareness as God, which does not exist in this world since it is beyond the world. Now the all-pervading awareness is fully qualified to be God.

**Respondent (Siddhanti or Swami):** The complete nature of your proposed item is a mixture of the nature of two worldly items, which are only different types of work. A mixture of two works can only be work and cannot be beyond work. Therefore, you have not crossed the dimensions of work. Since you (awareness) yourself happen to be work, you cannot cross yourself. Even if you rise to the highest state within this Vyavahara Dasha, you can only become the inert energy at the maximum as in the state of deep sleep. This inert energy is also work and cannot cross work. Imaginations of the mind or analysis by intelligence cannot cross the limits of creation (Prakriti), since both mind and intelligence come only under the category of Apara Prakriti (*Mano Buddhi revacha...*—Gita). Even in this way you are unable to cross the boundaries of the creation, which is the work alone.

The soul (awareness) is only a form of work and that too in the lower sub-division of Vyavahara Dasha, in which matter exists in static condition and awareness exists as work in a dynamic condition. In the higher sub-division of Vyavahara Dasha, matter, awareness and other forms of energy are converted into a single phase of inert energy. The inert energy is always dynamic and is in the form of work alone. Therefore awareness is a form of work alone in both the sub-divisions of Vyavahara Dasha. In that case the soul cannot be a static source like matter in any stage. Therefore the soul is Vritti (work) alone. In the Gita, the five elements, [five elements: space, fire, air, water, earth. Three out of the 4 mental faculties:] mind, intelligence and egoism said to fall under category of Aparā Prakriti. The fourth Antahkaranam [mental faculty], which is Chittam, is mentioned as Para Prakriti. In deep sleep only Chittam, which is the storing faculty of the mind, is in the form of inert energy with the stored inert impressions. Since only Chittam (inert energy) is left over in deep sleep, and it stores all the information, it is said in the Gita that the inert energy (Chittam) is the basis of this creation (*Yayedam Dharyte Jagat*). Since all the items of the creation are the modifications of the inert energy (Brahman), the world is generated from this inert energy. This entire world is maintained by the inert energy and is also dissolved into the inert energy. Therefore the Chittam, which becomes inert energy [in deep sleep], represents the cosmic inert energy qualitatively. In the Gita it is told that this Chittam, which is a bundle of qualities or feelings, is the Jeeva or subtle body. The content of the Jeeva is only energy in the state of awareness, which is stated as the causal body (Atman or soul). Therefore the self is one of the four internal instruments (mental faculties or Antahkaranams) and thus is a form of work alone called awareness. Thus the soul itself is Vritti and not a static matter even in the Vyavahara Dasha.

Therefore you need not fear that the process of your thinking (Vritti) takes the form of the soul. Your fear is unnecessary and you are proposing that only the thought takes the form of the knowledge and not the soul. The thought or work is the very essence of the soul and your argument of ‘Vritti Vyapti’ is an unnecessary exercise based on an unnecessary fear that the soul is not Vritti but the substratum of Vritti. Then how do you say that Brahman is the very knowledge (*Satyam Jnanam—Veda*)?

Knowledge is the process or work that relates the subject and the object (Jnata and Jneya). Even the Advaita philosophy says that the seer (Drashta) can be the seen object (Drishya) for another seer. Therefore the Advaita school concludes that there are only two items:

1. The seen object [Drishya],
2. The process of seeing (Dhrishti or Drik).

However, it is a surprise when you say that the Jnata is never Jneya and therefore the Jnata is Ajneya! The Advaita school further concludes that the seen object is relatively true (Mithya) and the process of seeing alone is true (*Dhrishyam Mithya Drigeva Satya*). This means that the process of seeing (Drishti) or the process of knowing i.e. knowledge (Jnanam) alone is the absolute truth within the boundaries of the Vyavahara Dasha. The conclusion is that the final absolute truth of Vyavahara Dasha is that work (energy) is the only ultimate truth from the point of view of the soul. Awareness is a modification of this ultimate energy or power of God as said in the Veda (*Swabhaviki Jnana...*). This ultimate truth cannot be from the point of the view of God. The inert energy creates, maintains and dissolves the universe by the will of God. The inert energy, taken separately, is called as the Mula Maya or Mahat Brahma. However, when it is charged by God, it is called as Brahman or Ishwara. There is no difference between Brahman and Ishwara because the first Brahma Sutra enquires about Brahman and the second Sutra says that Brahman creates, maintains and dissolves the creation. If you say that these three characteristics belong to Ishwara, how come the first Sutra mentions Brahman? It should have told about the enquiry of Ishwara. This means that there is no difference between Brahman and Ishwara.

The Yoga Sutras of Patanjali mentioning Ishwara as highest goal are not different from the Brahma Sutras. The cover of primary energy containing the hidden God is Brahman and the same Brahman involved in creation is Ishwara. There cannot be a difference between a person taking rest and the same person doing work. In both Brahman and Ishwara, the hidden Parabrahman with the energetic cover is the same. When you understand the Brahman, it is not God directly but it is God through a medium alone. Thus God and the energy-cover are common to both Brahman and Ishwara. Both come under the Vyavahara Dasha alone since both are understood by you through the medium of energy. The inert energy-cover is the material cause of creation and the awareness or will of God is the design-cause. Awareness is only a property, which is the process of knowing and it is not an item like energy. Of course in the absolute sense, the material (energy) and the designer (awareness) are forms of the work of the same God. Thus the work of God is the material as well as designer (*Abhinna Nimitopadanam*).



Since the awareness is a form of the inert energy, it can be in the same phase of the inert energy. If you take a human being, the external body, which is matter or a modified form of energy, it is inert. But the awareness pervades all over the body. Since the inert body is a form of inert energy and awareness is also a form of inert energy as proved in deep sleep, you can say that the human body is the total cause. The awareness creates a dream and the awareness is the result of the inert energy supplied by food. If you don't take food, you can neither get sleep nor the dream. Awareness itself cannot create the dream without its source (inert energy from food). Thus the material of the dream is inert energy itself and the homogenously mixed awareness is the designer. The dream cannot be a proof for the creativity of the soul. God created the universe, which did not exist before in toto. When the soul creates the dream, it creates items, which exist in the world and are seen by the soul in the waking state. The Advaita philosophy argues that the soul can create an animal with eight legs and two tails, which does not exist and which the soul has not seen in the real world. The school says that by this it is proved that the soul has the power of creativity like God. However, if you carefully analyze, this argument is wrong. Such animal may not exist in the real world, but the legs, tails etc. which are the parts of that animal exist separately in different items. Therefore the soul has not created previously non-existent parts. It has only joined already existing parts and the composite animal is only a sum of those parts. However, in the case of God, before the creation, neither the composite items nor individual parts existed. Therefore God alone has the real and original creativity while the soul has no genuine creativity. Therefore based on this, you cannot say that the soul is God.

### **Parabrahman—Beyond Brahman**

The meaning of the word Brahman is 'greatest'. Any greatest item within the boundaries of a category can be called as Brahman. In the Veda food (Annam), life (Prana), mind (Manas), Intelligence (Vijnana), bliss (Ananda) etc. are called as Brahman within the limits of certain specified categories. Awareness, due to the quality of knowledge is also called as Brahman. In the Gita, the greatest scripture (Veda) is called as Brahman. The greatness is estimated by not only the quantity but also by the quality. Inert energy, which is all-pervading and which is the material causing creation, maintenance and destruction of the universe is called as Brahman in the quantitative sense. Awareness or the soul is called as Brahman from the aspect of its precious quality i.e. knowledge. Even the entire universe

being wonderful in quality and infinite in quantity can be called as Brahman (*Sarvam Khalu Idam—Veda*). The soul is qualitatively Brahman but in deep sleep, it becomes inert energy and thus becomes Brahman quantitatively. Since God is greater than the universe, God is the greatest, because He is greater than the greatest universe. Therefore God can also be called as Brahman. Thus, there is lot of confusion in the usage of the word Brahman. Basically there is no danger if we take any item in the creation as Brahman because all the greatest items in the creation in their corresponding categories can ultimately become the single entity called as inert energy, which is called as Brahman. Since there is homogeneity of the inert energy in all the items of the creation, there is no confusion in the basic sense. However, in the case of God, it is totally different. God is not any item in the creation and therefore cannot enter into the homogenous phase with any item of the creation.

Every item of the creation is rejected by the sages as not God (*Neti Neti*). The Veda and the Gita say that God is beyond even imagination. In fact no word can be used to indicate God because the meaning of any word is understandable. We have no objection if you use the word Parabrahman in the sense that it is best and greatest item. The word ‘Para’ means very good. However, such meaning brings the above objection [of understandability] even though grammar allows it. Now the context is not an exercise on grammar. The context is that we should use some word for God in such a way that by hearing the word you should not understand the meaning of it [you should not feel that you have understood it]. The Veda says that even angels have understood that God cannot be understood (*Yasyaamatam Tasyamatam*). The Veda also says that if anyone says that he has understood God, he has not understood anything about God. At least the former is better because he has at least understood the un-understandable aspect of Brahman. The Lord says in the Gita that no one can understand Him (*Mamtu veda Na kaschana*). The word Parabrahman exactly suits this requirement. You can take the sense of this word in another way, which is also accepted by grammar i.e. “*Param Brahmanah yat*”, which means that God is beyond Brahman. Since you have used the word Brahman for all the greatest items of creation and also for the entire universe, now this word Parabrahman means the God who is different from any greatest item of the creation and which is also different from the entire creation. The requirement is fulfilled without opposing the rules of grammar.

Shankara said that Parabrahman can only be explained by silence since no word can be used (*Maunam Vyakhya...*) to describe Him. The Gita also says that Parabrahman is beyond Sat and Asat. Sat means the final absolute inert energy (Mula Maya) and the Asat means all the other relatively true items like matter, awareness etc. Within the limits of the Vyavahara Dasha (the view of the soul), the inert energy is a Paramartha Dasha [upper subdivision of vyavahara dasha]. The soul is awareness in the dream and waking state. However, in deep sleep the soul becomes the inert energy. Thus the deep sleep state indicates the higher sub-division and the other two states denote the lower sub-division. The higher sub-division is absolute truth within the limits of the relativity from the view of the soul. This higher sub-division (deep sleep) should not be misunderstood as the absolute truth of God. In the final Paramartha Dasha, even this inert energy becomes only a relative truth because the inert energy is the work of God. The worker is always the absolute truth and his work is only the relative truth. In this stage, God alone remains as the single absolute truth (*Ekameva—Veda, Mattahparataram—Gita*). However, this state should not come from your mouth applying it to yourself. You can speak of this state only with reference to God, because the inert energy (yourself in deep sleep) also disappears at this level. How can you speak about yourself when you do not exist?

In the Gita, the word ‘Sat’ used in this verse cannot mean ‘truth’ because in that case, the word ‘Asat’ used in the same verse would mean that Parabrahman is not true. If you say that, then the statement immediately contradicts itself because in the same verse it is also told that Parabrahman is not non-existent. Therefore the words ‘Sat’ and ‘Asat’ should not be taken as existence and non-existence, which contradict each other. The word ‘Sat’ should be taken as inert energy and the word ‘Asat’ should mean the modifications of inert energy. If you call God covered by inert energy as Brahman, then also the word Parabrahman means the hidden God beyond the energy. Shankara said that Parabrahman cannot be explained by words but the Brahma Sutras discuss Brahman with words. This means that the Parabrahman indicated by silence is different from the Brahman discussed by words. The word Parabrahman cannot be a word [in the sense of a term or defining word] because it indicates something, which is not understood beyond Brahman. The word has not positive indication since God can be only indicated by negation of other things. This verse of the Gita has its direct root in the Veda (*Na sadaasit Nosadaasit*). God is also said to be existent or ‘Sat’ by the Veda (*Astityeva*) but God is never

said to be 'not Sat' [nonexistent] as in the above Vedic statement. The above 'Sat' means 'understandable and experianceable existence'. The existence of God is un-understandable but experianceable. The above existence, with respect to its modifications can become non-existence with respect to God. However, God's existence will never become non-existence with reference to any item. Thus the word existence should be differentiated when used in different angles.

We say that the pot exists and we also say that the mud exists but you have to differentiate the existence of mud from the existence of God. The mud exists during the existence of pot and also after the destruction of the pot. However, the pot exists only during its existence and does not exist after the destruction of the pot. You must realize that you are only pot and not the mud. There is no harm in stating both the above statements if the corresponding references are exactly mentioned. The whole confusion comes due to the higher sub-division of Vyavahara Dasha (where inert energy only remains) appearing as Paramartha Dasha (where God alone exists and nothing other than Him exists). The higher subdivision can be called as a relative Paramartha Dasha whereas the Paramartha Dasha can be called as the absolute Paramartha Dasha. Even in the relative Paramartha Dasha, you remain only as a part of the inert energy (Mula Maya) and you do not become Brahman because Brahman is the inert energy charged by God. Of course you can call yourself as Brahman even in the relative Paramartha Dasha in the sense that the inert energy itself can be called as Brahman. Inert energy can be called as Brahman because it is the quantitatively greatest item of the creation. Thus the word Brahman brings several senses simultaneously and confusion appears.

The four Mahavakyas can be explained in this sense. Myself, yourself, and he or she is Brahman because basically all the three are the final all pervading inert energy (Brahman). The last Mahavakya means that awareness (Prajnanam) is also the final inert energy (Brahman). Therefore in order to save God from this confusion of the usage of the multi-dimensional word 'Brahman', a separate word Parabrahman is introduced by the Gita and also by Shankara. You are stating that you are already God without any effort, which means that God is converted into yourself. Therefore God is in danger by your philosophy made of confusion. I can appreciate if you can at least put effort to convert yourself into God, in which case God is not in danger. In fact Hanuman converted Himself to God (Brahman and Ishwara simultaneously) by doing real sacrifice and service to God.

## **Associated and Inherent Characteristics of Brahman**

Certainly creation, maintenance and destruction of the world is an associated characteristic (Tatastha Lakshana) of God but if the associated characteristic cannot be found in any other case, it can be taken as an inherent characteristic (Swarupa Lakshana). No other item except God can create, maintain and destroy the universe. Therefore, even though it is not an inherent characteristic, it can be treated as an inherent characteristic and be used for identification. If you say that a certain cow is recognized by the cowbell around its neck, the objection comes that some other cow can also have a cowbell and therefore identification is not possible. However, suppose only one cow has a cowbell around its neck and other cows do not have it. Then the cowbell can be treated as equal to an inherent characteristic, which is the loose skin hanging below the neck of the cow.

Other miraculous powers of God are transferable [God grants those powers to people who do adequate penance for them]. However, the miraculous power of creation, maintenance and destruction of the universe is treated as an inherent characteristic of God. Therefore, Lord Krishna gave the vision of Vishwarupam, which is the creation, maintenance and dissolution of the universe. In this vision, the cosmos appeared, remained for some time and disappeared at last. Miracles are also one of the identification marks of God (*Satya kamah—Veda*). Every human incarnation did at least one miracle in his lifetime. Rama converted the stone into Ahalya. Of course all the miracles are transferable to any soul by the grace of God. The miracle is an indication of the existence of the super power of God. The Gita says that God is the possessor of the super powers (*Mayinamtu Maheshwaram*). The Gita also says that any miracle observed anywhere indicates His power alone (*Yadyat Vibhutimat...*). The photochemical cell captures solar energy and that energy is emitted as light in a torch present in the hands of a person. The light emitted, indicates the solar energy, which has come from sun alone. Neither is the person handling the torch, the sun, nor is he the possessor of the sunlight. Similarly any miracle performed by anybody indicates the power of God and finally it indicates God alone. It does not indicate the power of the person handling that torch. The person cannot claim to be the sun and also cannot claim to be the possessor of that energy. However the cosmic vision [Vishwarupa] is a special power, which cannot be handled by anybody except God. Therefore Arjuna asked for that special identification.

Similarly the Prajnanam is the special knowledge that cannot be delivered by any soul except God. Qualities, physical form etc may vary from one human incarnation to another human incarnation from time to time. But the special divine knowledge (Prajnanam) will never vary and so it stands as the constant sign of God. Even within the lifetime of the same human incarnation, the physical form and qualities may change as time proceeds and as the situation changes. But the Prajnanam remains eternal, which is beyond time, physical form and qualities. Krishna and Jesus may look totally different in their appearance, language, culture and even qualities. But the similarity in the Gita and the Bible clearly proves that the same God existed in both. In fact knowledge requires awareness as the basis and it is only a quality of Sattvam. Again here the impossibility of any other soul delivering such [extraordinary] knowledge makes this associated characteristic, be treated as an inherent characteristic.

The divine special knowledge delivered by God is understood by you with full surprise, but this does not mean that the God who delivered that knowledge is understood by you. The Gita was understood by Arjuna since all the doubts were cleared by the Lord. This does not mean that the Lord is understood as said by the Lord Himself (*Mamtu Veda Na*). Therefore Brahman remains unknowable and unimaginable at any cost. You cannot derive that awareness (Chit) is a special associated characteristic [that can be considered as an inherent characteristic] because Chit exists in every living being and is a perfect associated characteristic. Chit is a requirement for knowledge but cannot be the knowledge. Wherever knowledge is present, Chit must exist as in the case of human beings. However, wherever Chit exists, knowledge need not exist as in the case of birds and animals. Since Chit cannot be the identity mark of a human incarnation of God, every living being is not God. Similarly knowledge cannot be the identity mark and therefore every human being is not God. Only the special knowledge present in a particular human being like Krishna, Jesus etc. and which is not possible for any other human being (Prajnanam) to give, can give the final precise step of the address of the human incarnation. The living being [saying that God is in any living being] is stating the broad bottom step of the address like the name of the city. It means God that is not available in inert items. The human being [saying that God is in any human being] gives the higher step of the address, which is the particular street of that city. A particular human being, having special knowledge (Prajnanam) gives the exact house number.

The unique adjectives for this special knowledge are infiniteness and truth. No human being has the guts to stand on the truth while delivering the knowledge except the Lord. Here God is said to be knowledge, which means the personification of knowledge. You can find such usage allowed by grammar for example, it is stated that potentiality [capability] has no criterion of age (*tejasamhi navayah*). Here the potentiality means the possessor of immense potentiality (*gunatisaye gunini gunavyapadesah*). Therefore the possessor of immense knowledge can be called as knowledge [figure of speech: metonymy]. Thus even the special unique knowledge, which is seen in the case of God alone, is not God by itself, since it is only the most precise final step of the address. When the fate of such Prajnanam is like this, it is ridiculous to say that mere awareness is God. When even the house number is not the person directly, how can the city be the person? The person is beyond every step of the address. Even these address-steps only indicate the existence of the person (*Asteetyeva—Veda*) and do not reveal even a trace of the nature of the person.

When we see that in the beginning of creation inert energy alone existed, the time dimension has already started with the space, which is the first form of inert energy. Energy requires space for propagation. The propagation takes place only under the dimension of time. It is proved by Einstein that time can never be isolated from space and vice-versa. Therefore the time dimension starts with the first creation itself. When the three dimensional space disappears, the fourth dimension time also disappears simultaneously. Since God is beyond space it means God is beyond the time also. Therefore the phrase “In the beginning” indicates the point of first creation, from which time starts. Even in the Veda this time (*Agre*) is referred to, along with the first form of creation called as Sat (*sadeva somya idamagre*). Here the word Sat means the inert energy, which existed in the beginning of creation. It is the absolute truth (Sat) with respect to its modifications like matter, awareness etc, which are relative truths (Asat). In the Veda it is also told that Asat existed in the beginning and Sat was generated from it (*Asadva idamagre*). In this case, the word Asat denotes the first primary inert energy, which is relatively true (Asat) with respect to God. From this primary energy its modifications like matter, awareness etc. appeared, which are relatively true (Asat), which respect to the primary energy. From these modifications other modifications have appeared. Matter is modified into forms. Awareness is modified into feelings or thoughts or qualities. Now with respect to these forms and qualities, which are relatively true, their sources (matter and awareness) are

absolute truths (Sat). Therefore from the primary energy, which is a relative truth with respect to God (Asat), the matter and awareness, which are absolutely true with respect to forms and qualities (Sat), have appeared. Thus both these statements in the Veda do not contradict each other.

Since the whole creation is relatively true (Asat) with respect to God, the only absolute truth (Paramartha Sat) is God. The creation is a chain of alternative absolute and relative truths. Each item is absolute truth with respect to the next relative item and the same is a relative truth with respect to the previous item. The beginning of this chain is God, which is the absolute truth. The end of this chain is form (rupa) and quality (guna). Therefore God is the absolute truth (Paramartha Dasha) whereas the forms and qualities are absolutely unreal (Pratibhasika Dasha). In between these two ends of the chain, lie matter and awareness which are relatively real (Vyavahara Dasha). The gross body is matter but the form of the gross body is absolutely unreal. The soul is awareness, but a vibration of the soul, which is quality, is also absolutely unreal. The awareness (soul) is captured by the absolutely unreal forms of the gross bodies and the qualities of the souls. The soul and the gross body are linked by the qualities, which constitute the link called as subtle body (Jeeva). When the soul gets rid of these vibrations, the soul becomes standstill without any thought (Sthitaprajna). Among these thoughts, the forms of matter including the gross body also are realized as unreal. Such self-realization brings peace but such person can easily fall down (Savikalpa Samadhi) since his effort is based on himself. However, if the grace of God is achieved by accepting the Super Self, which is different from the self, then the self-realization becomes eternal. Therefore realization based on the self-effort leads to temporary liberation due to egoism. The same self-realization becomes eternal on achieving the grace of the Lord through service and such liberation is eternal (Nirvikalpa Samadhi). Thus realization leads to liberation spontaneously because the determination results in practice. Temporary liberation indicates incomplete realization. Complete realization leads to permanent liberation.

The soul is the absolute truth with respect to its feelings and thus the dream [composed of mental feelings and qualities] is a relative truth with respect to the soul. This is a good simile for God and the creation of the universe except for one difference. The dream is made of feelings and the feelings are made of awareness. Thus the dream is a modification of awareness. Even if it is a negligible modification, which is apparent (Vivarta), strictly the modification is real in qualitative sense (Parinama).



However, since the modification is very less and negligible in a quantitative sense, it can be considered as almost absent. If you treat this negligible modification as nothing, the Ajati Vada of Gaudapada results (*ajatih prakritistatah*). The modification as negligible reality is the Vivarta Vada of Shankara, which is in a quantitative sense. The modification is real in a qualitative sense and is called Parinama Vada of Ramanuja and Madhva. Thus there is no difference in theories of all these spiritual preachers. The soul is the absolute truth with respect to the lower plane of forms and qualities. However, the soul, which is the awareness or a special work form of inert energy, itself, is a modification of inert energy. Therefore, the soul is relatively true with respect to the primary inert energy. The soul attains its original form in deep sleep and thus deep sleep can be considered as the state of absolute reality with respect to its modifications (*Sushuptyekasiddhah*—Shankara). This state of absolute reality should not be equated with the state of the absolute reality of God, in which the entire world consisting of primary energy, matter, awareness, forms, qualities etc is itself a relative truth. The absolute reality of God is beyond even deep sleep and is indicated by silence (Turiya). Silence means that there is no word to indicate this state, since it is unimaginable. If you take the absolute reality of the soul, it is valid only with respect to the lower plane. The same soul, with respect to the primary energy becomes only a relative reality. The ruler of a village is a king only with respect to those villagers. He cannot be the king, who is the ruler of the entire kingdom, in which the ruler of the village and those villagers are also included. Simply the common word ‘ruler’ cannot make the ruler of the village become the ruler of the kingdom. Similarly the absolute reality (Paramartha Dasha) of the soul cannot be the absolute reality of God and so the soul cannot be God.

The dream may be a relative reality with respect to the soul, but even during the time of the dream, the physical world made of matter exists in equal state with the soul [equally real]. Even if the soul becomes inert energy and merges with the entire continuous homogenous ocean of cosmic energy (Brahman) by attaining the state of an Avadhuta or by entering the state of deep sleep, it has not crossed the dimensions of creation, which is the primary energy in essence. Thus the soul in the state of awareness is the absolute reality with respect to its feelings, by which alone a daydream or sleep-dream is created. In this state, it is simultaneously a relative truth with respect to the primary energy. The soul can attain the complete state of absolute reality, when it becomes primary energy in the state of deep sleep or in the state of an Avadhuta, but this absolute reality is only within the

limits of creation because this primary energy is again relatively true with respect to the ultimate absolute reality that is God.

You are arguing that God is the awareness because God wished to create a second item for entertainment (*Ekaki...Sadvitiam...—Veda*). The Brahma Sutra also refers to this point (*Ikshaternaashabdham*). If the story had ended with just wishing, you could conclude that God is awareness; because wishing is a characteristic of awareness. Then you could have said that every living being is God. However, the story did not stop at this point. After the wish, God created this universe, which is so wonderful that it is unimaginable to the knowledge of any human being. This point is mentioned by Shankara in His commentary on the second Brahma Sutra. Thus when you observe the wonderful design and the management of this universe, do you only infer simple awareness, which is present even in birds and animals? The potentiality of knowledge to create and manage this universe, which never existed even partially or in the form of parts before its creation, is tremendous. It cannot possibly exist in the brain of any human being. Thus the possibility that all living beings, including human beings are God is negated. If it were the question of a mere wish, we could have inferred that God is any simple living being. If it were only the technological knowledge of an engineer or only the managerial knowledge of an administrator, which is seen in this world, we could infer that God is a human being. However, even after intensive analysis of the universe, one is unable to draw the total technological background of this universe even today; a fact accepted by even the topmost scientist. This proves that one has to attribute it to a super-state of knowledge. Only the human incarnation like Lord Krishna etc., who is a Superman, can be inferred [as God who possesses that special knowledge and power to create, maintain and destroy creation].

Therefore the meaning of the second Brahma Sutra is not simply establishing God as a simple living being (awareness or Chit) but it is establishing God as a Superman (Purushottama or human incarnation of God). Therefore God cannot be concluded to be normal awareness. The word Prajnanam does not mean normal awareness. It means the super special knowledge, which beyond the capacity of any human being. Human incapability is clearly seen from the unimaginable design of this universe; even top scientists are shocked by their incapability in finding the final foundation of the universe when they search at deeper and deeper levels.

The word Prajnanam is not used in the sense of awareness and thus usage (Rudhi) contradicts your sense. Even the word 'jnanam' is not used

to mean awareness [Advaita equates Jnanam or knowledge with chit or awareness in their analysis]. An animal having awareness is said to be ajnani, which means ‘without jnanam’. If jnanam had meant awareness, such statement would not have come. If you say that by saying that God is awareness, you only mean that God is not inert matter, the conclusion comes that you have understood God. If you say that God is not this [not one specific item in creation], it means that you have understood God. However, if you say that God is not any item in this creation, which means entire universe, then it concludes in your total unimaginability of God. Therefore partial negation makes God one of the items of the world. You can only negate a partial item in the case of another partial item. You can say that the pot is not cloth. However “God is not cloth” cannot be stated because God is not a partial item like a pot. Moreover all the items of the world homogeneously exist as all pervading inert energy. Therefore if you deny any partial item, you have to deny all the items of creation, since God is beyond inert energy. If you say that awareness is God, then awareness is a special work-form of inert energy that is produced by the oxidation of food (Annam) by oxygen (Prana). The Veda says the same (*Annatpurushah*). Then how can you deny food and oxygen, which are inert matter being God and select only awareness? If you reject mud, there is no pot. Inert matter is the source of awareness. Due to this reason alone does the awareness become its original source (inert energy) in deep sleep; just like the mud pot becomes mud on destruction. You must remember that the soul becomes all pervading inert energy (Brahman) and in that state alone can the soul can be said to be Brahman, which is the essence of this entire creation (*Sarvam Khalu idam—Veda*). If you limit the soul to mere awareness, it can never be Brahman because it is discontinuous. However the word Brahman here means only inert energy and not God. All the four Mahavakyas can be understood in this line, which means that myself, yourself and he or she are inert energy (Brahman) and finally awareness or even knowledge of any state, is essentially inert energy (Brahman). Therefore the negation of inert items is meaningless in realizing the nature of absolute God. However the negation of inert items can be a helpful broad step of the address of God, who comes down in the human form into this world.

The third Brahma Sutra means that God comes down to deliver a spiritual knowledge (Shastram). Therefore the fifth Brahma Sutra means that God cannot be an inert object because of the requirement of preaching since the spiritual knowledge preached by God is special and is impossible

for any human being to preach. The awareness of living beings and the knowledge of human beings are only more and more precise steps of the address. This Prajnanam, which is impossible for any other human being to preach, is the most precise step in the address, like the house number. The impossible special knowledge is already supported by the point, which says that the knowledge of the creativity and management of the universe is impossible for any human being in the world. When this God who has that unimaginable knowledge of the creativity of the universe comes down, certainly the spiritual knowledge delivered by Him must be also wonderful and unique and must be also impossible for any other human being.

Even in the case of the human incarnation, God's nature is not understood because God is hidden in the human form. Through the unimaginable talents of that particular human form, the hidden God is inferred. The existence of God is experienced or felt. Such experience is not the knowledge of God. It has no reference to His nature. A blind fellow feels the existence of the movement of somebody near him. He has only experienced the existence but he has not understood whether the moving item is a person or some animal. Similarly from the wonderful talents of the human form, only the existence of God is experienced. Since such experience of the existence of God is not knowledge about God, God remains unknown because His nature is not at all understood. The Veda says that only His existence is realized but the knowledge of His nature is never attained (*Astityeva Upalabdhyah*). Here 'upalabdh' only means experience; not knowledge. The existence of God gives you the knowledge of the unimaginable nature of God. You can only understand that He is not at all understandable (*Yasyaamatam—Veda*).

The creator is always only one (*Ekameva—Veda*), but the creation contains variety (*Vividhaiva—Veda*). The person is only one but his works can be different like walking, talking, singing etc. This again proves that the creation having multiplicity must be a form of work alone and not the worker (*Kriyayam Vikalpah natu vastuni—Shankara*). The Veda also says that Brahman is only one and that there is multiplicity in creation. If you take Brahman as the primary inert energy, all the modifications in the creation are only of the energy in essence. If you take Brahman as God, since the primary energy is also not real with respect to God, the multiplicity is unreal since the world itself is unreal before God. The entertainment of God with an unreal world is impossible. One cannot enjoy a daydream unless he imposes ignorance on himself. However, if he is captured by ignorance totally, it will be a real dream, in which he has no

trace of independence or control over his dream. Moreover, such full ignorance does not give entertainment because he is subjected to lot of misery in the real dream. However, in the daydream, the ignorance is not complete and therefore the entertainment and control exist side by side. Therefore when God descends, He keeps himself under the control of the primary energy (Mula Maya) and will be like the dreamer in the sleep, having full ignorance. The two examples of the daydreamer and sleep-dreamer are created by God to make us understand the concept of Ishwara and the concept of human incarnation respectively. The ordinary human being is always controlled by the Mula Maya. But the human incarnation can rise to the state of Ishwara at any time, whenever He wishes. When He does not wish so, the human incarnation is as good as an ordinary human being, enjoying fully under the control of ignorance. However, He controls the Maha Maya with His superpowers. Sometimes He appears to be controlled by the Maha Maya or even Maya for greater entertainment. However, He never crosses the Mula Maya because there is no need of it. To show His control over Mula Maya, there will be no spectator except Himself because when He withdraws Mula Maya, the entire creation disappears. This does not mean that the Mula Maya is controlling Him; He only keeps Himself under the control of the Mula Maya. Mula Maya controls Him but she is always aware that He is her sole controller. When He enters the world through an energetic form (upper world) or human body (earth), this is the situation. If He crosses the Mula Maya, there is no entertainment though He becomes the Full Controller.

The first Brahma Sutra mentions about the enquiry of Brahman. This Brahman cannot be God or Parabrahman. The enquiry requires the use of several words. The discussion about Brahman means that there is some debatable aspect. Regarding God, there is no debate because He is beyond all the words and imaginations. The debate about God comes only when God enters a medium. The discussion is whether the medium should be taken as God directly or indirectly. God and the medium may be taken as two separate items and we may say that God is experienced through the medium. The other view is that a medium can be treated as God as the electric wire is treated as the electric current.

The second Brahma Sutra says that the medium should be considered as God because the medium (Krishna) gave the vision of the Cosmic form (Vishwarupam). This vision shows that the cosmos is produced, maintained and dissolved by Him. The vision shows the creation, maintenance and destruction of the universe. Before the vision, the vision of the cosmos

(Vishwarupam) did not exist. When it appeared, it indicated the creation of the cosmos. When it disappeared, it showed the dissolution of the cosmos. The external cosmos always existed and exists even before this vision. If the external cosmos did not exist before this vision, Arjuna could not have existed to see this vision. The third Brahma Sutra says that the reason for God entering the medium of the human form is to preach spiritual knowledge (Shastram). The fourth Brahma Sutra says that the medium (Krishna) can be taken as God because of the all-pervading God in that medium like the electric current in the wire (*Samanvayat*). The fifth Brahma Sutra says that God enters only into living beings and never into inert objects. If you say that the Lord was present in the iron pillar [in the story of Prahlada], it was a special occasion and was done only to support the word of His devotee that God can appear from any corner of creation. However, in the case of the human body of Krishna, He existed from birth to death in that body. The existence of the Lord in the iron pillar was just for that moment. The main purpose of the incarnation of God is to preach spiritual knowledge to humanity for its eternal welfare. For such purpose, only the human body is congenial for human beings. The forms like fish, tortoise etc., [that the Lord took in the past yugas] were only for certain special occasions to destroy the evil forces. The fifth Brahma Sutra gives only a step of the broad address of the Lord. This step only denies the inert items. If a person is in Delhi, it means that He is not in other cities. To indicate that he is not in any city except Delhi, the precise steps of the address (*Aativahikah tallingat*—Brahma Sutra) are not necessary. We simply say that he is in Delhi. This does not mean that he will be found anywhere in Delhi. Similarly God will not be found in every living being. Then we say that He is in a particular street in Delhi, which is like saying that He is in a human body. The wish to create indicates the broad area of awareness which exists in all living beings (*Tadaikshata*—Veda), which is like the name of the city. The next precise step is the name of the street, which narrows the search to human beings through the word 'knowledge' (*Satyam Jnanam*—Veda). Knowledge exists only in human beings (*Manusheem Tanum*—Gita). Again it does not mean that He can be found anywhere on that street. The first step does not mean that every living being is God. The second step does not mean that every human being is God. The third most precise step is the house-number on the street, which is the particular human body (*Vasudevah sarvamiti*—Gita) called as Krishna, Jesus etc. If you enter the house, a person can be found very easily in that house. Such a Superman is indicated by the special knowledge

(Prajnanam). Therefore all this analysis relates only to the steps of the address of the human incarnation and the existence of God is experienced through that human form. Therefore the unknowability of God is always maintained, since the nature of God is not understood.

### **Realized Soul**

If you can learn from God regarding His state of continuous entertainment from the creation containing both pleasant and tragic scenes, you have become God in this very important aspect. God's super power and producership of the world etc are not at all required. The spectatorship and entertainment is the only essence of this creation (*Ekaki na ramate*—Veda). The spectator of the 'movie' can enjoy equally with God even though the spectator has not produced the movie [creation]. The producership of the movie has no relevance to the enjoyment. In this aspect, the soul and Brahman become one and the same (Advaita). When the sole purpose of the creation is entertainment and that is fulfilled, even without the producership of the world, you are unnecessarily canceling the producership of God by making the world unreal. You have done this because you cannot be God if God's producership is real; since you cannot produce the world. Now since the very essence of the production of the world is attained by you through the equal status of complete entertainment with God, you need not do this unnecessary crime.

**Petitioner (purva pakshi):** You said that the entertainment becomes continuous if you realize the unreality of the world. As You said, there are three levels of unreality of the world. At the first level, forms and feelings are unreal and this level is called as Maya. The second higher level is Maha Maya, in which matter, awareness, light, heat etc are unreal. The third highest level of unreality is called as Mula Maya, in which the primary energy is unreal. For the soul only the lowest level called as Maya is unreal. The second and third levels are equal and higher levels respectively and therefore cannot be unreal for the soul. For God all the three levels are unreal. The world may be unreal for God because it is totally unreal at the three levels. For the soul, only the one lower level is unreal where as the other two levels of the world are real. Therefore for the soul the world cannot be totally unreal. Thus, God can have continuous entertainment due to the total unreality of the world for Him. For soul the world is

partially unreal (one third) and therefore the soul cannot be continuously and deeply entertained like God. Therefore to keep equality in the entertainment of God and the realized soul, you have to at least say that the realized soul is Brahman (God). Otherwise you are making God selfish. In our theory Brahman is not selfish, because as soon as realization comes, the soul becomes Brahman and the world becomes unreal in all the three levels.

**Mediator (madhyamika):** For entertainment the aspect of producer-ship of God is already proved to be unnecessary. Therefore this aspect does not strengthen the problem of the petitioner to any extent. Even though it is agreed that the producership does not disturb the continuous entertainment, the degree of the reality of the world cannot be overlooked as raised by the petitioner. When the basis of continuous entertainment is the unreality of the world and if there is a difference between God and soul with regard to the basis itself, how can the continuous entertainment, which is the result of this basis, be same for both God and the soul? If the result is to be equal, the basis also should be equal. Therefore the petitioner's objection cannot be overruled.

**Respondent (siddhanti):** The entertainment is always limited only to the third level. When you are watching or acting in a drama, the entertainment of the spectator is completely based on the unreal forms, which are the unreal roles, unreal dialogues and unreal actions, which are only unreal feelings. The second and third levels (Maha Maya and Mula Maya) are not at all related to the entertainment. In the drama the low level of Maya is related to the story, dialogues, actions and the emotions that are expressed in the drama. All these items come under the category of feelings, which are only forms of awareness. The roles like king, queen, servant etc are also unreal like the unreal forms of matter. When the drama is stopped, all these items disappear. The dresses used for the roles, the actors, the stage etc remain for some time, and can be removed from that place. This is the second level of Maha Maya where matter, awareness etc exist as real items up to the final dissolution of the world. The ground, on which the stage is built up exists permanently, which is the level of Mula Maya. When you see only the higher [Maha Maya] and highest levels [Mula Maya], the entertainment does not start at



all. If you see the ground, the stage, the dresses and the actual actors, who are going to play the roles, the entertainment has not started at all in your mind. Therefore the higher and highest levels are irrelevant to the entertainment like the producership. The whole entertainment is limited only to the third, lowest level (Maya), which is a common unreality for both God and the soul. The realization of the unreality of the third, lowest level can be attained equally by both God and the soul and therefore entertainment can be equal for both God and the soul. The unreality of the world preached by Shankara is thus limited only to this third level, which constitutes the various unreal forms of matter. Feelings, which are forms of awareness, arise only based on the unreal difference between these unreal forms. For example: One girl is good looking and another girl is not good looking. Beauty and ugliness are the names of these two unreal forms. Based on these unreal forms of matter, the feelings of love and dislike are generated. The basis of these feelings is only the form of the body of the girl, which is just matter. If both die at the same time and the bodies disintegrate, the matter, which is the reality in both is one and the same. Now the feelings are not different when the matter in both the bodies is realized to be the same. Entertainment is essentially a feeling. Similarly, suppose one girl is red in colour and other girl is black. The light, which is the common energy in both the colours, is one and the same. Just because of the difference in the wavelengths of energy, the different colours are seen. After death the common light energy mixes with the cosmic energy and the colours are unreal. Thus in the second level, matter and light exist as realities for the soul, which do not cause any feeling. When matter, light, awareness etc become the primary energy, then the awareness itself disappears and even the basis for feelings does not exist. There is no need of even dreaming to get entertainment at that highest level. Thus you have assigned names to the different unreal forms, which give rise to feelings. Thus the unreal names and unreal forms constitute the essence of the whole entertainment. Shankara says that the world of these unreal names and unreal forms is unreal. The world in this basic level of Maya causes various feelings and thoughts like love for your family members, neutrality to others etc. If this Maya can be crossed, then

knowledge and love for God can be achieved. Since anything related to God is real, both divine knowledge and devotion are real. The form of God is also real, based on the same reason. All these apply to devotees also because the devotees are related to God. Therefore the love for the form of God and His devotees is completely real since the base (God) with which they are related, is real. Therefore the God in human form and the devotee related to God, become the items of reality and significance. Thus in this sense too, the God in human form and devotees attain the equal status of reality. Since both God and devotees cross Maya, the entertainment is equal to them.

**Petitioner:** The soul (awareness) creates an imaginary world in a daydream. That world is a bundle of imaginations, which are produced directly from the soul. The soul has generates that world, controls any item of that world with full independence and finally dissolves the whole world into itself. The soul also generates an imaginary space [within itself]. All the same aspects are seen in the case of God too. Creation is the imaginary world of God, which is a bundle of imaginations of God. God generates, independently controls and finally dissolves the world into Himself. The space in the world is also generated by God. Since we don't find any difference between the effects, the cause in both the cases must be one and the same. Therefore the soul or awareness is directly Brahman.

**Mediator:** Regarding the effects, there should be no opposition because the Veda admits all these aspects. The respondent has only limited scope for the analysis of the cause in both the cases to decide whether the cause of the two is the same or not.

**Respondent:** We do not object to the effects, since all the Vedic statements stand as authority for all these points. However, we raise one point that if the soul and God are one and the same, all the effects must also be one and the same. In that case, the soul should act like God in the external world too. The soul should have the same control on the items of the external creation as the God has. The Veda says that God controls the sun but the soul is controlled by the sun. Another fundamental objection is that the awareness (soul) is the product of combined efforts of the digestive, respiratory and nervous systems. The food in the digestive system is oxidized by the oxygen supplied from the

respiratory system. Inert energy is released, which enters the brain and nervous system. The awareness is generated by the combined effort of all the three systems. If this awareness and God are one and the same, God must also be the product of those systems in His background. When God is the effect of some other systems, He cannot be the root cause of everything. Therefore you have to show these three systems in the macro level, which generate the awareness or God from whom the universe can come out as an imaginary world. In that case the soul must control this external world, which is his own imagination since he has become Brahman by realization. We do not have any objection if you take the soul as a simile to understand the effect that is generated from God. However, since God and the link through which the world is generated are unimaginable, we can only understand the state of the effect with reference to God. From this simile you can understand that the world is unreal with reference to God just like the imaginary world with reference to the soul. In the case of the soul, we can analyze the effect (imaginary world) as energy. The link, which is the process of production as work can be also realized as energy. The soul can also be realized to be a special form of work, which is also energy. However, in the case of God, except the effect (external world), neither the link nor God Himself can be analyzed. This is the limitation of the simile. The simile always is valid only in certain aspects and cannot be extended in all the points. Therefore the soul can stand as a simile in certain aspects. The differences prove that both the compared items are not one and the same. Here you have taken the awareness as a direct cause of the imaginary world. But on scientific analysis, it can be proved that awareness is essentially the inert energy and here the creator, process of creation and created energy are all essentially inert energy. The same inert energy, in association with some special technology [nervous system] is converted into awareness. Therefore the awareness is responsible for the will [to create] and design of the imaginary world. The robot also imagines and plans with the help of various combinations of information that is fed to it. Regarding the soul too, the imagination is not original as that of God. The imagination of the soul is also based on the various probable combinations of parts of information collected from the world.

Thus the basis of planning is also ruled out in inferring that God is awareness. The planning of God is unique and based on genuine creativity since no information of any part is available to Him before creation. Science has brought the robot as [an entity] exactly equal to the human being in the extent of creativity. But both the human being and the robot cannot stand before God due to the genuine and original creativity of God, which is unimaginable. The essence of awareness, which is inert energy, is responsible for the generation, maintenance and dissolution of the imaginary world. Therefore the word 'awareness' stands for the inert energy in its essential form and in a special form [of that energy], is called as awareness. Thus the soul is the material cause (Upadanam) and the design cause (Nimmitam) simultaneously. Similarly God is the root material cause as well as the root design cause of this world. However, here God is not directly the material cause, which may be misunderstood in the sense that God is modified [to form the creation] and is affected by all the changes of the world. Similarly if you say God is directly the design cause, God will be responsible for all good and bad deeds. In the case of the soul, the soul experiences all the happiness and misery because its material (awareness) is the material of the imaginary world. Since the soul is the designer of all the feelings, the soul becomes responsible for all good and bad intentions. However, in the case of God, God is neither affected by such experiences and nor is He responsible for the good and bad feelings in the world. Therefore the material, which is the inert energy that is produced from God, is modified into the world. The will (awareness in essential form) that is produced from God has designed this world. Neither can you say that God is inert energy, nor can you say that God is awareness because the link between the cause and effect is again unimaginable in this case. In the case of the soul, the imaginary world and the soul are both imaginable items. The link between them is also imaginable, and therefore analysis can prove that the soul has to be responsible for every action and for the experience of every fruit. God is unimaginable and the world is imaginable. The link between an unimaginable and an imaginable item must be unimaginable. Therefore you cannot assign the responsibility of any work or the experience of any fruit in the world to God. Due

to the unimaginable link, God has no responsibility for the work and the fruit. Yet, the world is created by God alone (*Kartaramapi Sarvasya Viddhyakartaram avyayam*—Gita). Even if you say that the imaginary world cannot affect the soul, it is not so. The good and bad feelings are said to have fruits to be enjoyed by the soul in the upper world. The reason for this is that the soul is awareness and the feelings are also made of awareness. Therefore the imaginations have equal status with the awareness. A golden ring and a lump of gold that is extracted from that ring, have equal weights. However, in the case of God, we know that the effect is a golden ring but the cause is not gold; it is unimaginable. Therefore the material of the world even in the deepest level (inert energy) is not the material of God. In that case, the concept of relativity too cannot be confirmed. The concept of relativity needs the knowledge of the material and its form. For example, gold is the absolute reality and the ring is the relative reality. Thus the concept of relativity gives the knowledge of the process of generation. Here, since the knowledge of the material of the cause is not known, we cannot logically arrive at the conclusion of the concept of relativity. Since the world cannot control itself by itself, the cause is inferred. The scriptures have mentioned the existence of the Cause and thus form the basis of [enquiry about] God.

**Petitioner:** The scriptures can be imaginations of some poets. You can call the world itself as God, for which no other cause is needed. This is the philosophy of science too, for which you are giving so much value. If we observe the world, there is no need of any cause for it because it is a self-sufficient system. The theory of probability can be an alternative for the necessity of the designer and this theory is again in science alone. You said that science can be used to explain the world. Therefore using science, you can prove that the world is designed by probability and is controlled by the same theory of probability. Similarly the destruction can be explained by probability. Of course we can accept inert energy as the material cause and the material that maintains the world and the force that destroys the world. Without awareness, we can arrive at answers by associating the items of the world with the probability of collisions and energetic considerations of reactions as explained in science. Even the

ancient Indian logic says that atoms guided by probability (Adrishtam) create this world and the designs are attributed only to probability without the need of a designer. Therefore both inference and scripture have gone into the dustbin. The theory of evolution as proposed by Darwin can completely explain the production and development of awareness into mind and intelligence in course of time, based on the requirements of nature. The robot with simultaneously working microprocessors proves the production of awareness and thoughts. The information in the chip is always from external world. Even if you believe in previous births, the bundle of information (Samskaras) was also fed from the external world alone. Therefore the external feeding of the information into the chip is common. Thus all the aspects are answered by science. I [Advaitin] was actually an atheist (Buddhist or Purvamimansaka) and was a believer of this concept. I was converted to an Advaita philosopher by this Shankara through some intellectual trick. Shankara convinced me that I am God. Since I exist, I accepted that God also exists. However I still remain an atheist. Even as an Advaita philosopher, there is no God other than me. As per science, I am a part of the creation, called as God. Therefore, Advaita and science are one and the same. I have not crossed the limits of the world. I have only changed my name as God.

**Respondent:** Your whole argument is un-debatable because it is concentrated only within the limits of the world. Probability can certainly replace the designer. The cosmic inert energy associated with the theory of probability can explain every aspect of the world without the necessity of God. Therefore inference can be easily thrown out. We cannot contradict you if you say that the Veda is an imagination of the sages, who were poets. We cannot give any special validity to the Veda saying that it was told by God and therefore it has special validity. Now since God Himself has disappeared, the Veda cannot be a special authority. If the story had been only this much, certainly there could be no answer from our side. However, before answering this objection, I would like to remind you that science is completely based on experimental evidence. Experimental evidence is only derived from perceived objects and perceived phenomena. Therefore before hearing My answer, I should reconfirm that both of you

are standing on science which is based on perception. Unless you both reassure Me on this aspect, we will not give our answer.

**Petitioner and Mediator:** If the phenomena are perceivable and the objects have the same status as that of objects existing in this world, we will accept your answer.

**Respondent:** My answer is certainly based on perceivable phenomena and perceivable objects, which have exactly equal status with the phenomena and objects existing in this world. There are several people who exhibit supernatural powers as miracles. The production of the material [spontaneous materialization] is perfectly perceived and the material produced is as real as any object in this world. The existence of the materialized object is equal to the existence of any other object in this world. Therefore the unimaginable power, which is beyond science, is established. You have to accept the existence of unimaginability (Maya) and thereby the possessor of the unimaginable power (God) has to be accepted. Certainly, you have to recognize the existence of some item (either power or power and its possessor) beyond the spatial dimensions of this world. Thus the exhibition of miracles establishes the existence of something beyond this world and thus the scripture is not poetry and gains validity. The human incarnation establishes the validity of the scripture through such miracles. Jesus said that He has come down to fulfill whatever was told in the scripture. For the existence of this unimaginable power, the human incarnation Himself is not required. Even devotees exhibit such power. Once the existence of something above science is realized and once the scripture becomes proved to be valid, there will be quest for further discussion on the subject of the scriptures. To create such fundamental quest, the human incarnation is not necessary. It is at the very fundamental level and this basic concept is meant for every normal human being. Therefore God has given such super powers to devotees at all levels so that the fundamental faith and quest on the subject is ignited in every human being. The human incarnation is very rare and cannot cater to all human beings at such fundamental levels. He comes down mainly to give the final solutions to the discussions done on the subject, based on this quest. This is the reason why God is gives super powers to several people whether they are good or bad. The propagation of

this fundamental concept is to be done at a very broad level. The Gita says that wherever miracles are found, they denote the existence of the super power, from which such sparks have come (*Yadyat Vibhutimat Sattvam...*). The superpower denotes the possessor of the power (*Mayinamtu—Gita, Indro Mayabhih—Veda*).

**Mediator:** Do you mean to say that every cheap fellow exhibiting such powers (Kshudra Upasaka) is God?

**Respondent:** The verse in the Gita says that the potentiality or power (Sattvam) that is showing the miracle (Vibhuti) is a spark of the infinite super power of God. The possessor of that spark is neither God nor a spark of God. A merchant has a hundred diamonds. Somebody argued with him that there is no diamond. The merchant ordered his servant to bring a diamond from the box and show it to that fellow. The servant did the same. This does not mean that the servant is the owner of the diamond. It also does not mean that the servant who brought one diamond has 1/100<sup>th</sup> share of the wealth of the merchant. The possessor of that power may be a devotee or may even be a demon. The point is limited only to the exhibition of existence of the diamond. The subject regarding the ownership of the diamond is a subsequent topic, which constitutes spiritual knowledge. Therefore the exhibition of miracles is also an aspect of the spiritual knowledge. A mere scholar cannot show the miracle. A demon [who can do miracles] cannot deliver knowledge. Suppose Ravana is both a scholar and possessor of miracles. He does not have divine love. He tortured devotees of the entire world. He did not have bliss, which is continuous happiness. He was without happiness and worried on several occasions. The possessor of bliss and love must also transfer the same to others. However, he transferred fear and misery to several people. Therefore all these aspects eliminate the non-God items and reveal the real God. However, remember, all these are only characteristics of the medium and not God directly because God is unimaginable. They direct you to the address of the Lord with collective effort. Thus special knowledge (*Prajnanam Brahma*), miracles (*Satyakamah*), love (*Rasovaisah*) and bliss (*Anando Brahma*) are the signs revealed in the Veda. They indicate the address of the Lord.



**Mediator:** A devotee may also be mistaken as God due to his superpowers, divine knowledge, love and bliss. In that case, God is missed by a narrow margin because any higher level in these four levels can be taken as the highest level and thus the devotee may be mistaken as God [a devotee having fairly high levels of superpowers to do miracles, divine knowledge, love and bliss may be mistaken to be God, who possesses these four to the highest extent].

**Respondent:** If you mistake a devotee as God, there is no harm. After the human incarnation, the next address of God is only the devotee. God will fulfill all your requirements even through the devotee. God is more pleased with the fame of His devotee than His own fame. The above signs are mainly intended to isolate the demons and the scholars who twist the knowledge. Of course there is one miracle, which cannot be transferred to the devotee and is limited only to God. That is the creation, maintenance and dissolution of the universe. However, unfortunately, God cannot exhibit this miracle to any soul because to exhibit this miracle, first the entire universe including the primary cosmic energy should be dissolved by God. If that is done, the individual does not exist any more and hence cannot be a witness to the dissolution. When the universe is created again, the individual who does not exist before creation cannot witness the process of creation. Arjuna asked Krishna for this single miracle i.e. the real proof of God. However, God only gave Arjuna a vision of this (Vishwarupam) as there is no other way than this. Thus Arjuna confirmed that Krishna was God by this miracle. Otherwise, Arjuna was thinking that Krishna being a genius, was delivering the special knowledge based on His scholarship of the Vedas and Shastras.

**Petitioner:** If the respondent has established God, I have no objection to accept God if I am that God.

**Mediator:** To call yourself as God, the respondent has already given the objection that in that case, God would need the existence of biological systems to be the awareness [which is the essential nature of the individual]. Therefore the petitioner cannot continue his claim.

**Petitioner:** Awareness can also exist without the background of these biological systems. At the time of death, the soul leaves the

body and still has awareness. Therefore awareness exists without the association of these biological systems. Awareness is an independently existing item. When the same soul re-enters another body, the same awareness continues. Thus awareness is eternal and does not require the systems. The awareness in the body may disappear after death but the awareness in the soul should not disappear if it has to experience the punishments given by the messengers of Yama [in hell] after the soul leaves the body [death].

**Respondent:** As soon as the soul comes out of this gross body, a new body covers the soul. The new body contains all the systems in a very subtle level. The Veda says that the soul coming out of the body does have another body, which contains a nervous system and respiratory system (*Manomayah Prana Shariraneta*). Therefore the awareness of the soul [after death; in hell] is from the new body called as the Yatana Shariram. The soul experiences the punishments through this body alone. The respiratory system needs a digestive system and thus very subtle matter is oxidized to release inert energy.

**Mediator:** A soul going to heaven is said not to have hunger and thirst (*Ubhetirtva...Swargaloke—Veda*). Therefore the digestive system is not necessary to supply the energy. Then, the nervous system cannot function. Still they should have awareness to enjoy the pleasures of the heaven. Therefore the awareness exists in the body going to heaven (Bhoga Shariram), which does not have these systems. Thus awareness is an independent item

**Respondent:** It is said that when souls go into the upper worlds, they take the solar rays as food (*Suryoshma payenah*). That means that energy is taken from solar energy. If the awareness were independent, there would be no need for supply of energy from outside. This means that the nervous system (Manomaya Kosha) must exist, into which energy enters directly and awareness is produced from it.

**Petitioner:** The angels have energetic forms (Divya Shariram), which do not contain any system, but still awareness is present. The angels do not ‘drink’ solar energy as you stated.

**Respondent:** Even in angels, the nervous system (Manomaya Kosa) exists and since their bodies are energetic reservoirs, there is no need of taking energy from outside. Let us assume that

independent awareness exists in angels without the need of any system in the body. If that were so, the eternal awareness in the body of the angel must be God according to you. Then, why did Yama, one of the angels say that God is unknowable? He also said that even he cannot know God (*Yasyamatam, kathametata vijaneyam*—Veda). If you do not give value to this Vedic statement, then very angels you are talking about are gone because their existence is referred to only by the Veda.

### **Human Incarnation**

The Advaita scholar comes fast if he finds the item, awareness. He will make other items unreal and the reality of the object becomes only awareness. He will limit himself to the same awareness, which is present in his human body. Since all the items except awareness are unreal, he will also remain as the awareness, which is the ultimate reality. Now he will say that the object and himself are one and the same. He is the owner of one lakh rupees [hundred thousand]. The other person is the owner of one crore rupees [ten million]. Now the Advaita scholar will say that the other person too, really has only one lakh and the other lakhs that he possesses are unreal. Now he [Advaitin] says that he and the other person are one and the same. He will never try to rise to the level of one crore. Hanuman, a monkey, who was the owner of just a hundred rupees [hundred rupees, is compared to the body of a monkey which is inferior to a human body], rose to that level [He became God, since the Lord made him the creator for the next cycle of creation]. This is a positive effort. The effort of Advaita philosopher is completely negative. He tries to bring down any richer man to his level saying that the extra riches of anyone are unreal. Even if everyone becomes equal to him, he is not worried because his sole aim is to see that no one is richer than him. He is not interested in his own rise, but there should be no person greater than him. He may not get any benefit but nobody should be benefited more than him. This is the basic psychology of human beings.

When any philosophy appears convenient to one's psychology, such philosophy is accepted immediately. Nobody will want to leave that philosophy. Similarly, the Advaita philosopher has reduced Brahman to mere awareness, removing His post of Ishwara. The Advaita philosopher proposed that Brahman is the ultimate reality and Ishwara is only the relative reality and hence is unreal. Since everything except awareness becomes unreal, he is also reduced to awareness only in reality. Therefore he and Brahman become one in the ultimate reality. The Advaita

philosopher should know that Brahman never retires from the post of Ishwara. Nobody can become Ishwara except Brahman. When the officer comes back to his house from the office, it does not mean that he has retired or resigned. Though the officer's behaviour is not expressed by wearing the uniform or sitting in the office, the officer in the house is still an officer for all practical purposes. Similarly, when he is in the office as an officer, you cannot say that he is not the father of his child. Therefore the ultimate reality (Brahman) is Ishwara and the relative reality (Ishwara) is Brahman. The lump of the gold (ultimate reality) has the potentiality to become the gold ring. During the existence of ring, the same lump of gold is present. Thus in Ishwara, Brahman exists in totality. In Brahman, the potentiality to become always Ishwara exists. You say that the same Brahman becomes both Ishwara and the Jeeva just like the same gold becomes a ring and a crown. The gold present in the crown weighs one kilogram. The gold present in the ring weighs one gram. You say that the same gold (Brahman) is present in the ring (Jeeva) and the crown (Ishwara) and the difference between the crown and the ring is only in the design, which when separated from the gold is unreal. Therefore, the difference between Ishwara and Jeeva is unreal. In reality, only gold exists, which is the Brahman. However, in this simile, all the concepts are not clear. Since the design is a relative reality, the difference between the crown and ring can be unreal. Since it is totally unreal, the quantitative difference is also unreal. However, what about the difference in the quantities of the gold present in the ring and crown? Gold is the ultimate reality. Now the difference is in the ultimate reality.

**Petitioner:** Since space (relative reality) is unreal, the quantitative difference in the gold is unreal. Only qualitative similarity holds good. You have to treat the gold [in this simile] to be beyond space. Such example is not available in the relatively real world. Therefore awareness is above spatial dimensions and cannot have a quantitative difference.

**Respondent:** Any item, which is above spatial dimensions, cannot have even qualitative identification. If you say that the existence of Brahman alone is experienced as told by the Veda and then if you say that the similarity between the Jeeva and Ishwara is only the existence of some unknowable item, then you can only say that both Ishwara and Jeeva have 'existence' in common. This means that the common item of existence in both is Brahman. In that case how can you say that Brahman is awareness (Chit)? If

you confine the Brahman only to the existence (Sat) of some common unknowable item, we have no objection. Since the item is unknown, even the existence of such unknown item has no meaning and cannot become called as a similarity. If the aspect of the similarity is unknown, it becomes meaningless to say that some unknown similarity exists. Moreover, the awareness is not mere existence of some unknowable item. It is an item that can be realized and thus we use the word self-realization (Atma Jnanam). Therefore apart from existence, the nature of the item is also known. We also differentiate awareness from inert items and thus awareness has defined boundaries that come under spatial dimensions. Then how can you say that awareness is above space? Therefore it is very clearly proved that awareness is an item that can be defined by spatial dimensions.

If you are very fond of the word Brahman, let the soul have that word as its name. We have no objection, because any greatest item in a category can be called as Brahman based on the root meaning. In fact, we too are very happy to call the soul as Brahman because the soul, even though it has several negative points that prevent its greatness, is the greatest in one point. In that point it can be said to be similar to Brahman. This similarity is that awareness is absent when isolated but still gives its experience. Brahman is unimaginable but gives the experience of its existence. The unimaginability and absence can be viewed as similar even though fundamentally, there is a vast difference. Absence means non-existence. Unimaginability means existence, which cannot be understood. In this point, the soul stands as an example to understand the Brahman. Therefore if you call the soul as Brahman, we will be happy to sacrifice that term, and we will call the Brahman [God] as Parabrahman from now onwards. It is just like the owner of one-lakh rupees being called as the owner of a crore. We will call the actual owner of a crore as a billionaire from now onwards. In fact, even this may be painful to you because in that case, you may want to be called as a billionaire. Therefore our new name for the owner of one crore is “The person beyond one crore.” Therefore the word Parabrahman [that which is beyond Brahman] does not have any positive meaning, to which you may again be attracted. It only has a negative meaning that it is something beyond yourself

(Brahman). However, unfortunately, you do not agree to this proposal and want to stick only to the word Brahman.

You are saying that Ishwara means the Creator, Maintainer and Destroyer. You have limited Ishwara to this concept and pushed Him to the relative reality making Him unreal. You have clearly understood the reason, which is that you cannot become Ishwara by any path. This concept is built up by you so please stand on it. You say that Brahman is the word introduced in the Brahma Sutras as the ultimate reality. The characteristic of the Brahman is immediately revealed in the second Sutra as the creation, maintenance and dissolution of the world. If awareness is the real meaning of Brahman, then the second Sutra should have been immediately “That [Brahman] which is awareness.” If you say that this characteristic is only Tatastham [associated characteristic; not inherent characteristic], we have already answered this by saying that the Tatastham, which is constantly associated and not found in any other item can act as Swarupam [inherent characteristic]. If you say that the Swarupam or the inherent characteristic of Brahman is told in the fifth Sutra (as awareness), [then we say that] the context of the fifth Sutra is not to state the inherent characteristic of Brahman but the actual context is only denying inert items being mistaken as Brahman. Therefore giving importance to awareness and removing the importance of the potentiality of creation etc. is against theme of the Brahma Sutras. The theme of the Brahma Sutras is twisted by you because you possess mere awareness and you can never achieve the potentiality of creation in your lifetime. This twist is done by you only to call yourself as Brahman.

**Petitioner:** In the fifth Brahma Sutra, even though it is out of context, the conclusion is that Brahman is not an inert item but is awareness.

**Respondent:** In the fifth Sutra, awareness (Chit) is not mentioned. Only the will (*Ikshateh*) is mentioned. It means that Brahman has a will but it is not said that Brahman is awareness. Due to the presence of the will, inert items are rejected. However, it does not mean that awareness is selected [to be God]. If you say to one student that he has failed in the examination, it does not mean that the other student has passed. The indirect sense need not always be the direct meaning. In fact, this Sutra gives a broad

step of the address of Brahman that enters the world as an incarnation. This means that Brahman enters into a living body and not an inert body because the program of the incarnation is to preach the knowledge. Even in the context of Brahman, It wished to create, as per the Veda. However, that does not mean that It is awareness. In the case of worldly items, such logical analysis will certainly prove the item to be awareness [that which wishes must be awareness]. But Brahman being above spatial dimensions, such worldly logic fails. Since Brahman is the source of every item (dravya), property (guna), form (rupa), action (karma), there is no objection to say Brahman did this or that. Brahman can do everything and therefore It wished to create.

**Mediator:** You have related the fifth Sutra to the incarnation of Brahman. Do you mean that the theme of all the Brahma Sutras relate with the incarnation of Brahman?

**Respondent:** Certainly all the Sutras can be related to the human incarnation [Krishna], which was present during the time of Vyasa. There is no difference between Brahman, Ishwara and the human incarnation (Krishna). Ishwara is in the relative reality and it is proved that He is simultaneously Brahman. Since both the human incarnation and Ishwara are in the same plane of reality, there is no objection to give homogeneous [identical] status to both. Thus the human incarnation is simultaneously Brahman and Ishwara. The human incarnation is before your eyes and the medium in which He is present is a human body and not the entire cosmos as in the case of Ishwara. The complication and repulsion is greater in case of the human incarnation. Therefore the enquiry is more necessary in this case. The second Sutra refers to the vision of Vishwarupam, in which Krishna showed the creation of the universe, its maintenance and its dissolution in the vision. This itself proves the common characteristic of both Brahman and Ishwara. The third Sutra says that the main aim of the human incarnation, which is to preach the spiritual knowledge (Shastram). The fourth Sutra says that the medium can be treated as Brahman due to the unity of the medium and Brahman without isolation (*Samanvyat*) like the electric current and the wire. The fifth Sutra says that the incarnation does not happen through an inert medium because awareness of the medium is required for preaching the spiritual knowledge. There is no need of any

tension [or objection] in this interpretation because Vyasa himself [author of the Brahma Sutras] stressed that Lord Krishna is Brahman and Ishwara as seen in His Bhagavatam.

The human being cannot touch Brahman in the ultimate reality even on entering into more subtle bodies of energetic forms after death because even angels in that state have declared that they cannot understand Brahman. As far as the existence and experience of the unimaginable nature of Brahman is concerned, there is no objection. In fact such experience of the existence of the unimaginable nature of Brahman is given by the human incarnation only for the sake of humanity through unimaginable actions (miracles), unimaginable knowledge etc. Otherwise the very existence of the Brahman based on the scriptures would be thrown out by the atheists as mere poetry. You cannot touch Brahman even in poetry because it is beyond the imagination of any soul since it is above space. When the same thing is uttered by angels like Lord Yama, how foolish does it sound when it is heard from the mouth of a petty human being? Do you mean to say that even angels could not understand that Brahman is awareness? Do you mean to say that Hanuman, after studying all the Vedas from the Sun-god could not understand this small point that awareness is Brahman and therefore He is Brahman? If you say that awareness (soul) is not Brahman but Brahman is awareness, in that case how can you utter the statement that you are Brahman? Krishna said that He is the creator, maintainer and destroyer of the world (*Prabhavah pralayah... , mai sarvamidam, mamabhutamaheshwaram*—Gita). From the point of the awareness, you can also state the same and say that there is no difference between Krishna and yourself. However, Krishna proved what He said by giving the cosmic vision, which you cannot give. You may say that it is only a vision and that an actual proof is impossible because the soul will not exist to grasp the concept in such proof. Accepting this impossibility, which is due to the incapability of the soul alone, you too can give at least the same cosmic vision as given by Krishna. Now you say that all miracles are untrue. You say that the world is unreal and therefore Ishwara is unreal. Now, even Krishna is reduced to mere awareness so that yourself, Krishna and Ishwara are reduced to Brahman, which is limited only to pure awareness.



Therefore you are always in the circular motion of egoism and jealousy and you can be never dragged out from this circle. Due to this you are going in the opposite direction and will finally reach the place of demons. Your aspired goal can be achieved by you if you come out of this circle and worship the human incarnation like Hanuman, who became Brahman and simultaneously Ishwara at the end of His spiritual effort. You are the 'most laziest' man on this earth because you want to be Brahman without any effort; just like getting your lost ancestral property through a sudden judgment from the court. All the sacrifice and service of Hanuman is the climax of foolishness since He only attained what you got in a fraction of second by simply hearing the Mahavakyam!

**Petitioner:** If you say that Krishna is Brahman, He Himself has told in the Gita that He is the awareness (soul), which knows everything (*Kshetrajnamchapi mam*). He said that there are two items; one is the soul and the other is the body. He also said that He is the soul present in every body (*Sarvakshetreshu...*). He said that He has entered the human body (*Manusheem Tanum...*) and therefore, He must be the soul since there are only two items (*Prakritim purushamchaiva*). Therefore, you are encircled from all the angles and you have no other way than to accept that Brahman is the soul in every body.

**Mediator:** The word Purushottama also means that he is the best among the souls since the word Purusha has to stand for the soul alone. Krishna says that He is beyond the Prakriti (Kshara or Kshetra). However, He says that He is the best among the souls (Akshara). In this verse, the word Atita means 'beyond'. The word Uttama means the best among the category of souls. Since a realized soul is Brahman, he is the best among all the souls. Since the soul is beyond the body in view of its eternality, the word Atita is used in this context. Therefore, this makes clear that there are only two categories, the first is Purusha (soul), and the second is Prakriti (body or inert world).

**Respondent:** When you say that there are only two categories i.e. soul and body only, how can you include the soul in Prakriti under the subdivision Para Prakriti? In that case, the soul and body are Prakriti and God is Purusha. Thus, there are only two

categories (Purusha and Prakriti), because both the soul and the body are in the same category.

**Petitioner:** It is said that the Para Prakriti is Jeeva or the subtle body in the Gita (Jeeva Bhutam) and not the Atman (causal body). Therefore Para Prakriti is the subtle body and not the soul.

**Mediator:** If the subtle body is Para Prakriti, it is said that the Para Prakriti maintains the entire world (*Yayedim Dharyte Jagat*) in the same verse. However, the subtle body is definitely not maintaining the world. Since the inert energy is maintaining the world, the soul here must refer to its basic essential form, which is inert energy. Therefore here the soul in the state of a bundle of qualities (subtle body) is not to be taken; it should be taken in its basic form of inert energy as attained in the state of deep sleep. Here the word Jeeva cannot refer to the subtle body and the causal body either. It must refer only to the soul in deep sleep, which is inert energy. The word causal body means the standstill awareness of a realized soul. This verse does not refer to the soul in the state of vibrations (subtle body) as found in the states of waking and dream.

**Respondent:** As the mediator explained, it is proved that the soul in all the states (waking, dream, meditation and deep sleep) can come under only the category of Prakriti. However, we can show the reference in the Gita about the mention of the soul as standstill awareness also under the category of Prakriti. ‘Chetana’, which is just the pure awareness (Suddha chit), is mentioned in the category of Kshetram, which represents the body or Prakriti.

**Petitioner:** The word Purusha means the awareness that is lying in the body. Therefore you cannot keep the awareness in the category of Prakriti or body.

**Respondent:** In the Veda, the word Purusha frequently refers to the Lord alone. It is said that this world is the body of the Lord in the Veda (*Prithvi Shariram, Vishwaatmanam* etc.). If you are so particular about a limited living body, you can take the human body of the human incarnation, in which God exists. When the Lord said, “*Idam Shariram* [This body],” it indicates the pious [holy] body of the Lord or the pious body of a great devotee like Arjuna, who is participating in the divine mission. It is not referring to every human body. When the Lord said “This body”,

there is no need of introducing an alternative word 'Kshetram' here. If He wanted to mention alternative words for 'body', other alternative words must have also been mentioned. Therefore the word Kshetram means the pious gross body, which is like the holy city of Varanasi.

The word Kshetram is explained as the collection of five elements, various qualities and pure awareness (Chetana). The gross body consisting of the five elements is like the pious city. The bundle of qualities (subtle body) is like the pious temple [Devalaya]. The pure awareness is like the innermost room (Garbhalaya). God is like the pious lingam in it. The lingam is beyond the Garbhalaya, temple (Devalaya) and the city. Similarly God is beyond the gross, subtle and innermost causal bodies. Such God denoted by silence, is beyond Vishwa (gross), Tejasa (subtle) and Prajna (causal) bodies as explained in the Veda. Now here the causal body (Or even the subtle body, which is made of the causal body) has the property of awareness and so is Kshetrajna [knower of the Kshetra]. Now God inside the causal body is also Kshetrajna, which means God also has the property of awareness and can also wish. Here, the two words, 'cha' and 'api' are very important. These two words mean that even though God is unimaginable and is not any item of creation and therefore is not awareness; yet the Lord has the property of awareness. The reason is that the Lord being omnipotent can have any property because He is the chief source of everything.

The soul is like the personal room of the Lord in the house (gross body). The owner is not restricted only to that room and can move anywhere in the house. Similarly God can pervade all the three bodies in the human incarnation if necessary. Here, God can be Purusha and all the three bodies would be Prakriti. If you take the soul as Purusha, God is the third item called as Purushottama who is beyond both Kshara [body] and Akshara [soul], which are the two imaginable items. The word 'Atita' can refer to both Kshara and Akshara according to grammar. The word Uttama (superlative degree) means the best because Akshara is better than Kshara and God is better than Akshara. If your version were correct, the word 'uttara' (comparative degree) would have been used there. If you take the case of a devotee, you can take the gross body as a city, the subtle body is the temple and the causal

body is in the position of God. In this case, the Garbhalaya is included in the temple. If the city is not referred here, the gross and the subtle body can be the temple and the causal body is like God (*Deho Devalayah*). In the human incarnation, all the three bodies constitute the temple and God is the shrine. If the concepts are clear, there is no confusion in the classification because sometimes the subdivision is also considered as the main division. The number of classified items varies because of the variation in the nature of the classification.

**Mediator:** If the soul is made of awareness, which is the root cause of the whole creation, there is no objection because the word Prakriti need not be taken only in the sense of 'effect'. This word can be also taken in the sense of 'cause'. The Sanskrit dictionary says that Prakriti means the root cause (*prakritirmulakarane*). The word Prakriti can also be said to be the cause that is responsible for the best work (*prakrishtam kriyate anaya iti*). In that case the soul can be called as Para Prakriti and at the same time can stand as the root cause of the creation. Such soul or awareness can also be Purusha as per its definition.

**Respondent:** If you call the soul as the root cause based on the dictionary, I cannot object to you in that way, but the objection comes because the other items mentioned in the Apara Prakriti are products [effects]. The Para and Apara are the two subdivisions of Prakriti. You cannot say that one subdivision is of products and the other subdivision is of the cause.

**Petitioner:** We can take the word Prakriti in the sense of 'inherent nature'. This word is mentioned in that sense also in the Gita (*Prakritim yanti...*). The Para Prakriti means the best nature of the Brahman, which means the real nature. That means Para Prakriti itself is Brahman. Thus the soul becomes Brahman.

**Respondent:** In that case the Apara Prakriti must also be the other nature of Brahman. Nature being common, there cannot be distinction between Para and Apara. In that case, the entire created world (products) also becomes the nature of Brahman. This means that the world itself is Brahman. There is no distinction between cause and effect. This is the concept of science and atheism.

**Petitioner:** The Brahma Sutra says that the soul is not a modification of the food. It is independent awareness (*vikarat netichet na*

*prachuryat*). Since it is not a product, it can be taken as the cause of the world.

**Respondent:** If something is not the product of another specific item, it does not mean that it is the root cause of the world. That Brahma Sutra is referring to the Vedic statement “*Purushah annarasa mayah*”. If you take the Vedic statement “*Annat Purushah*”, it means that the soul is a product of the food. If you go to the beginning of this statement, it starts describing that space came from Atman (inert energy), air came from space, fire came from air etc. When you say that the pot is produced from mud, it does not mean that the mud by itself can produce the pot. The pot maker, wheel, fire, water etc. are responsible for the production of the pot. Therefore you cannot say that the pot is a direct modification (*vikara*) of mud. Thus in all these productions [items of creation], the will of the God is necessary, without which the production cannot take place. The sand particles in course of time form an aggregate called as stone and here the pot maker etc. are not required. Such modification of sand into stone is a direct [spontaneous] modification (*vikara*). Even though food is the cause of the soul, the will of God must also be associated for the production of the soul from food. It is not a direct modification.

The same sense is referred to by the statement “*Annarasamaya*”. The word *maya* (*mayat*) refers to the direct modification. Such direct modification is opposed by the Brahma Sutra and the same sense also exists in “*Annat Purushah*”. Here the Vedic statement is referring to the soul, which is made of inert energy that is produced from the food by the will of God. The soul is associated with inert energy (*annarasa*) that is supplied to the soul. The soul is like the ice-block that is formed from water. Suppose the ice block is in a beaker of water. Since water is the same even in the condensed ice, we can say that the ice is associated with mostly water. The quantity of water in the ice is very less because the ice block is very small. Thus the ‘*mayat*’ is used in the sense of majority (*prachuryam* or *predominance*). Even though the ice consisting of the same water, is less in quantity, its individuality is maintained. The surrounding water is perfectly homogenous with the ice. But it is in the liquid phase, which is different from

the solid ice. Actually the soul creates a dream with help of this inert energy supplied from food.

When the soul (jeeva) leaves the body, the condensed inert energy as a solid containing the strong feelings from several births (samskaras), leaves the body. Thus the central chip [information chip; analogous to computers] is now missing from the body. Therefore even if you introduce inert energy into the dead body, the original chip, which is responsible for individual behaviour does not appear. But the chip (jeeva) that comes out of the body is surrounded by another energetic body (Yatana Shariram). Thus the jeeva, who escaped in the new body, will have the same behaviour of the dead person.

Here Brahman and the soul differ because Brahman is unimaginable and creates the universe with its associated inert energy (Mula Maya). The soul also creates the dream with its associated inert energy but the soul is made of the same inert energy as a bundle of specified individual qualities (samskaras) collected from previous births. Another difference is that Brahman is the cause for the inert energy associated with it. In the case of the soul, the inert energy supplied from the food associates with the Jeeva. Due to such differences Brahman cannot be the soul.

### **Superimposition**

You have introduced the concept of superimposition in that the person mistakes the body for the soul (Dehatmabhranti). By analysis, you have removed the illusion of misunderstanding the body for the soul. But you are captured by another most dangerous illusion that is mistaking the soul for God (Brahman), which can be called as 'Atmabrahmabhranti'. Both these superimpositions are similar. An illusion or superimposition is born, based on one common property. When you see the rope in mild darkness [dim light or twilight], the physical appearance (the length, movement by air etc), which is the common property between the rope and a snake generates the illusion. Therefore, you should not conclude anything based on a single aspect. You have to consider other aspects as well to decide anything. When you switch on the torchlight, the difference is realized because the other properties like absence of life, lack of hissing on trying to scare it, etc are realized. Similarly, the single property of wishing [Brahman wishing to create this creation] cannot prove that Brahman is awareness. Such a

conclusion only shows your illusion under ignorance as in the above case. The different properties like the creation of the universe, the original creativity etc. will differentiate Brahman from the soul. Even if you separate the Jeeva from the Atman by removing all the qualities (When the subtle body, which is a bundle of qualities is destroyed, the causal body, which is pure awareness in the Nirguna [unqualified; attributeless] state remains), still the soul of such a realized person does not prove the potentiality of creation. You cannot remove the potentiality of creation from the Brahman even in Its ultimate reality. You do not have such potentiality to remove the hidden potentiality of Brahman for fulfilling your ambition. It is most pitiable that you do not achieve anything by removing such potentiality from Brahman. If you remove such potentiality, Brahman cannot be the greatest and then you cannot call such Brahman as Brahman. You cannot call such Brahman as Brahman, because such Brahman loses the sense of the word 'Brahman'. Do you want to become such incapable Brahman, which is only a namesake Brahman? Instead why don't you simply say that finally you have become yourself?

**Petitioner:** There is only one superimposition and that is between the body and Atman. There is no second item like Brahman, which is different from Atman. Brahman is just another name of Atman. Therefore there is no question of illusion between Brahman and Atman. In the first superimposition, there are two items, which are body and soul (Atman). Similarly, there are two items in the simile too, which are the rope and serpent. But in the second superimposition brought by you, there is only one item that is the awareness, which can be called as Atman or Brahman.

**Mediator:** As far as the existence of Brahman is considered, there is no debate because the scripture speaks about it and the scripture is supported by the unimaginable actions of the human incarnation. The debate is only about whether the Brahman mentioned by scriptures is Atman or not.

**Respondent:** The unimaginable actions of the human incarnation prove the existence of the unimaginability, which is beyond all the imaginable items of creation. If you say that all the items of the creation are unreal, the awareness, which is in the creation, is also unreal. If you say that awareness is beyond creation, then the word awareness must not carry any sense. Therefore by the words Atman or Brahman, if you mean such an unimaginable item, which is beyond all the imaginable items of creation, we have no

objection to say that Atman is Brahman. But if you have understood Atman, then it is an item within the limits of space and then cannot be the Creator. You cannot deny the existence of the unimaginable item because the concept of unimaginability is established by the human incarnation. The possessor of such unimaginability is Brahman or can also be called as Ishwara due to the hidden potentiality of unimaginable creativity in the Brahman. If you have understood any item, it is not Brahman according to Lord Yama in the Veda. After all the angels are far superior to human beings in the potentiality of knowledge. However if you call that unimaginable item by words like Brahman, Atman, we have no objection. But we advise you to call it by the word Parabrahman because this word does not indicate any positive information about the nature of that item. The word Atman means, that which pervades other things like space, energy, air etc. This pervading property reveals the spatial nature of the item and so it is better not to use the word Atman. Of course you can use the word Brahman because it means the greatest. The unimaginable item is always the greatest among all the imaginable items of the world. Still it is better not to use this word too because this word is used for several greatest items in their categories. Only to avoid confusion, we are opposing this word. The word Parabrahman is the best because it means, that which is beyond any greatest item in the world or even the greatest world. The soul is called as Atman because the awareness pervades all over the body. Atman can be Brahman in the sense that Atman is the greatest item due to its critical and subtle nature. If you use the word Brahman for inert energy, the soul can be called as Brahman in the sense that the soul is essentially the all-pervading inert cosmic energy.

**Petitioner:** We call the soul (Atman) as jeeva in the relative reality and Brahman as Ishwara. In the ultimate reality since the world is unreal, the potentiality of creating the world is also unreal and so Ishwara as well as Jeeva become unreal. In the ultimate reality only Brahman or Atman remains as the ultimate reality.

**Respondent:** If Brahman and Atman are one and the same in the ultimate reality, Ishwara and Jeeva also must be one and the same in the relative reality. However you may say that the difference between Ishwara and Jeeva is also unreal because both exist in



the relative reality. In that case, Ishwara, Jeeva and the difference between Ishwara and Jeeva are the three unrealities existing in the unreal world. Then, Brahman or Atman is the only reality at any time. Then who is experiencing this unreal world? An unreality like the horns on the head of a rabbit, can never be experienced. Shankara never said that this world is unreal. He said that the world is Mithya, which is neither real nor unreal (*sadasat vilakshana*). It means that it is non-existent if isolated from Brahman, but it is existent as long as it is based on the Brahman. When you see the rope as a serpent, the illusory serpent exists based on the existence of rope. If the rope is removed, the illusory serpent disappears and becomes non-existent. But during the existence, the serpent exists in the form of imagination, which is made of nervous energy. Energy is subtler than matter. Awareness is subtler than energy. The imagination or feeling is more subtler than awareness. Thus compared to the rope (matter), the illusory serpent is very very subtle and negligible, and can be treated as almost absent. It is neither completely existent nor completely absent. Therefore you cannot call it as completely unreal. Neither the cause (rope) nor the product (serpent) is non-existent and therefore even Shankara did not agree with Asat Karya Vada [Theory of Unreal Effect]. He too proposed the Sat Karya Vada [Theory of Real Effect], which means that the product is not completely non-existent but still it is neglected. This is vivarta [negligible reality]. Thus you cannot use the word 'unreal' to either Brahman or the world.

The Veda says that the world is created for the entertainment of Brahman. If the world is completely unreal, there cannot be entertainment because the object is absent. Relatively real means not completely unreal. The creation is work in essence because it is energy in the basic form. Energy is dynamic and is work alone. The process of construction is work. The product of this work is the building, which is matter bound in a certain design by binding energy. Matter is a form of energy. Binding energy is work and therefore the process of construction, the binding energy, and the matter in the building are work alone. Therefore there are only two items.

- 1). The worker or designer (constructor).
- 2). The construction (work).

Only the construction is visible and not the worker or designer. Similarly only the unimaginable Brahman and imaginable creation exist. The link between the two is unimaginable. The world may be very very negligible [as compared to Brahman] but it still exists as the object of entertainment for the Brahman. If you say that the world is unreal, the entertainment is unreal and it indicates that Brahman is incapable. Brahman is the ultimate reality and the world is a relative reality even in the Paramartha dasha. Brahman has not become the relative reality in which case its existence becomes negligible and moreover the entertainment is not possible because the subject itself becomes the object. Therefore Brahman always remains in the ultimate reality and creates the world, while It Itself exists in the plane of ultimate reality always. Brahman with such potentiality expressed is called as Ishwara. When you are not imagining anything you are a man (Brahman). When you imagine something, you are called as a poet. During the stage of imagination the man is poet and poet is the man. Before imagination, only the man exists but the poet is hidden in the man in the form of the potentiality to compose or imagine the poetry. Thus during the existence of the world both the Paramartha dasha and Vyavahara dasha co-exist. You cannot say that the man is real and the poet is unreal. Both the states are mutually inclusive of each other. According to your theory, unless the creation disappears totally, Brahman is not released. If you say that one state is real and the other state is unreal, only one state can exist at one time.

**Mediator:** You have spoken about Brahman. But our topic is whether the soul is Brahman or not.

**Respondent:** Unless you understand very clearly about Brahman you cannot understand whether Brahman is Atman or not. The answer for this lies in your own hands. You have defined Brahman as the ultimate reality, which is imaginable to us under any circumstances and the only information about Brahman is that It exists. Such existence is experienced by us practically through the unimaginable talents of the human incarnation and through the scripture, which is also fulfilled by Him alone. We have called this item as Brahman or more precisely as Parabrahman. If you would like to call this item as Atman, we have no serious objection because it is just an alternative name. If

we can take the word Atman in the sense of 'essence', we can call Brahman as Atman too because Brahman is the essence of the creation. The ultimate reality is always the essence of the negligible reality. Now if you say that you are such Brahman or Atman having the hidden potentiality of Ishwara, we have no objection to accept it provided you can show at least the vision of Ishwara in which you are creating, maintaining and dissolving the cosmos. Now you should not escape from this saying that the world is unreal, Ishwara is unreal, creation of the world is unreal and therefore the vision is unreal. You should also not try to escape saying that the two states cannot co-exist. It is not a sleep-dream. It is only day-dream in which the dreamer and the dream co-exist mutually. It is not like light and darkness, which cannot co-exist together. It is like the daydreamer and the daydream. Of course this simile is good for the concept within its limitations. In the superimposition of serpent over the rope, the serpent exists elsewhere in equal status with the rope [snakes exist in the world and are as real as the rope]. The serpent is also a form of matter and is as good as the rope. When Brahman created this relatively real world, it did not exist either totally or partially elsewhere before creation. The daydream also is made of the impressions of the items already existing in the world, which were not originally created by the soul. You have to take this simile just to understand the concept of relative reality. Thus the creation of the world by Brahman can be understood with the help of the relative reality and the unique capability of Brahman in having the original creativity (which means that the world is created without the help of any external impression).

**Petitioner:** The daydreamer can also create a special animal with eight legs, two tails, ten eyes etc. Such animal does not exist in the world. Therefore the soul has original creativity. A person can also see a non-existent ghost with peculiar features, when he sees a swaying tree in a forest at night. He has not seen such a ghost elsewhere in the world. This is an example of a superimposition where the superimposed object exists as imagination only during the time of illusion. When the illusion ends with the help of a torch light, there is no existence of the superimposed objects elsewhere, like the serpent. Since the soul is proved to have original creativity, there should be no objection to say that

Brahman and the soul (myself) are one and the same. I can at least be treated as a spark of the Brahman since my imaginary world, made of nervous energy, is also not non-existent. Based on the difference in the intensities of the energies of this external world and my dream-world, I am a particle of Brahman in this relative reality. When space disappears in the final dissolution of the world the quantitative difference between Brahman and myself disappears and thus I become the ultimate reality.

**Respondent:** We have already stated that the parts of the special animal or ghost are available in the world separately and therefore it cannot be called the original creativity of the soul. The soul is only combining the parts in various possibilities to develop a new design. Such creativity is seen even in a robot, which develops new designs based on the probabilities and combinations of various bits of information, which is fed into the chip. Therefore neither the soul nor the robot can be Brahman. The soul can only be a part of the creation and not even a part of the creator. If the soul is a part of the creator, it should create at least an atom in the external world. You may say that the soul is a very negligible particle of creation, so that it can create only a thought in its nervous energy. Since the thought is also kinetic energy, you may say that the soul has created at least a trace of kinetic energy. Even that is not true because impressions from the external world existing in the soul are just projected as the imagination. Therefore you cannot compare the soul with Brahman in any way.

**Petitioner:** Ramanuja and Madhva have agreed that the soul and Brahman are awareness essentially. Even those two preachers, who are the founders of dualism, have agreed to the common awareness between Brahman and the soul. What we say is that the other differentiating qualities become unreal in the Paramartha Dasha and since the common awareness alone remains; Brahman and the soul are one and the same.

**Respondent:** Shankara, Ramanuja and Madhva are the three incarnations of the same Lord Datta. There is no fundamental difference and they know the ultimate truth very well that Brahman is unimaginable and cannot be touched by the soul even by logic. Did they not study the Veda, in which the angel Yama said that even angels cannot imagine Brahman, and have

concluded that Brahman is unimaginable? The three preachers have told the truth in various styles according to the surrounding atmosphere. Their aim was to uplift the spiritual aspirants present then. Revelation of the truth was not their main aim because the logical maturity of the people was not as much as it is today, owing to the lack of development in science. Ramanuja and Madhva were able to establish the difference between Brahman and the soul even accepting awareness as the common factor between the soul and Brahman. When the result is possible even by following your concept, why should they oppose your concept and get the same result?

Moreover, if your concept is opposed, you may go back to become the original atheist that you were because even a trace of hope of becoming Brahman is lost after that one common item is lost. You may even go to the extent of saying that Brahman does not exist since It is unimaginable. You have not come to the high level of spiritual maturity required to experience the existence of Brahman through the human incarnation. Therefore [they] let the false impression of the experience of Brahman exist in every human being through awareness. But finally Madhva said that there is no similarity between Brahman and the soul. Shankara also knew the total reality. As I told already, He created this attraction for the sake of the atheists. Just by considering the will [of Brahman to create], you are concluding that Brahman is awareness through that property. But Brahman does not have just that one property that it can be concluded to be awareness alone. Brahman is the source of all other properties that we see in the world. So you have to conclude Brahman as a collection of all the items (world itself) through all the properties. Thus even the differentiating properties have to naturally lead one to conclude that Brahman is a group of the corresponding items; thereby Brahman becomes a part of the world.

### **Salvation**

Self-realization leads to liberation of the soul from worldly bonds. You must be relieved from worldly attachments if you are determined to join the service of the Lord. If you are joining a new institution, you must be relieved from the old institution. By self-realization, you are relieved from worldly bonds and you are expected to join the new institution i.e. the

service of the Lord. Such relieving is not like retirement, in which you can stay at home in leisure, without doing any activity. Similarly by self-realization, when you are relieved from worldly bonds, it should not mean that you should continue in that state without any bond. You are relieved from the old bonds to strengthen the new divine bond with God. After leaving the old job, you are expected to do the new job with more vigor. After cutting the worldly love, you are expected to love God more vigorously. But the Advaita philosopher is continuing in the state of no love after cutting the worldly love. Instead of achieving a better goal, the case has become worse. Anesthesia is given to you to perform an operation so that you are relieved from the disease and so that you can live with greater happiness. Even after the operation, some anesthesia may be given to you, to relieve you from the pains. But the case of the Advaita philosopher is unfortunate because he has gone into a continuous coma after the operation. In that case it would have been better if the operation had not been done so that at least, he would live with the disease.

Here, self-realization (Yoga) is the anesthesia. The process of operation is liberation (Moksha) from worldly bonds. After this liberation, the liberated soul is expected to join the service of the Lord with more vigor; just as after the operation, the patient is expected to become more active in his life. But unfortunately after liberation, the Advaita philosopher continues in the same state of self-realization (coma). This unfortunate situation has developed because the patient wants anesthesia and the operation only for getting into a state of continuous coma. The goal is prefixed by the patient. Similarly, the Advaita philosopher has fixed the goal of self-realization and liberation as only the continuity of himself in the state of self-realization (self-attainment). His goal is Brahman, which is pure awareness without any quality or thought or feeling (Nirgunachit). Even if all the thoughts are removed as in the state of meditation, the thought of self-awareness exists. Therefore there is no awareness without thought (Guna). Awareness without any thought, which is complete Nirgunachit, is nothing but inert energy, which is the essential form of the awareness as obtained in deep sleep (*Sushuptyekasiddhah*—Shankara). Such state is nothing but the state of a tree or a stone, in which the mind (all the thoughts) is totally destroyed (Manolaya Yoga). The childish Advaitin calls this state as the state of Brahman in ultimate reality. He wants to remain as inert energy in the cosmos, which is the soul in the highest state (deep sleep) in his words!

I am deeply pained at this pitiable condition of such human beings who are misled like this. The soul of an Advaitin continuing in this state of thoughtless inert energy cannot disappear from the cosmos, because the primary cosmic energy will never disappear as per the will of God. It is retained for storing the entire movie of the world as a reel at the end of this world-show. Let this unfortunate Advaitin become a tree or a stone so that at least he will be useful in serving a devotee. A devotee maybe fed with the fruits of such tree or the devotee can sit on such a stone for praying to the God. Therefore instead of remaining as a part of the cosmic inert energy or becoming the entire cosmic energy by merging in it, such rebirth as a tree or stone is only due to the grace of God on him. Realization should lead to the liberation of the soul from worldly bonds and not from the bond with God. If all bonds are removed, he will be neither here nor there. It is better if he remains in the worldly bonds, at least having some disturbed entertainment in the world. At least this is better if he is unable to get divine bliss in the divine love of God. It is better to have 'Goli Soda' [local inferior soft-drink] if the 'Goldspot' drink [a name-brand soft-drink] is not available. It is better to have worldly bonds if the bond with God is not available. In fact, after tasting Goldspot, Goli Soda is spontaneously rejected. Thus the rejection of Goli Soda has the one sole aim, which is the drinking Goldspot.

The Advaitin has set up a goal, which is totally unreal. There is no Brahman, which is simply awareness without being Ishwara or at least without having the potentiality of Ishwara. He has taken the worst state and named it by an unreal word. In fact, Brahman always exists as Ishwara since the ultimate and relative realities are mutually inclusive of each other like the dreamer and his daydream. If these two states are real and unreal, both cannot co-exist. A rabbit and its horn cannot co-exist [a rabbit's horns are non-existent]. When the two states are the absolute reality and relative reality respectively, they can co-exist like gold and its ring. The gold in the ring is the ultimate reality and the ring existing in the gold is the relative reality. Thus the word 'golden ring' indicates the co-existence of both the states. The ring is not unreal because it exists based on the gold.

The lazy Advaitin is aiming for this worst state of mere awareness without the potentiality of Ishwara without doing any effort. There need not be any effort to fall from the hill. The effort is only needed to climb the hill. The soul, which aims for the post of Ishwara, becomes Indra who is the Lord of the three worlds. The word Indra itself means Ishwara or the Lord (*Idi Aishwarye*). His aim is only power and luxuries. He is often insulted by

demons and the real Ishwara (Narayana) has to protect him often. This shows that the soul cannot manage itself in that post. But if you take Hanuman, He has both the aspects of the Lord and the soul. From one angle He is Lord Shiva. He is also a Jeeva (soul) from the angle that He is the son of a soul called as Vayu. The angle of God in Him shows that only He can maintain the post of Ishwara and therefore He was made the future Creator. But from the point of the soul, it shows the possibility of the soul to even become God. But this fruit was attained by Hanuman through selfless sacrifice and service without aspiring for any fruit in return unlike Indra who did a hundred sacrifices only for the fruit. The Advaitin is not even Indra who appeared for the examination and failed. The Advaitin is the laziest student who sits at home without even going to the school and claims to already possess that degree, which is of no use to get a job.

Thus there is every possibility for the soul to become Brahman or Ishwara. In such state, the soul is charged by Parabrahman or God, which is the incarnation of God, maintaining the individual soul as a medium. Thus we do not deny the possibility of the soul becoming Brahman in the real sense. But what we say is that the soul is not already Brahman because Brahman is always Ishwara simultaneously. The world may be real (since it is not completely unreal) or may be unreal (since it is a negligible quantity). The world may be in its existence or may be in the state before its creation or may be in the state after the dissolution. But Brahman can never be isolated from the potentiality of Ishwara. For fear of the impossibility of becoming Ishwara, you have made both Ishwara and the world unreal. But we are giving you the assurance that you can become Ishwara through your spiritual effort in the path of Hanuman.

Why become just Ishwara? You can even become the Ishwara (Master) of Ishwara. The Lord has become the servant of Radha and thus Radha is the Ishwara of Ishwara. Therefore you can become Ishwara (simultaneously Brahman) and you can even become the master of Ishwara. But the path is full of real love, which is sacrifice and service. Without any effort, you can become yourself because you are already yourself. This is what Shankara said. You have not understood Him properly. By this He meant that one cannot become anything different from himself without any effort. He converted the atheist into an Advaitin by this attraction. He said that the atheist was already God so that the atheist had to accept the existence of God. Shankara was very clever because when He called the atheist as God, He gave a new definition for God, which exactly suits the existing state of the atheist. By this He indicated that the atheist is in his



original state by such attraction. According to the new definition of Shankara, God (Brahman) is just awareness, which is found even in an animal. By this, He indirectly meant that the atheist in the present state, is an animal. Even in the present state, the atheist does not accept any God other than Himself. He experiences himself like an animal. The animal has no God other than itself. Therefore Shankara cannot be blamed for the unfortunate situation of the Advaitin in view of his atheistic background. There is no other way than this for Shankara to attract the atheist to climb at least the first step.

You can understand the reality of Advaita from just two points. The angel Yama, who is the son of the Sun-god did not say that He is Brahman. He even said that the angels are still searching for Brahman and have finally concluded that Brahman is unimaginable. No human being is greater than Yama, whose messengers will drag out the soul of an Advaitin in the end even though the soul is claiming that it is Brahman! Hanuman is the greatest soul in this world in knowledge, devotion and in having superpowers. He never said that He is Brahman. In the Gita, the Lord said that He preached the Gita to the Sun-god in the beginning of creation. If Advaita were the essence of the Gita, the Sun-god must have told His own son (Yama) and His disciple (Hanuman) about it. When Lord Krishna (human incarnation) approached Yama, Yama folded His hands and got down from His throne. Hanuman served the human incarnation throughout His life. Even angels want to be born on the earth as human beings because only in the human birth, can any soul do sadhana. In the upper world, no further karma can be done. People who worship only the energetic forms like Brahma, Vishnu and Shiva reach the corresponding worlds and remain near such energetic forms of God. Their sadhana is incomplete because they have not accepted the human form of God due to their egoism and jealousy.

Above these three worlds lies Datta Loka, in which Lord Datta (Ishwara) exists. Datta means God given to the devotee in the most convenient medium to Him. Since Hanuman existing in human form, recognized and served the human form, He reached Datta Loka and got the highest fruit from Lord Datta. He is made God there. Above this, exists Goloka where the Lord in the form of Krishna resides with Radha, acting as Her servant. Radha worshipped the human form of God. Thus the complete absence of egoism and jealousy towards human form and the complete sacrifice and service to the Lord in human form without aspiring for any fruit in return have brought these highest results.

I did My best to save the Advaitin. Krishna told at the end of the Gita that one should analyze His knowledge and only then accept (*Vimrusyaitadaseshena*). The Lord also said that people will act only according to the levels of their mentalities or Samskaras (*Prakritim yanti*) and any amount of analysis cannot control them (*Nigrahah kim karishyati*). The cloud rains the same water drops everywhere without any partiality. The drop fallen in the sea becomes salty, the drop fallen in the Ganga becomes holy sweet water, the drop fallen in the mud pond becomes mud and the drop fallen in the pearl shell becomes a pearl. You can neither blame the cloud, which has impartially rained the same water drops nor can you blame the sea, Ganga, mud pond, or pearl-shell because they have behaved according to their nature. The secret in the third incidental dimension is that all this happens without any damage to logic or justice for the pastime or divine play of the Lord, which cannot be blamed from any angle.