

DIVINE DISCOURSES

Volume 6



HIS HOLINESS SHRI. DATTA SWAMI



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ATMAN, BRAHMAN AND SADHANA

Atman: Ajneya or Vijneya?

[September 4, 2006] The question is whether the Atman is knowable (Vijneya) or unknowable (Ajneya). There are statements in the Veda which say that Atman is unknowable (*Yasyamatam tasyamatam, achintyam, etc.*). There are also other statements in the Veda that say that Atman is knowable (*Drishyatetvagraya Buddhya, Atma va are Drishtavah*) These are two contradictory sets of statements. How can these two statements be correlated? The Advaita philosophers treat this problem in the following way: They say that Atman is unknowable (Ajneya) to ordinary people who are ignorant and who have superimposed idea of 'self' on their body (dehatmabuddhi). These ordinary people think that Atman is the body. To such people the Atman is unknowable. However to scholars, equipped with a sharp intellect and analysis, the Atman is knowable (Vijneya). It is revealed as the knower (Jnata). Thus the Advaita philosophers achieve the correlation (Samanvaya) of the above two statements.

As far as this applies to Atman (individual soul), I agree with it. The Atman is indeed not known to ordinary people. The Atman, which is awareness, is a very subtle form of energy, flowing through the nervous system. It is too subtle to be analyzed and detected by ignorant people. Today due to the advancement in science, we are able to analyze that awareness is a form of energy, which can be even seen through sophisticated instruments. However, in ancient Vedic times, science was not at all developed the way it is today. That was the time when people thought that the Rahu and Ketu were swallowing Moon and Sun. But today science revealed that the shadow of earth falling on Moon and the shadow of the Moon falling on the earth are the reasons for the eclipse of Moon and Sun respectively. People were not at all aware of awareness as nervous energy. For those people, even identifying the existence of awareness was a big discovery. For the majority of such people it can be said that awareness was unknowable. In those times very few scholars were able to recognize this awareness as said in the Veda (*Drishyate tvagraya buddhya sukshmaya sukshma darshibhih*). It means that the Atman can be known only with an extremely sharp and subtle intellect by concentrated analysis. It is also told

in the Gita as “*Pashyanti Jnana Chakshushah*,” which means that only through deep analysis (Jnana) can the awareness be seen. Thus all this is completely agreed upon as far as it relates to Atman, which is the soul, in view of the under developed science at that time.

However, there are Vedic statements that use the word Atman in the sense of Brahman (God). Now the question is: how can one prove that Atman, in the sense of God, is both unknowable and knowable? From the point of the Swarupa or inherent characteristic, the Atman (Brahman) is unknowable. This is because God’s inherent nature can never be known (Ajneya) as per the words of Yama in Veda. However from the point of knowing His existence, He is knowable (Vijneya) in the same words of Yama. You must note that the same Yama gave these two statements and hence there should not be any contradiction. In other words, it can be known that He exists, but His nature or characteristics can never be known. His existence should be known. Otherwise, one may think that God does not exist. However, if it is said that He exists, one may think that He is known. Therefore the Yama says that He cannot be known (*Yasyamatam Tasyamatam*). In other words, it should be known that He exists (*Astityevopalabdhavayah—Veda*) as per the same Yama, but His nature or characteristics can never be known. Thus we see that, Atman in the sense of God too is both Ajneya and Vijneya simultaneously.

Thus when it is said that Atman is both knowable and unknowable, the statement is valid for both meanings of the word Atman (soul and God). The same statement, having multiple meanings is not uncommon. Even in poetry, we find that the same verse can have different meanings (shlesha) when interpreted differently. Then it is no surprise that the Veda, which is the word of God, may have even a hundred meanings. Thus the concept that Atman is simultaneously knowable and unknowable, is applicable to both the soul as well as Brahman (God).

After correlating the above two sets of contradictory Vedic statements, the third point is that there are Vedic statements which say that Atman means only Brahman (*Ayam Atma Brahma*). Now this statement can be interpreted in several different ways. In one interpretation, one should note the use of the word ‘Ayam’ which means ‘this’. The statement says “This Atman is God”. It does not say that every Atman (every individual soul) is God. If that were so, the word Ayam (this) would have been replaced by words like ‘Sarvopi’ (every) or ‘Kashchidapi’ (any). Thus the statement refers to a particular soul who is God. It refers to a human incarnation like Lord Krishna. However, if you take the sense in another way and say that he (the soul) is Brahman as in the case of other two Maha

Vakayas (I am Brahman and You are Brahman), then also we have no objection in the correlation. In such sense we will analyze the meaning of the word Brahman and since the word Brahman means any greatest item in a category, the soul is the greatest or Brahman in the entire creation. Now in this sense even the fourth Maha Vakya can be correlated in your sense. Your sense is that the word Prajnanam means simple awareness. I agree to your wrong sense also even though the word Prajnanam stands only for best knowledge in the right sense. The simple awareness is greatest among all the forms of energy since it has a special unique property of the phenomenon of knowing and hence even the simple awareness (Soul) can be called as Brahman. When we take Prajnanam (Spiritual Knowledge) as the best knowledge, it is greatest among all the other branches of knowledge and hence can be called as Brahman. Thus, even the greatest knowledge cannot be the characteristic of Brahman(God) and thus Brahman (God) remains unknowable by its characteristic. This will make the statement of Yama always alive.

Analyzing Brahman and Atman

Brahman

Let us analyze the word Brahman. Brahman does not reveal the Swarupa (inherent nature or characteristic) of the object that it is used to describe. Brahman simply means, 'the greatest'. Now anything or anybody can be the greatest in that category. You may say that an object X is the greatest in its category. But merely stating that it is the greatest, reveals no information about its nature or characteristics. You may say that a person Rama is the greatest. But the word greatest does not tell you any characteristic of the person Rama. Thus greatness is only an associated quality (tatashta lakshanam) and not an inherent characteristic (Swarupa Lakshanam). Today someone is the greatest. Tomorrow someone else will be the greatest. Being only an associated quality, greatness cannot be fixed to a particular object. Thus, the word Brahman cannot reveal the nature of Brahman and therefore Brahman in the sense of God is always unimaginable.

In Sanskrit grammar, fixing the meaning of a word to describe a particular object is called as Yoga Rudha. This also takes into account the root meaning (etymological) of the word. Using a word to mean a particular object, based on its rootmeaning, is called as Yoga. Sanskrit grammar does not support fixing the meaning of a word only based on Rudha (arbitrary assignment), without any basis of Yoga. If such meaningless fixation of a

word to an object is done, it is called as Rudha. However, meaningless words not fixed in any object are to be neglected (“*Kevala Rudha Shabdah, ditthadavitthavat vyarthah eva*”). This means that meaningless words such as ‘dittha’, ‘davittha’ are not used to describe anything. The root-meaning has to be applicable to the object that the word is trying to describe. In case of a word whose root meaning (Yoga) applies for a certain thing, that word can be fixed (Rudha) to mean only that thing. This method of fixing a word to describe a certain thing, while also satisfying the root meaning is known as Yoga Rudha. When there are several objects which can be the meanings of the same word, since the rootmeaning (Yoga) is applicable, the word can be fixed to a particular item only. In such case, such fixed object to the word is accepted everywhere in the usage. For example the word Pankajam means that which is born from the mud. Both the lotus flower and algae can stand as the meaningful objects for the same word. Yoga is satisfied in both the objects. But the word is fixed in the lotus flower only everywhere. However, if such fixation is not done in a specific object, the word can be used to mean any object provided the rootmeaning is applicable. Such a word is called Yaugika. In such case the word Pankajam can be used to mean both the lotus flower and alge because the root meaning is applicable to both. Unless this distinction between the Yoga Rudha word and Yaugika word is clear, the confusion comes every time.

The word Brahman is yaugika and not yogarudha since it can be applied to a variety of things based on its root meaning. Anything that is the greatest in its category can be called as Brahman. Such use of this word is valid. Therefore, one cannot fix this word to mean only God. This is because, Brahman reveals no inherent characteristic (Swarupam) of the object that it is used to describe. It only indicates an associated quality (Tatastham). Hence the word Brahman cannot have a fixed usage (Rudhi). In fact, we find that in the Gita, Brahman is used to mean the Veda (*Brahmakshara samudbhavam*), since the Veda is the greatest scripture. The Veda itself uses the word Brahman to mean a variety of things such as, matter, air, sun etc. in order to indicate their greatness.

Root meaning of Atman

Let us take the word Atman. Its root-meaning is ‘that which pervades’ (*Atati Iti Atma*). The root-meaning indicates an inherent characteristic (pervading) of the object that this word describes. ‘Pervading’ is a Swarupa Lakshanam or Swabhava Lakshanam (inherent characteristic). Air pervades space. Pervasiveness is an inherent nature or inherent characteristic of air. Pervasion indicates dynamism. It means that the entity that pervades is not

static. Now pervasion can be direct or indirect. For example, a wire occupies some space; it pervades some space. Similarly, electricity flows through the wire and hence pervades the wire. Since the wire pervades some space, it can be said that the electric current also pervades space indirectly. This brings us to an important point that pervasion requires the pre-existence of space. Pervasion is meaningless without space.

The Veda says that space came from Atman (*Atmanah Akashah*). This means that Atman existed even before space. But we just saw that space is a pre-existing requirement for pervasion. Then how can Atman (that which pervades space) be present before the creation of space? Moreover, how can this Atman be the source of space? According to the definition of Atman, it pervades space and necessarily requires the presence of space before it. But the Vedic statement says that Atman was present even before the space and that space came from it. This is absurd. Thus we see that the root-meaning of Atman (that which pervades) fails in this case. Clearly the word Atman is not used in the sense of its root-meaning in this Vedic statement. The question is: how then is this word used in this statement? Since the word Atman fails in God because its root meaning is not applicable, therefore, the word Atman can be used only in soul in which the root meaning is applicable. This means that the word Atman is Yoga Rudha since it is fixed in the soul in which its root meaning is applicable. We know that the soul (awareness) pervades the body and so this word is applicable in soul by its root meaning.

There is another way in which a word can be used even though the root meaning is not applicable. It can be used as a metaphor (*rupaka alankara*). Let us take an example. A man is called a lion. What are the characteristics (*Swarupam*) indicated by the word 'lion'? A brown colored fourlegged animal with sharp claws, teeth and a mane is what is meant by 'lion'. These are the inherent characteristics or the *Swarupa Lakshanam* of a lion. Obviously the man is not an animal satisfying these characteristics, to be called a lion. Thus the meaning of the word lion fails in the case of the man. However, we are using that word in the sense of a metaphor. We are implying that the man is brave like a lion. Thus even if the meaning of the word fails to describe the thing, the word may be used in the sense of a metaphor.

Thus we have seen that the word Brahman does not reveal the inherent characteristics (*Swarupa lakshanam*) of the thing that it is used to describe. It is used only with reference to the associated quality (*Tatashta lakshanam*) of greatness. Hence it cannot be fixed to mean only a certain entity but it can be used to describe anything that has the quality of

greatness. Thus Brahman can be used to indicate God, but it cannot be fixed to mean only God. Atman on the other hand, reveals the inherent characteristic of that which it is trying to describe. However, it too cannot be fixed to mean God, because its meaning fails when applied to God, who is beyond space. So the only way that remains to apply the word Atman to God, is in the sense of a metaphor.

Applying Atman as a metaphor

Now the only question is: how to apply Atman to mean God in the sense of a metaphor? Atman happens to be the most important item in an individual. The Veda says, “*Atmanam Rathinam...*”, in which the Atman is compared to the owner of a chariot and the body of the person is compared to the chariot. In this model described, the owner of the chariot is the most important item. Thus in our body the most important item is Atman. In the same sense, the entire creation can be treated as a chariot and God can be treated as the owner of the chariot. Thus God is the most important item in this model. So, in the sense of the most important item, the word Atman can be used to indicate God metaphorically. Thus Atman, can be used to mean God, only in a metaphorical sense since it cannot be applied in this case on the basis of its root-meaning.

Now coming to the point of knowability and unknowability of Atman, we have seen that this point is applicable to Atman even when Atman is used in the sense of God. Atman (Metaphorical God) is unknowable (Ajneya) in the sense that God’s nature can never be known. Atman (Metaphorical God) is knowable (Vijneya) in the sense that the existence of God (*Astityevopalabdhavayah—Veda*) is known. The word Vijneya (knowable) pertains to knowing the existence of Atman ((Metaphorical God) and the word Ajneya (unknowable) pertains to the nature or characteristics (Swarupa) of Atman (Metaphorical God). In this way, the samanvaya or correlation of these two seemingly contradictory statements (unknowable and knowable) can be done whether Atman means the individual soul or God. Depending on the context one can interpret this point to apply it for the individual soul or for Metaphorical God.

Atman is Brahman

When Vedic statements such as “*Ayam Atma Brahma*” declare the identity of the individual soul with Brahman (God), you can take that as an example of God charging a medium—the concept of an incarnation. God, who is beyond the medium, enters the medium of the human body which contains the soul. If Atman refers to the individual soul of the incarnation,

like Lord Krishna, that soul is the greatest among all souls and hence can be called as Brahman. If Atman refers to the God who has charged the medium of the human body, then that God is definitely greater than any item of creation or the entire creation. He is definitely the greatest. So He can be called as Brahman. In both the above cases there is no problem in calling the Atman as Brahman because Brahman cannot be fixed to mean only a particular thing because the word Brahman is Yaugika.

The only difficulty is in recognizing the human incarnation such as Krishna, to be God. The medium (human body of Krishna) appears just like an ordinary human being. But when it is said, “This Atman is Brahman” it refers to God who is beyond the medium. Now the question of knowable and unknowable comes in. Can we say that by knowing Krishna we have known God? The answer is no. Then the question may arise as to whether God even exists in the body of Krishna. Here it is said that God exists. In that sense, He is knowable; it is known that He exists. It is Vijneya that God exists in that human body, but His nature or characteristics (Swarupam) is Ajneya.

In interpreting the words of God (Veda) one should keep in mind that there can be several interpretations because the knowledge of God is multidimensional. One has to take the correct interpretation based on the context of analysis. If one is analyzing only about the soul, then one has to take the appropriate interpretation. If one is analyzing in the context of God, then one has to take a different interpretation. One has to define one’s goal in the analysis. Is your goal the analysis of the individual soul in a body, or is it the search for God in the world, or is it the search for God in a certain human body and so on. According to the goal, the appropriate interpretation can be chosen.

Now the main point of Advaitins is that every individual soul is Brahman. In order to analyze the validity of this statement we have to go back to the definition of Atman. The soul is called the Atman, based on its root-meaning (pervasion). The soul pervades the human body and hence is Atman. The body pervades space. Awareness pervades the body (*puri shete iti purushah*) and hence awareness (soul) pervades space. Thus the soul or awareness requires the pre-existence of space. Once this is said, you cannot say that space came from this Atman (*Atmanah Akasha—Veda*). Otherwise it would lead to an absurdity. This clearly proves that the individual soul (Atman) is different from the Atman referred to as the source of space. The Atman, which is the source of space, is used in a metaphorical sense to indicate God, the creator of space; whereas the individual soul is a created item which is created after several items after space as mentioned in the

same paragraph of Veda (*Akashat Vayuh...Annat Purushah*). God is the first item in the chain and soul is the last item of creation. How the last item of creation can become the first item which is creator?

Testimony Of Lord Yama and Hanuman

Lord Yama clearly says that the existence of Atman (God) can be known (*Astityevopalabdhavayah—Veda*). If the Vedic statements that describe the unknowability of God, had meant that no information whatsoever can be gained about God, then it would mean that there is no information available even of His existence. In that case there would be no point in even talking about God. However, to avoid this misunderstanding, it is told in the Veda, that His existence can be known. But any further information about God such as His nature, characteristics, etc. cannot be gained. In this matter too we have to take the word of Lord Yama as final. In the Gita, Lord Krishna tells Arjuna that in the beginning of creation, He had given this divine knowledge, to the Sun-god (*Imam Vivasvate*). The Sun-god is obviously far more intelligent than any human being, including an Advaita scholar. He is in fact the god of knowledge and intelligence and human beings pray to him to be blessed with intelligence (*Dhiyoyonah...Veda*). Lord Yama is the son of the Sun-god. If God had revealed the great secret knowledge that the inherent characteristic (Swarupam) can be known and that it is nothing but awareness, as the Advaita scholar thinks, then the Sun-god who possessed this knowledge, must have certainly imparted it to his own son. The Sun-god would definitely not keep such an important finding, from his own son. Even if we assume that the Sun-god was attached to his son, he might not reveal it to his other disciples but would never fail to reveal such important information to his own son.

Among the astrological planets, Shani (Saturn) is also another son of the Sun-god. He too is regarded as the giver of knowledge (Jnana karaka) as per the astrology. Thus the Sun-god stands for knowledge, and his sons also stand for knowledge. That is why Nachiketa in the Katha Upanishad, went to Lord Yama to get knowledge. If the Advaita claims, that awareness is the ultimate Brahman (Parabrahman), were the truth, then the Sun-god would have definitely had this information since he is much superior to the Advaita scholar and since the Lord Himself had preached to him. The Sun-god would have definitely passed it down to his own son, Yama. Yama in turn would have revealed it to Nachiketa in the Katha Upanishad. On the contrary, we find no such revelation in the Katha Upanishad. Lord Yama instead says that God cannot be known and only His existence can be

detected. He says that even the angels are speculating on the real nature of God (*Devairatrapī...—Veda*). He said that he (Yama) is one among those angels, so how could he know the real nature of God (*kathametat vijaniyam*)? If the Advaita-claim were true, all that Lord Yama needed to say was “My dear Nachiketa, the real nature of God is your own awareness. Therefore, you yourself are God; right here and now”. Why did Lord Yama have to beat around the bush so much? Indeed if awareness were Parabrahman, the whole Katha Upanishad need not have been written. Lord Yama could have merely told the great statements (*Tatvamasi, Ayam Atma Brahma*) to Nachiketa and Nachiketa, by merely listening to them, (Mahavakya Shravanam) would have become Brahman!

Another important testimony comes from Hanuman. Hanuman was a disciple of the Sun-god, and had studied all the Vedas, nine grammars etc. from him. He was an exceptionally brilliant student. Yet we find that he served Lord Rama (human incarnation of God) as a mere servant. Never once did he claim that he was Brahman. He never said “*So’ham*” (I am God) but instead he said, “*Daso’ham Kosalendrasya*” (I am servant of Lord Rama). If the truth were as simple as “Every individual is Brahman” or “Awareness is Brahman” then do you seriously believe that Hanuman would not have known it? Thus even if we leave aside all the intensive analysis and arguments, and for a brief second just use simple common sense, it will be crystal clear that there is a defect in the Advaita-claim. Even a common man can understand that.

Method of Propagating Swami’s Knowledge

In ancient times when the disciple approached the Guru, the Guru would initially test and examine the student to evaluate the eligibility or level of preparation of the disciple. The ancient system of teaching consisted of four factors: the eligible candidate for the knowledge (Adhikari), the related (Sambandha), subject matter (Vishaya) and the goal or objective of the teaching (Prayojanam). These four factors were called the Anubandha Chatushtaya and were followed in the teaching tradition. After evaluating the eligibility or level of preparation of the disciple, the Guru would give him only that part of the entire spiritual knowledge which was suitable (related; Sambandha) to his level and capacity (Adhikaritva). In evaluating the eligibility (adhikaritva), the Guru would not only evaluate the level of the disciple, but also the potential of the disciple. For example, suppose the entire spiritual knowledge consists of a hundred steps. A certain disciple approaches the Guru. The Guru evaluates that disciple is at the zeroth step of the spiritual knowledge and he has the potential to reach

up to the 1st step. Another disciple is also at the zeroth step and has the capacity to reach the 5th step. Yet another disciple is at the zeroth step but has the capacity to reach even the hundredth step. Then based on this eligibility, the Guru reveals the knowledge (Vishaya) related to those steps (Sambandha), differently to different students. To the first student, he will reveal only the part of the knowledge related to the first step. To the second student, he will reveal the knowledge up to the fifth step and to the third student he would reveal the knowledge up to the final step.

Such stepwise and appropriate revelation of the spiritual knowledge is purposeful and useful (Prayojanam). If the knowledge of all the hundred steps is revealed to the first student who is not eligible for it, he will not be able to digest it. In fact looking at all the hundred steps he will feel discouraged and will not reach even the first step. Then the purpose (Prayojanam) of teaching him, which was to take him to the first step, is lost. Hence the Guru would not reveal the entire knowledge to every disciple. He would reveal only that much knowledge that that was suitable for his eligibility and capacity. The rest of the knowledge was hidden from the disciple for the disciple's own benefit. Not only that, but the Guru also declares the highest step that the disciple can achieve to be the final (hundredth) step. The goal of the hundredth step is brought down to every step depending on the level of the disciple. This is the only way that the disciple will feel encouraged to learn. In the case of the first student, who can reach only up to the first step, if the Guru announced that the goal to be achieved, is only the first out of a hundred steps the disciple, would again feel discouraged. Therefore the Guru would declare that the first step itself is the hundredth step. Thus Arthavada was also used by the Guru. Arthavada is the hiding of the entire truth and declaring the partial truth to be the entire truth, for the benefit of the disciple.

For example, it is said in one prayer, that if you merely utter the name of the holy river Ganga, you will reach the abode of the Lord (*Gange Gangeti...Shivalokam*). If this were actually true, then there is no need to go to any holy places or lead a moral life. All spiritual practices would be unnecessary. One could do all possible sins and then simply chant the word Ganga, and all the sins would get washed away immediately! Chanting the name of Ganga is the first step. Reaching the abode of the Lord is the final step. The final goal is simply brought down to the first step. In reality, there are many steps inbetween, which are not mentioned. This statement is meant for people who are not at all spiritual. Such people will be convinced to at least chant the name of Ganga, which is the first step in spirituality. As

they progress spiritually, the Guru will point them to the next step, each time telling them that the next step is the final goal.

In the ancient system, when one went to a qualified Guru, all these factors were taken care of and the disciple was certain to get knowledge which is most useful to his particular level. However when the same knowledge is available in a published form, this control is lost since readers of different levels can read the same text. Even then, there was some gradation in the knowledge even in published form. The prayers and spiritual poems cater to a certain level of people, the commentaries of the great preachers, cater to a different level of people and so on. When Shankaracharya composed the Bhaja Govindam, it was a spontaneous message given to a grammarian, who was only interested in earning money for the sake of his family. There Shankara only advises him to worship God instead of focusing only on self-effort (Purusha Prayatna) for the sake of family and the self. Shankara explained how money, family and even one's body is temporary. There Shankara did not preach any elaborate philosophy (Atma Vichara, etc.) that He preached in His commentaries.

In modern times, easy publication and distribution of spiritual knowledge via computers and the internet, has resulted an even wider reach of this knowledge. When both the Bhaja Govindam and the commentaries of Shankara are available to everyone, what knowledge should be taken is decided by the person's own level. When Shankara was alive, He used discrimination to evaluate the level of the disciple and gave the Bhaja Govindam to the foolish grammarian and the commentary to Padmapada, who was a highly advanced spiritual seeker.

When both texts are available in print, there is no control over who should take what. Textbooks of all levels, from primary school to university level are available in the market. The student has to critically evaluate his own level and buy the correct textbook. Similarly, when Swami's knowledge is published and distributed via computers and the internet, it will be available to all people irrespective of their level. The only advice that can be given is that each person should take that part of this entire knowledge, which is suitable for his own level. He should not feel discouraged if he happens to read something which is of a higher level. Swami's knowledge includes the book on miracles "Mahima Yamuna". This is the first step in spirituality and people who are beginners will find this book most interesting.

Sadhana for Swami's Servants

The question is whether the servants of Swami, who are serving in His mission, should do some personal sadhana (spiritual practices) for self-uptliftment. The recognition of Swami as the Paramatman (God) and doing personal service to Him, is one thing. But it does not necessarily qualify a person to be the highest devotee. A person, who has some worldly problems and wants to get them solved, may also recognize Swami as God and serve Him with a desire that Swami will solve his worldly problem. Clearly, he is not the highest devotee because the service done by the highest devotee like Hanuman is free of aspiration. Lord Krishna says in the Gita says that four types of devotees approach the Lord (*Chaturvidha bhajante...*): Arta (people who are attacked by pain or difficulty), Artharthi (people who are living comfortably but desire more wealth or prosperity), Jijnasu (people who are interested in getting knowledge) and Jnani (people who have complete knowledge). Among them the Jnani is the highest. People from the other three categories have to rise further to the level of the Jnani through their sadhana. It is not enough to just approach the Lord in these three ways. Although all four categories have recognized the Lord and are prepared to serve Him, there is a difference between them. There is a difference between the service of Hanuman who was a Jnani and Sugriva who wanted a solution to his difficulty. Both had recognized Lord Rama as the God and both were serving Him in His mission to find Sita. Sugriva's attitude was business-like. He wanted help from Lord Rama to get back his (Sugriva's) lost kingdom and wife. In return, he was helping Lord Rama to get back Lord Ramas' wife. However, Hanuman's service was completely pure. He did not aspire for anything in return from Lord Rama. His only aim was to serve Lord Rama to the maximum possible extent. Pleased by the selfless service of Hanuman, the Lord made Hanuman the future Creator, even though Hanuman never expected any reward. On the other hand, Sugriva, who was helped by Lord Rama to regain his kingdom, forgot about his promise to help Lord Rama in return. He had to be reminded by Lakshmana about his promise, which Sugriva fulfilled later. But he was not granted any reward like Hanuman.

Thus merely recognizing Swami as the Lord and serving Him is not the final goal. Serving Swami, like Hanuman is the goal. Recognition of Swami as the Lord and serving Him remains the goal but the advancement in the level of the devotee is essential. For such rise in the level of the devotee, sadhana is required. Hanuman did not do any sadhana for self-uptliftment because his spiritual effort was already complete. He had

purified himself with knowledge and devotion even before He met Lord Rama. Therefore, when He met Lord Rama, He could directly serve Him in the purest and most complete way. Sugriva's case was different. He had not purified himself completely when he met Lord Rama. But he recognized Lord Rama as the Lord. He did so by testing Lord Rama. He told Lord Rama to cut seven trees in a single shot of an arrow. Then he also asked Lord Rama to throw a gigantic skeleton over a very great distance. When Rama successfully completed these tests, Sugriva accepted Him as the Lord. However Hanuman never conducted any tests. He recognized Lord Rama even without the tests.

Sugriva's recognition was temporary. When he was in difficulty Lord Rama was the Lord to him. Once he got his kingdom back, Lord Rama did not exist for him. Similar was the case of Arjuna. When he was on the battlefield and needed the help of Lord Krishna, he recognized Lord Krishna as the Lord. However after he won the war, he treated Lord Krishna as an ordinary human being. He wanted Lord Krishna to get down from the chariot before him, since Arjuna was the victorious commander of the army and it was a custom for the charioteer (Driver) to get down before the master of the chariot. He forgot that Lord Krishna was the Lord Himself and had agreed to become the charioteer (Driver) of Arjuna at his own request.

Let us take the example of the Gopikas. When Lord Krishna left Vrindavanam, the Gopikas became mad in His devotion. They gave up all their household responsibilities and work. While Krishna was still in Vrindavanam, the only reason why they were working, was to provide butter for and feed Lord Krishna. Once Krishna left, they gave up their families and their work and wandered around like mad persons in the devotion of Krishna. Similarly, after Lord Rama left his body, Hanuman gave up all His work and lived like a recluse in the forest of banana trees.

This shows that mere recognition of the Lord is not the issue. The extent of recognition is very important. Service and faith, which are the results of this recognition, are proportional to the extent of recognition. If the recognition is partial, then service and faith are also partial. If the recognition is complete, then service and faith are also complete. So the purpose of sadhana is to increase the percentage of the recognition of the human incarnation. The goal, which is serving the human incarnation, remains the same. What has to be increased, is the extent of recognition. One has to improve one's level from that of Sugriva or Arjuna to that of Hanuman or the Gopikas.

The main goal of sadhana is to reduce egoism and jealousy, which prevent the complete recognition of the human incarnation. Shankara stresses on sadhana while showing the 'carrot' of becoming Brahman. A person, who has a lot of egoism and jealousy, needs a strong motivation to do this sadhana. The temptation of becoming Brahman enables him to continue with his sadhana. Shankara says that the individual is already Brahman. However the covering of ignorance (Avidya) is like dirt that covers this real nature of the individual. Although, knowledge alone can remove ignorance, the knowledge is not effective in removing the ignorance due to the precipitated modifications of this ignorance, which are called as Vikshepa. Sadhana is necessary to remove Vikshepa. Then, He says that removal of this covering of ignorance, happens only by the grace of God (*Ishwara anugrahadeva...*) and hence, one must do sadhana, which involves the worship of God. In fact this dirt of ignorance is nothing but the egoism and jealousy (Ahankara and Asuya) of the individual.

Now if we further analyze, what are egoism and jealousy? They are qualities (Gunas or Bhavas). Normally, by sadhana, people think of verbal or mental chanting or repetition of some sacred words (Japa), meditation, singing devotional songs (bhajans), fasting etc. How can these activities lead to the removal of egoism and jealousy which are qualities? Actually they can be removed only by another quality, which is knowledge. By the quality of knowledge, the dirt of egoism and jealousy is removed. Chanting may be useful to concentrate your mind on a single thought, which will be useful to gain knowledge. Fasting can be useful to get good health. However none of these activities can lead to the removal of the qualities. The qualities of egoism and jealousy can be removed only by discriminative knowledge and analysis (Vichara or Sadasad Viveka). Determined right knowledge alone leads to the removal of the qualities. Therefore Shankara stressed a lot on knowledge. One has to first obtain the right knowledge. Then one has to analyze it repeatedly. Gradually the knowledge will become a full determination in your mind. The determination has to become stronger than your egoism and jealousy. Such firm determination alone will be successful in removing egoism and jealousy. Only a diamond can cut another diamond. The knowledge, which is made of thoughts or feelings can only cut the egoism and jealousy, is also feelings.

Thus, even the personal sadhana is nothing but knowledge. With this sadhana, one has to rise from the level of Arjuna to the level of the Gopikas or from the level of Sugriva to the level of Hanuman. Such sadhana will strengthen your recognition of the human incarnation. It will strengthen

your service to Him. Your service will be free of aspiration for anything in return. It will be free of egoism and jealousy. If this purification (sadhana) is not complete, then one is likely to make several errors in recognizing and serving the Lord. Take the example of Bhishma. He had a choice of following his duty towards his ancestors and his king on one side and following the Lord on the other. The first choice was part of Dharma, which is worldly justice. God is above Dharma. So, he should have taken the second choice. But he made the error of choosing Dharma over God. He fought against Lord Krishna and when Lord Krishna attacked him with a chariot wheel, Bhishma bowed to Him saying that he was sure to get salvation if he was killed at the hands of Krishna. But it is ironic that he chose to fight against Krishna in the first place!

In the human incarnation, there are two factors: one is God (X) and the other is the human body (Y) which is the medium for God to approach humans. The medium is taken up by God because He cannot be approached by us directly. Through the medium one has to see the hidden God. Through Y one has to approach the hidden X. The medium is unreal from the point of God but it is real from the point of human beings. Different people see these two factors differently. The highest view is that of a person like Hanuman and Gopikas whose purification (Chitta Shuddhi) through sadhana is complete. When they approach the human incarnation, they see only X; they completely forget Y. A person like Duryodhana, who is completely impure, sees only Y and does not see X at all. Both these are the extreme ends. In between these two lie devotees like Sugriva and Arjuna who see either both X and Y simultaneously or see X for some time and Y for some time.

In the first stage, one is only aware of Y and X remains unknown. Eventually one should equate Y with X. In other words one should understand that Y stands for X or the human body of the incarnation stands for the unimaginable God. When this recognition is partially achieved, both X and Y are present simultaneously. Such people either think that the human incarnation is a mixture of both X and Y or they sometimes view Him as X and sometimes view Him as Y. In any case, complete recognition has not come in them. The goal is that Y must completely disappear and one must see X alone in the human incarnation. This last stage is exactly the opposite of the first stage.

The reason why people cannot see Y as X is that they are able to see the properties of the medium Y. For example, the human incarnation comes to preach to humanity. In order to preach, he needs a mouth. The mouth is present in the human body. So, when he takes up the human body in order

to preach to humans, people only see the human body and are unable to see the hidden God. We have to understand the inevitability of the medium and not attach importance to the properties of the medium. The Lord can preach to you even without the medium of the human body. He could preach through space or a stone idol for instance. However, if He does so, then it would be the miracle. Such miracles cause a lot of excitement, fear and stress in people. In such an excited state, one cannot learn and analyze the knowledge that is being given. There will be no closeness. People will not feel free to ask their doubts to Him. In that case what is the use of that preaching?

In order to establish this closeness, the Lord has to maintain all the properties of the medium Y. He will sometimes deliberately show all the properties of the medium. This reduces the gap between the Lord and the disciple. The disciple will forget the X for a while and feel close to the medium Y. He will serve the human incarnation with love. This atmosphere is conducive to learning. If the impression of X alone remains on the mind of the disciple, then he will shake with fear and excitement and his mind will not work. There is an example of the wife of Vidura in the Mahabharata. Lord Krishna visited the home of Vidura. Vidura's wife was extremely excited that the Lord Himself was visiting them. She offered Him a banana to eat. In her excitement and confusion she peeled the skin and offered Him the skin to eat and threw out the banana. This was because while offering Him the banana, she was thinking of Him as X. The impression of Y is also necessary for closeness and service. For darshana (vision), sparshana (touch), sambhashana (converstation) and sahavasa (living with Him) of the human incarnation, the impression of Y is essential. With knowledge one has to understand that even though the properties of Y are shown by the human incarnation, the properties of Y can never touch X. Then one will never bother about the properties of Y.

Identify Guru By Knowledge

There is a good example from the life of Shankara. While He was in the holy city of Kashi, He met a Chandala (a low-born person; untouchable) who was fully drunk, wore dirty clothes, and was followed by dogs. The Chandala was none other than Lord Datta. In that drunken state, the Chandala asked Shankara a question of the deepest spiritual significance. Shankara immediately understood the greatness of the Chandala and fell at His feet. Shankara clearly analyzed that the external appearance, the drunken state etc. were only the Upadhi or the external qualifying attributes (qualities), and that Lord Datta remained untouched by any of them. He

was completely detached from the external dress, body (Sthula Shareeram) and internal qualities (Sukshma Shareeram representing the waves and Karana Shareeram as water are integrated together called as Jeeva Atman). Therefore, the Lord is none of the three bodies and is unimaginable. In such a drunken state, an ordinary person would even forget his own name. There is no possibility of him asking any philosophical questions! Detachment from the qualities would not be possible for an ordinary person. The Lord is beyond the qualities and the soul is made of awareness representing Sattvam which is one of the three qualities. Therefore, this means that the Lord is beyond the soul. The Advaita philosophers say that the soul is Jnanam and Jnanam stands for Sattvam. Therefore, the soul is one of the three qualities. Since, Sattvam stands for other characteristics like happiness (Sattvam Sukhe—Gita), the soul possessing happiness can be also said to possess Sattvam. Thus, the soul can be Sattvam, one of the three qualities, (from the point of Jnanam which is the material of the soul and also the characteristic of Sattvam) and at the same time possessor of the happiness or Sattvam (Since happiness is also the characteristic of Sattvam).

The Guru is recognized by his knowledge and not his external qualities (Upadhi). Fire is recognized by its heat. It is not important whether the fire has come from burning sandalwood, or ordinary forest wood. No matter what the external qualities (which wood is being burnt) the fire is fire. It will serve its purpose irrespective of the qualities. When Shankara fell at the feet of the Chandala, He did not attach importance to the external body or the internal qualities. He only gave importance to the knowledge (Prajnanam) of the Chandala and accepted Him as Guru (*Chandalostu...Shankara in Manisha Panchakam*). Prajnanam is also Sattvam, but it is unimaginable since it is associated with the unimaginability (Maya) of the Lord. This associated unimaginability of the knowledge makes the knowledge wonderful and indicates the existence of unimaginable God. Thus wonderful and unimaginable knowledge (Prajnanam) can be taken as the constantly associated sign of the existence of God. Therefore, even the Prajnanam is not the real characteristic of God, since it indicates only the existence of God. Lord Datta, in the form of the Chandala had corrected Shankara and Shankara recognized Him as His Guru based on the flash of knowledge that He gave. Shankara was not fooled by the external appearance or the qualities exhibited by Lord Datta.

As fire is recognized by its heat, the Guru is recognized by his knowledge. The very word Guru means the remover of the darkness of ignorance. In other words, he is the giver of the light of knowledge. Hence one should focus only on the knowledge given by the Guru and not be

disturbed by the external qualities displayed by him; especially when the Guru is none other than the human incarnation of God. Suppose you go to a seminar to a foreign country. After attending the seminar, you normally go for shopping and sightseeing. Why should the organizers of a seminar object to these extra activities that you do other than attending the seminar? After all, you have completed what you came there for and are simply having additional enjoyment which does not affect the main purpose of your visit. Similarly, when the human incarnation of God comes to this world to mainly preach divine knowledge, He also gets entertainment on the side by associating with games through different qualities. He has created all the different qualities for His entertainment. We have to focus only on getting the divine knowledge from Him; why should we object to the additional entertainment that He is getting? Our purpose is served when we receive the knowledge from Him. His entertainment is no loss to us.

Shankara never bothered about the external appearance, the caste (untouchable), the wine or the four dogs of the Chandala but accepted Him as His Guru based on His extraordinary knowledge. It was truly an amazing scene: Shankara the greatest scholar and the purest of sanyasins (monks), confronted by the Chandala; wine in hand, with four dogs behind Him and with His arm over the shoulder of a prostitute...and Shankara falling at the feet of the Chandala and accepting Him as His Guru! This scene gives us the most important message that we have to select our Guru as Shankara did. This whole drama was for our sake. Shankara did not need any lesson. Shankara was Shiva; Lord Datta is Shiva too. The Chandala and Shankara were one and the same. Similarly, Lord Rama was Vishnu. Hanuman was Shiva. The Veda says the Vishnu and Shiva are identical. Hence Rama and Hanuman were one and the same. The same Lord came in different roles in the divine drama; one came as the Master and the other as the servant. The drama remains as an example and lesson for us, who are doing our spiritual effort. How can one recognize the Guru? How can one serve the human incarnation completely and without any aspiration? The answers to such questions are given by the lives of Lord Rama and Hanuman and chandala and Shankara. The Lord wanted to answer these questions in concrete form and hence He played these dramas. In order to understand the significance of these examples, one has to analyze within the limits of the example. For example, one must treat Hanuman as only a servant and Lord Rama as the human incarnation of God. If you treat Hanuman too as Lord Shiva, who is identical with Lord Vishnu (Rama), then we cannot understand the message of this drama. Similarly, you have to Sankara as the seeker of truth and

Satguru and Chandala as the Satguru who is always beyond the Upadhi or medium.

The Vedas have declared the characteristics of God as the true infinite and special knowledge (*Satyam Jnanam Anantam Brahma; Prajnanam Brahma*). This knowledge alone must be considered while recognizing the human incarnation of the Lord (Sadguru) and all the external qualities (Gunas, Upadhis) must be neglected. Even in the case of a teacher who teaches worldly knowledge, we should concentrate on how well he is teaching the subject. His hobbies, his favorite sport etc. should not be considered. Will you reject a good teacher just because he plays tennis, whereas you are fond of cricket? Similarly, the external qualities of the Guru, which you may either like or dislike, should not be given importance. When the Guru is the human incarnation of God, preaching to you is only one of His responsibilities. He has many other things to do. Sometimes He may have to deliberately show bad qualities (Rajas and Tamas), in order to scare or drive away undeserving devotees who approach Him for favors that they do not deserve. Some times the same bad qualities have to be exhibited simultaneously alongwith the Prajnanam to test your confidence in recognizing Him. Such bad qualities are like the wrong answers present in a multiple choice question. Your confidence in the correct answer is tested by those exhibited wrong answers.

Shankara was boycotted (Ostracized) from His village. Should we give importance to such incidents or should we benefit from His knowledge? Political parties and organizations keep boycotting each other. Does that necessarily mean that one party is right and the other is wrong? An officer may get suspended. How can you say that the suspended officer is always wrong and the higher officer who suspended him is always right? When the case is enquired in court, the higher officer is warned by judge and the suspended officer is reinstated with all his lost salary. How can the worth of Shankara be decided by a group of people who boycott Him? The Lord punished the people who boycotted Sankara by cursing them to burn the dead bodies in their house sites only and Sankara was invited to Siva Loka with all honour. Knowledge alone must be used to decide the worth of the person.

After recognizing the Guru, who is the human incarnation of God, based on His true infinite and special knowledge, the disciple's job is not over. Even though he has recognized the human incarnation, the recognition is not complete. There are still several doubts in the mind. These have to be removed by sadhana. The removal of these doubts is to convert the partial recognition into a complete recognition. Now by doing

sadhana, is it meant that one should do chanting (Japa), Yoga exercises, sing devotional songs (Bhajans), fast, do breathing exercises etc? No, all these things are not necessary. Sadhana actually means the analysis of the knowledge (Vichara) by discriminative mind (Sadasad Viveka). The Gita says “*Sarvam Jnanaplavenavia...*”, which means that only by the boat of knowledge can one cross this ocean of ignorance. The Gita begins with the Lord preaching to Arjuna about knowledge. Thus the analysis of this knowledge is the sadhana that can remove the ignorance which is of the form of qualities (Gunas; Bhava Swarupam). However the external physical practices can be of help since the body and the mind are related. For example, eating fatty foods develops more egoism (ahankara). Thus practicing all the external rules (niyamas) can be helpful to gain and analyze the knowledge which alone can remove the ignorance. Japa (repeated chanting) can be useful so that the person withdraws from the external world and develops single pointed concentration. This is useful because when the person meets the human incarnation and is serving him, he will be able to focus completely through one point concentration on the service of the human incarnation. The ritual is only training. The direct cause of removal of ignorance (Gunas) is only knowledge.

Lord in the Role of a Devotee

The Lord wants to give ideal examples for you to follow. Therefore in some incarnations, He incarnates in the role of a disciple or a servant. Hanuman was such a role. We can directly follow His path in the spiritual effort. If instead, we were to follow the path of Lord Krishna, in which even the role taken by the Lord, was that of a Superman, we would be in trouble. We cannot follow the example of even Rama. Rama killed Vali, by hiding behind a tree. Tomorrow we may think that a certain person is evil and so killing him from behind is justified. But since we do not know the entire background of the incident, and since we are not the real Lord, we cannot follow the example of Rama. When God incarnated as the servant Hanuman, we can follow His example. One must not mistake the Lord, when He acts in the role of a devotee; He does it only for the benefit of the devotees, so that the devotee may follow His example.

I have also mostly acted in the role of a devotee. I have told other devotees, how I had difficulties and how I prayed to God, who solved My difficulties. My close devotees protest and say that I am deliberately deceiving or testing by using Maya on them by assuming the role of a devotee. They state that since I am the Lord, who has come down to this world only for entertainment, I do not have to pray to any other God. Then I

tell these devotees not to misunderstand My behavior. Otherwise the whole purpose of the Lord acting in the role of the devotee is lost. I tell them that they have to view Me as a devotee, since I am showing that aspect only as a role-model for them to follow. Suppose there is an actor who is dishonest in real life, but is playing the role of King Harishchandra who was the most honest person. In the drama, he is delivering an inspired dialogue to Sage Vishwamitra “Truth is my life. I never tell a lie”. Now someone from the audience stands up during the drama and scolds the actor “You liar! How dare you say that! I know where you live and what sort of a cheat you are. Not a day passes without you telling a lie!” The whole drama is lost. If one has to truly enjoy the drama, then one has to restrict oneself to the roles within the drama. Similarly, when the Lord is acting as a devotee, one has to consider Him only as a devotee, in order to understand and follow His example. Moreover when you remind Him the real state of actor in the role, He gets disturbed to enjoy that role. Therefore, you have not only lost the message from the role but also disturbed the Lord to enjoy that role.

There is another aspect to the Lord incarnating or acting as a servant. The Lord who is the master of the universe, gets bored with being the Master (Ishwara) constantly. In order to get entertainment, He closes His knowledge (Jnana) and acts as an ignorant servant like Hanuman. Now if you foolishly go to Him and demand to know why He, who is the Master of the universe, is acting as a servant, He may get furious with you for spoiling His fun and give you a good thrashing with his tail [Hanuman was a monkey-like human]. Thus when I act as the devotee, it is both as an example for other devotees as well as for entertainment.

In fact, I never claimed to be the Lord. I always maintained that I am a mere devotee. Only recently have some devotees begun to recognize Me as the Lord. Most of My life, people considered Me only as a scholar, a professor and a devotee. I started giving knowledge (Jnana) to ordinary people only in the past ten years. Then too people thought that I am just a Guru. However gradually they began to notice that the knowledge that came out from Me was very special and that no one else could give such knowledge. They came to know from My knowledge that the Lord incarnates in human form to give special divine knowledge and He clarifies all the doubts of disciples very efficiently. Since all their doubts were cleared by My knowledge, they concluded that I must be the Lord. I had not shown any miracles then. But after some devotees were convinced that I am the Lord, they naturally assumed that I had divine powers. They began pressing Me to show some proof of the divine powers that I possessed. Some miracles were shown and the devotees were convinced and happy.

But unfortunately, 99% of them took the miracles in the wrong sense. They were falling in the trap of the temptation to use the Lord's divine power for solving their problems. This is a loop-route (long route) in spirituality.

Miracles have a very important role in spirituality. They prove the existence of the miraculous divine power. Since the miracles go beyond the limits of space and time, they prove the existence of something which is beyond space and time. Science is restricted only to the limits of space and time. Miracles prove the existence of something beyond. Thus miracles are the only practical proof of the existence of something beyond space and time. Although the scriptures also tell us the same, one may even say that the scriptures are not valid because they cannot be verified or proved and hence are mere imaginations or poetry written by some ancient people. When miracles are seen with one's own eyes, and cannot be explained by science, one has to accept that the scriptures are valid and that there is something beyond space. This is the reason why the Lord grants these miraculous powers to many people including demons. The idea is to spread this part of the knowledge, that there exists something beyond space and science, and that the scriptures are valid. Selfish people and demons use these miraculous powers abundantly for their own benefit and fame. Unknowingly they are doing service to the Lord by making people aware about this divine power which is beyond science.

The knowledge of this divine power, which is beyond science, is the first step. Later on, one can get further knowledge about what that power is—whether it is some item in creation, whether it is awareness etc.? During this analysis we can reject every item within creation (*Neti Neti—Veda*), since none of them is free from some defect or the other. The ultimate cannot have any defect (*Nirdosham hi Samam Brahma—Gita*). This ultimate or God should not have any defect whatsoever. One may argue that awareness is God. However awareness has many defects. The first defect is that it has no continuity. It is present in living beings and absent in inert items. Hence it cannot be the cause of both the living and non-living things. One cannot say that there is some imaginary awareness that is present in living and nonliving things equally. Such continuous awareness is not seen or detected by us. Thus awareness cannot satisfy the requirement of all-pervasiveness (*Sarvam Khalvidam Brahma—Veda*). You may say that energy is the ultimate since it is all pervading. Matter and energy being essentially one, we can say that energy alone pervades the entire creation. Awareness too is just a modification of energy since we see that it gets converted to this basic form (energy) in the state of deep sleep. But even though energy is all-pervading, it fails to be the ultimate since it is

inert; it cannot will or desire to create this creation (*Sa Dvitiyam Ichchat—Veda; Aikshatyadhikaranam—Brahma Sutra*). Thus awareness and inert energy are both rejected as not being the ultimate since they both have defects. The Lord or Parabrahman is free of defects.

Awareness and Reflected Awareness

Now the Advaitins bring another point. They say that the awareness which is a product of the energy that one gets from food (*Annat Purushah—Veda*) is only a reflection (Chidabasa) of the original ultimate awareness (Chit). The Chidabhasa is present only in living beings and has defects but the defects are due to the reflecting medium (body). The Chit, which is beyond the reflected awareness is free from defects and that it is the ultimate cause or God. Now if they say that this Chit which is beyond the Chidabhasa is the ultimate, then we have no objection; we accept it. However the objection comes when they say that the individual is the Chit. We say that the individual is Chidabhasa. The Chit (or God) is the cause of the Chidabhasa and the entire creation. You are the Chidabhasa which is a product of food; You are not the Chit which is the Creator of the universe. If you too agree that the awareness found in all living beings is not the ultimate Brahman (but only its reflection called Chidabhasa), then it clearly means that you are not Brahman! Thus the Advaita claim that the individual is the Brahman fails. Chit (Ultimate Awareness) is identified only by its ability to will or wish. Now we see that the living being which has awareness can will. But this awareness is only reflected awareness according to you. When you do not provide food to the living being, it dies. The Chidabhasa or reflected awareness disappears. But the Chit has not disappeared. It is also all pervading. So it must exist even in the dead body. Then why can it not will anymore? After all, will is the characteristic of awareness (Chit). This only shows the lack of clarity in the analysis of the Advaitins. Their main aim is to prove that the individual is identical with God. They are not willing to yield from this conclusion and hence they tend to jumble up concepts to somehow arrive at it.

Advaita uses the ancient Indian logic for its entire analysis. This logic is based on the knowledge of human beings at that time. It was quite inaccurate in many respects. I have used modern scientific logic which is far superior. It is systematic and can be proved and demonstrated experimentally. The result is a greater clarity and accuracy in the philosophy. In fact even the ancient Indian logic (Tarka Shastra) is also science. However it is the science that was known to man at that time. For example, in Tarka, in the discussion about how the mud particles in a mud

pot are held together, they talk about different binding forces such as Samayoga Bandha and Samavaya Bandha. Today, we know these forces as Van der Waals forces and chemical bonding respectively. Today our understanding has improved immensely about these concepts. In those days, very little was known about them. Shankara explained His theory based on as much as was known to mankind at that time. Why not I explain the truth based on the scientific knowledge that is developed today? Why should you object to the bringing in of science (tarka as on today) in spirituality?

Some people may claim that even though science was not as advanced in olden times as it is today, our ancient Tarka Shastra was still very highly developed. He may claim that Shankara's Mithya Vada (world as an apparent or relative reality) is not different from Einstein's theory of relativity. Since the most modern theory of science is present in our ancient Tarka, why should we bring in science at all? Why not stick to Tarka Shastra for all spiritual analysis? To this we say that we agree that Shankara's Mithya Vada and the theory of relativity, are the same. Old Tarka definitely had made some admirable conclusions. But it is found to be inaccurate or totally wrong in some other conclusions. For example, it says that sound travels in space (*Shabda Gunaka Akashah*). We know from modern science that sound needs a medium (like air) to travel; it cannot travel in vacuum. Propagation of sound is the result of vibrations and collisions of the particles of the medium. Thus there were some good points and some defects in ancient Tarka. Modern science has cleared all those defects. Thus it has all good points (within the limits of the present knowledge). In that case, which one should you choose? Naturally modern science! It is the best tool available to humans to analyze.

When both science and Tarka analyze only the items of creation (*Tarkyante Padarthah iti Tarkah*), why not take science which is far superior? God is above all logic (*Naisha Tarkena—Veda*). Neither ancient nor modern logic can reach Him. So the scope of logic and analysis is only the items of creation. The reason why logic is necessary is to distinguish non-God items from God. Many times, some items of creation may be mistaken to be God. Awareness is one such example. Logical analysis has to be applied to analyze such items. If they can be analyzed and are found to be items of creation, or if they have defects, then they are to be rejected, since they cannot be God. If the item chosen fails to be analyzed by any logic or science, and cannot be classified as an item of creation, it must be God. Thus science is useful not only in the rejecting of all non-God items but also in indirectly establishing God.

We have seen how awareness is a form of work. Work is essentially energy but the particular form of energy called as work appears only when all the components of the system generating that work, are together. E.g. Grinding work is the specific work done by a grinding machine. Although it is essentially energy, it is not the same as cutting work done by the cutting machine which uses the same electricity (energy). Grinding work is produced only when the grinding machine, electricity, and the grains to be ground are all present simultaneously. Thus it is an unreal form of the energy. It is an ideal example to describe *mithya* (unreal existence or relative reality). Awareness is such a form of work. It is the best example of *mithya*. It is a modification of the food energy, but it requires the presence of the human body, which has the digestive, respiratory, nervous and other systems working together. Then alone is the awareness produced in the brain of the human. Now you say that this awareness is only the reflected awareness or *Chidabhasa*. You say that the original awareness (*Chit*), is beyond even space (*Atmanah Akashah—Veda*). But where is the evidence of the existence of any such awareness? We have analyzed all the components that lead to formation of this awareness. You say that this is only reflected awareness. Then where is the original awareness, *Chit*? When you cannot find it, how can you say that you are that? How can it be your nature or *Atman*? *Atman* is that which pervades. *Atman* is necessarily that which pervades. How can that *Atman*, which is your real nature, be this ultimate *Chit*, which is beyond space and so cannot be established to be an item that pervades, there by requiring the pre-existence of space?

Thus we have to accept that this entire creation is the work of the unseen, unimaginable worker. All the worlds present in this creation are present in this space. It is said that no matter which world you reach, you have to come back to this world since none of them are the ultimate (*Abrahma Bhuvanallokah—Gita*). Even the *Brahma Loka* is present within this same space. It is called *Parama Vyoma* (supreme space) by Ramanuja. Now what is this *Parama Vyoma*? It is a very fine space within this space. A person seeing a dream is present in the space of this world. The dream-space is within him, so it is within the space of this world. The dream space does not interfere with the space of this world although it is present in it. While you are in the dream space, you are unable to see anything in the worldly space. When the dream is over, the dream space disappears, but the space of this world still remains. The space of this world is more real as compared to the space of the dream, since the dream space is made of very delicate and weak nervous energy compared to the world space made of more powerful energy. Similarly, the space of this world is present in the

Parama Vyoma (which is made of most powerful energy) and yet the two spaces do not interfere with each other. While you are in the space of this world, you are unable to see Vaikuntha or Brahma Loka etc. The Parama Vyoma is more real as compared to the space of this world. When the space of this world disappears, the Parama Vyoma still exists. Thus there can be many spaces within the same space. However they are still only space. God is above all these spaces. Even if you take the body of Lord Narayana, which is present in the Parama Vyoma, you have only left the space of this world and have entered into a more subtle and real space called as Parama Vyoma.

It is said that the distance between hell and earth is 98 thousand yojanas, which works out to some eight hundred thousand miles. Rockets can go that far but have still not found the existence of any such hell. Why is it so? The reason is that hell is not present in this space. It is present in another space which has a greater degree of reality. The distance that is given only correlates that space and this space. At a point which is some eight hundred thousand miles from here, hell exists but it is in another space that we cannot perceive. Immediately next to this world, which is called the Martya Loka, exists the Preta Loka (world of the dead), where people who die here go at first. However we cannot see them or their world. Above that is the Naraka Loka (hell) and above it is the Pitri Loka (world of ancestors). These four together are called as the Bhu Loka as per the Vishnu Purana. Thus there can be several spaces present simultaneously. However they are still space alone. When it is said that all these spaces came from Atman (*Atmanah Akashah sambhutah*—Veda) it clearly means that the individual Atman is not implied here as the Advaitins claim.

Then the question comes as to why Shankara introduced awareness or why Ramanuja introduced the divine body of Lord Narayana who is present in the Parama Vyoma. The reason that God is unimaginable; His original nature (Swarupa) can never be understood. If only His unimaginability is told, then people will start doubting His very existence. There is a danger of them turning into atheists. Therefore the Acharyas took these mediums charged by God (incarnation of God in these mediums) and called that as the ultimate God. Shankara took awareness as the medium and Ramanuja took the divine body Narayana in the Parama Vyoma as the medium. They took items which can be imagined with great difficulty and called them the ultimate. This is called as the Arundhati-Vashishtha Nyaya in which the very dim (nearly invisible) star Arundhati is indicated by the relatively brighter star Vashishtha which is next to it. God is completely unimaginable. Then how can we even indicate God? So the Acharyas took

some items that are imaginable with a great amount of difficulty to indicate that God is beyond even these items. These items should be such that they are almost unimaginable; unimaginable to most people except great scholars. Who can understand the Parama Vyoma? Certainly not an ordinary person! A person who has a very good understanding of the theory of relativity (Einstein's geometrical space) can perhaps imagine it with some difficulty. Similarly, awareness can be understood only by a scientist. At least one point is conveyed that it is very difficult to understand God.

These items (mediums), charged by God are said to be the ultimate. This is the first step and is done only to bring our attention to that God who is beyond even these items and is completely unimaginable. Now the person has accepted that awareness charged by God or the divine body charged by God, is the ultimate God. It will be easier to take him further and tell Him that actually even these items are not God but are only charged by God, who is beyond them and is completely unimaginable. Thus you take the person from gross to subtle and then take him from subtle to invisible. If you directly tell him about the invisible, he will never believe you. Thus we see that Shankara and Ramanuja never left the medium. They introduced God only through the medium.

Lord Krishna says "Even if you reach the Brahma Loka you will have to come back to this mortal world but if you reach Me, there is no rebirth for you" (*Abrahma bhuvanallokah—Gita*). This means that a person, who has not recognized God's human incarnation, in this world of human beings, will not recognize God even in the highest Brahma Loka. The person, who has partially recognized God in human form, will also partially recognize Him in the other world. In the Brahma Loka, God is present in the divine energetic form, which is similar to the energetic bodies of souls which are present in that world. The person with partial or no recognition of the Lord will have to come back to this world to complete his spiritual effort. The person, who recognizes the Lord's human form in this world completely, will recognize God's form in every world. For him there is no rebirth. For him, there is no need to even go to Brahma Loka, because if he can recognize God in one medium, he can recognize God in any medium. Thus the complete recognition of the Lord in human form in this human life is the state in which there is no rebirth as told by Krishna in the Gita. Here the word re-birth means taking birth in this world based on the precipitated attitudes (samskaras) of the soul, which only is negated. However the re-birth of such liberated soul accompanying the Lord in human form is not negated, since such re-birth is the greatest fortune to be in company of the Lord. When God Himself is taking human birth again and again in this

world, the liberated soul need not be a special exemption. That is the final stage. There is no need for that person to even go to Vaikuntha or Brahma Loka. If you have recognized and serve the Lord in the present human form, you have become the liberated soul just in this very present moment (Jivan Mukti). The difference between this world and that world is only the difference in the medium. In this world the medium is the human body which is a mixture of matter, energy and awareness. In the Brahma Loka, the medium is only energy and awareness. This difference has nothing to do with the recognition of the Lord.

The person living in this world thinks that the Lord present in the Brahma Loka is the actual Parabrahman and the human incarnation is merely a human being. He thinks that the Parabrahman present in the Brahma Loka has an energetic body with four hands etc. The same person, when he reaches Brahma Loka finds the Lord with four hands, but is not impressed. The reason is that he too has a similar energetic body that can have many hands. Thus no matter which world he goes to, he is unable to recognize the Lord who is present in a common medium. This is due to the principle of repulsion of the common medium. He is always fascinated by the Lord present in a medium that is different than his own body. Why did the Gopikas reach Goloka from where they will never have to return? The Goloka is higher than even the Brahma Loka. The Gopikas recognized Lord Krishna in human form when they were in human forms themselves. Their recognition was complete. Hence they reached the Goloka. Hanuman's recognition of Lord Rama was also complete. He was given the post of the future Creator. For him there is no specialty of Brahma Loka or any other world. He is also immortal. He is present on this earth even today. Whenever God incarnates, he immediately gets the information and is ever ready to serve the Lord. He comes in a suitable form to serve the Lord. Thus all the servants of the human incarnation of the Lord, are only different forms of Hanuman.

Recognizing the Satguru (Lord in human form) as Brahma, Vishnu and Shiva (*Gurur Brahma, Gurur Vishnuh, Gurur Devo Maheshwara*), is sufficient. Everything ends with the Satguru. There is nothing beyond the Satguru. The Satguru should be recognized by knowledge alone. The external qualities (Upadhi) should not be considered while recognizing Him. Satguru is God in the human form, which means that the main aspect of the incarnation is to preach the spiritual knowledge which may be Gita, Bible etc.

The Atman is a metaphor for God. Atman or awareness is a kind of work. It is very difficult to perceive. We took the example of grinding

work. The grinding machine, electrical energy and the grains can all be detected. The grinding work however, cannot be detected. In this sense it is similar to God who being unimaginable is also undetectable. It is a good metaphor for God. However, if you say that awareness itself is God, then we will prove that awareness is unreal since it is a form of work, which cannot have self existence when isolated from the various components of the system like food, oxygen, nervous system, brain and the inert energy produced by the oxidation of food.

Creation is a one-man show. God alone is real. The entire creation is His work. There is no product of this work. In grammar we have two types of verbs, transitive (sakarmaka kriyapadam) and intransitive (akarmaka kriyapadam). The transitive verbs have a direct object, whereas the intransitive verbs do not have a direct object. For example, 'to eat' is a transitive verb. There is always something that you are eating. There are always, three items: the eater the action of eating and the item that is being eaten. However, 'to walk' is an intransitive verb. There are only two items in this case: the walker and the action of walking. There is no object or product of the work of walking. In the case of God and creation too, there are only two items: God who is the worker and creation which is the work of God; there is no product. Creation, felt as product itself is work. Everything in creation can be reduced to matter and energy. Matter and energy are equivalent and can be regarded simply as energy. Energy is dynamism—work. It is the work of God. Thus the entire creation is the work of God. The work is different from the worker. The individual human being (body and awareness) is part of the work (creation). He is a part of Prakruti or creation (combination of Para Prakruti or awareness and Aparaprakruti or body) ; he is not a part of the worker (God or Purusha). If you take Paraprakruti (awareness) as Purusha, then God becomes the third item called Purushottama, who is beyond Purusha and Prakruti (Yasmat Ksharamatitoham... Gita).

How can you reach the worker? You can reach the worker, in the form of the human incarnation. You can see Him, touch Him, speak with Him, and live with Him. Now is there any way to become the worker? In fact there is. Hanuman, a devotee, became the Lord. But the most important requirement is that you should not aspire to become the Lord and should continue to serve Him selflessly, with full recognition and devotion. If you have the aspiration to become the Lord, it is an obstruction in becoming Him. The Lord can enter a devotee like Hanuman so that he becomes exactly the human incarnation. Thus he becomes God. Thus there is no objection in that a jiva can become Brahman. The only objection is that the

jiva is not already Brahman. However, wise people donot like to become God who has both responsibility and entertainment. If you remain as His servant becoming a liberated soul, you are having the same entertainment of God without responsibility. The responsibility of creation, maintenance and dissolution of the world is the unique capacity of God only. Even when you become God, what happens? God is hidden in you doing all these responsibilities and is giving fame to you so that you are praised as God by this innocent world! Radha knew this and wanted to remain as His servant only. Then also God gave her more fame making her as His master, by existing outside and taking pleasure to press her feet! Even Hanuman did not aspire to become God. But God made Him God by entering in to Him to show the possibility of the soul to become God. Thus, complete Advaita is possible but without realizing the secret in it. Hanuman also knows this technology in the fruit of Advaita. Therefore, even after becoming God, He still says “I am the servant” (Dasoham) indicating the real secret in Advaita.

Thus we agree with the statement “*Brahma Satyam Jagat Mithya*”. Everything other than the Lord is unreal, but from the point of view of God; not the point of view of the soul. Even from the point of view of the soul, there are some things that are unreal, such as the forms of matter and forms of awareness (feelings or qualities). But the soul cannot cross certain levels; some other things are real for the soul. Matter, awareness and energy cannot be unreal for the soul. The shape of the pot is unreal but the matter in the pot is real for the soul. Thus, some things are real for the soul and some things are unreal. However, for God, everything is unreal and He alone is real.

When the Advaitins say that their awareness is Chidabhasa and that they are actually Chit, it is absurd. At what point can you understand the Chit (the real item; bimba) to say that your consciousness is its reflection (pratibimba)? When you say that the image in a mirror is the reflection of a certain person, you must first see the original person, to be able to say that. How is it possible to understand that, Chit, from which they say that space arose? Your intelligence itself cannot cross space, how can you understand the source of space? The Veda says that God’s existence alone can be known; His nature or characteristics cannot be known. The mirror reflects only the nature (Swarupa) not the existence. If Chidabhasa is the reflection (abhasa) of Chit, Chidabhasa must reveal the nature of Chit; not its existence. But the nature of Chit can never be known, since it is beyond space!

The Advaitin who refuses to accept God other than himself is an atheist (Nastika). He uses any logic available to justify his point. He brings in Tarka Shastra and Sanskrit terminology to mesmerize others. In fact the logic that he is using is an inferior logic. Science is far more advanced than Tarka Shastra. A scientist is greater than an Advaitin. An Advaitin is also an atheist like a scientist, except that he uses an inferior and outdated logic. An Advaitin has no experimental evidence. A scientist has experimental evidence and has a better understanding of the material world. It is easier to convince a scientist but not the Advaitin. The Advaitin is driven madly by the most powerful ambition of being God. The Advaita theory is so attractive because it claims that the individual is already God; he has only forgotten his real nature. Thus no effort is even required to become God. This is too good to be true! In fact it is not true. But people who have come under the powerful influence of this attraction will never give up this theory, since they have become fully mad. A mad person can be treated only by the electric shock in the hospital. Similarly this mad Advaitin will be treated similarly in the hell, where only he realizes the truth. The servants of Yama will ask him again and again “Are you Brahman which is not known even to our Boss (Yama), who told that Brahman is unimaginable in Veda?”

If a person is to be revealed the truth about Advaita, then the entire knowledge of Swami, pertaining to Advaita must be placed before him. Merely giving him a part of the knowledge is sure to confuse or shock him. He should read it entirely before getting into any discussions. The reason for this is that in order to clarify one point, all the other points need to be simultaneously clarified, since all the concepts are inter related like a net. This is also the reason why I am not giving a commentary of the Gita or other scriptures, verse by verse. If one verse is to be explained, then all the verses have to be introduced simultaneously, since they are all related. The commentary of the Gita will be over with the commentary on the first verse itself and the rest of the commentary on the rest of the verses will be only repetitions. Thus a person should be given the entire concept on Advaita, which he should analyze thoroughly. In that period, he should not discuss. Then the realization of the whole concept will come. Then whatever specific points about which he may have doubts can be easily clarified.

This divine knowledge is coming directly from the eternal Lord Datta. He is talking directly. This body of Datta Swami is temporary but the Lord Datta speaking through it is eternal. All of you who are receiving this knowledge are most fortunate. I (Myself) am fortunate to listen to this knowledge. I am only the holder of microphone (mouth) who is close to

Lord Datta, who is speaking. You are in the audience and are listening to the same words. I do not hear any more special words from Him just because I am closest to Him. As far as receiving the knowledge is concerned, there is no difference. Thus we are all lucky that we are receiving this knowledge from Him directly. We are able to clarify our doubts directly from Him. We are getting answers directly from Him.

The completion of sadhana is to recognize the human body of the incarnation as the unimaginable Parabrahman or God. When you serve the human incarnation, the service directly reaches God. You cannot approach the Parabrahman directly. Suppose you go to a wedding wearing a coat. At the entrance of the wedding hall, a person greets you and sprinkles rose-water on you. It falls on your coat. But the pleasure of the fragrant and cool rose-water reaches your awareness. You do not say, "Wait! Let me remove my coat. Now sprinkle it in on my skin". If you say that, he will say, "Wait! When the rose water falls on your skin, your nerves get the sensation and that leads to pleasure in your awareness. So let me remove your skin and muscles and sprinkle it directly on your nervous system." If that happens, there will be no awareness to experience that pleasure! You will be dead! Therefore you prefer to receive the pleasure from the sprinkling of rose-water even when it falls on your coat. Similarly, the worship of the human incarnation is the worship of the Parabrahman. If you try to directly approach Parabrahman, who is beyond this space (creation), then the whole creation has to be dissolved. But you are a part of creation, so you too will disappear. Therefore worship to the human incarnation alone is possible and is the most direct worship.

The pleasure of the human incarnation is the pleasure of God. There is no difference. The human body is unreal from God's view. He alone is real. From our view, His body is real and He is unreal since He is unimaginable to us. Only to give reality to Him, in our eyes, He takes the human body, which is real for us. Treating His human body as Parabrahman is the highest stage. Gopikas treated Krishna as Parabrahman and reached the topmost Goloka. Duryodhana treated Krishna as an ordinary person. He treated Parabrahman as an ordinary human being and went to the lowest hell. In between these two extremes is the spiritual journey in which sometimes you treat Him as God and sometimes as man or you treat Him as a mixture of God and man. The ultimate goal of this journey is that the human body of the incarnation should disappear from your sight and Parabrahman alone should remain. You should treat His body as Parabrahman alone and not as a body at all. Krishna should disappear and Shri Bhagawan (Parabrahman) alone should remain.

In the entire Mahabharata, Sage Vyasa writes the dialogues of Lord Krishna as “Krishna said....” In the Bhagavad Gita however, Vyasa writes “Shri Bhagawan said....” This clearly shows the complete disappearance of the human form of Krishna; Parabrahman alone remains. Therefore the Gita too is not called as Krishna Gita. It is called as Shrimad Bhagavad Gita, to show that it is the Gita (preaching in the form of a song) given directly by the Lord. In order to treat the human incarnation like Krishna, who exists in the present time, as God Himself, is the end of sadhana. The basis for this is Krishna Himself who said that He will come again and again as and when required. Such statement removes also the partiality of God blessing one generation only by coming in human form. For that stage, egoism (Ahankara) and jealousy (Asuya) must completely disappear. With that all the attractions of the world come to an end. It is possible to end the attractions of the world but it is most difficult to get rid of egoism and jealousy. Great sages, who conquered all their attractions, fell under the clutches of egoism and jealousy. The sages have criticized each other through the scriptures. These egoism and jealousy are qualities or gunas. Even attractions are gunas. They all can be cut only by knowledge, which is also a quality (Sattvam). Diamond can be cut by another diamond only. One has to use one’s intelligence and always analyze (Sadasad Viveka). That alone will lead you in the correct way.

[Sri Ramanath asked a question: When a devotee is also going to the upper world by the divine plane some times, why not the body of Lord Krishna also go to the upper world in a similar way? In Bhagavatam it is mentioned that Krishna’s body after death was cremated by Arjuna.]

Swami replied: Even the body of the devotee gets transformed into energetic form after going upto some height in the plane. It is only for the people on the earth to praise the devotee blessed with special grace of God. This human body cannot exist in the upper world where the entire atmosphere is energy with very high frequency that cannot be even grasped by humanity (the frequency of the electro magnetic radiations in the upper world is beyond cosmic rays). Sage Viswamitra tried to send Trisanku to heaven with this human body. But the angels threw him down stating that the humanbody cannot enter the heaven for the above said reason. The Lord does not require such appreciation from the humanity. If such thing is done, the human beings get excited even while reading His divine knowledge (Gita). There is no difference between matter and energy according to the modern science. Therefore, there is no difference between this material body and the energetic body. All this belongs only to the

external cover (Upadhi). Therefore, Krishna was not interested in such useless miracle.

IMPORTANCE OF THE SPIRITUAL PREACHER

Differentiate Between Guru and Satguru

[September 9, 2006 Smt. Uma Ramanath asked about the importance of spiritual preacher (Guru). Swami gave the following reply.]

A lecturer in Government College will teach you the syllabus and at the same time acts as the invigilator, valuer of the paper etc., and finally you are getting a valued degree from the college. Similarly, the Lord acting as Guru preaches the spiritual knowledge, guides you practically, tests your knowledge in practice and finally gives you the suitable divine fruit. A teacher conducting tuition home is just teaching you and is not connected to the examination, degree etc. Similarly, a human being acting as Guru preaches you the spiritual knowledge and not concerned with your practice and its fruit. The human guru may be able to deliver the knowledge of Satguru (Lord acting as Guru) as it is, but cannot clarify your doubts in the practical field as effectively as Satguru does. If you are hearing the speech through a tape recorder, the clarification of doubts is not possible. Even in the speech, some parts may not be clear to you due to the defects in your grasping power only. The human guru serves as a messenger of the Lord only. He is just like a postman. Therefore, the guru you referred in the Sanskrit verse uttered by you means only Satguru. However, Satguru is not frequently available. Still the Lord will clarify your doubts through some body since the Lord has the superpower. Therefore, you need not worry that your doubts will be remaining without clarification in the absence of Satguru.

The Lord is always ready to explain your doubts either directly or indirectly. If you deserve to go to the upper level, you will certainly rise to the upper level by the direct or indirect guidance of God. However, if you are not capable of rising to the higher level, what is the use of even meeting Satguru directly? Therefore, you should not worry about the availability of Satguru. You should worry only about your spiritual progress to rise to the higher level and you must concentrate on removing the hurdles in your spiritual progress. If you are a tenth class candidate and even if you meet the president of the country, he can give you only the post of a peon. If you have passed I.A.S examination, the appointment order for the post of

District Collector comes to your home. Sri Rama Krishna Paramahansa told that one need not search for Guru. God will send Gurus of various levels as and when you reach those levels. When you are ripened, Satguru will contact you at once. You may miss Satguru in your search. But Satguru will not miss you when the proper time comes. Satguru cannot do any good to any undeserving fellow. For the sake of majority, Satguru will not come down because He is not bothered about the fame. Krishna preached hundred Kauravas but of no use. Only the five Pandavas followed Krishna as their Satguru. Shakuni could become Satguru for Kauravas. But finally both the Shakuni and Kauravas were destroyed. A teacher in bogus institution gets you a bogus degree which has no value at all. Therefore, the Lord as Satguru and devotee of the Lord as a human guru are good. But the fraud Guru will destroy himself and yourself. It is better to confine to your family if you are not getting Satguru but you should be never trapped by a fraud Guru.

Guru Deva Datta

Satguru is the Lord in the human form. You should not see the external human form and should view the Lord only in Him. In the case of human guru, there is no Lord in him but you can treat the external human form as the possessor of power of God. In the first case you should understand the Lord as Guru and in the second case you should understand the Guru as the Lord. There is a difference between God as Guru and Guru as God. Your husband says “Guru Deva Datta” whenever he speaks to Me. The word Guru Deva has two meanings as per the Sanskrit Grammar. In one meaning God is treated as Guru and in the second meaning the Guru is treated as God. There is difference between these two meanings. The second word “Datta” clarifies that the first word is used strictly in the first sense only. Datta means God given to you in human form for the sake of your guidance. Guidance should be essential for your practice. Even clarification of your theoretical doubts should lead you to practice. Unless theory is clear practice cannot start. If there is no practice the entire theory is waste. If the theory is perfect, the practice is spontaneous. Therefore, the clarity in the theory and clarification of your doubts is very very important. Without understanding this, people mock at theory and stress on practice. Without complete and perfect theory, the practice cannot begin. Some times people practice due to fear or due to ambition for fulfilling the desires. The Satguru will never base on these two paths of fear and ambition. The false Guru exploits the people using either fear or ambition or both for some

selfish gain like money, fame etc. But the followers are utterly deceived because such practice is not giving any good and complete fruit.

Satguru leads you to goal without any long time and deep strain. Suppose you have a bad quality like rigidity. Due to the same quality Duryodhana went to hell and Gopikas went to highest divine abode. In the first case rigidity was applied to worldly affairs (Pravrutti). In the second case the same quality is applied to the spiritual line (Nivrutti). A Satguru will direct your existing bad qualities to the spiritual line and will see that you will use those qualities positively for your real welfare. An ordinary human being acting as Guru will advise you to come to the spiritual line after removing bad qualities. The innocent and ignorant Guru does not know that millions of births are required even to shake a bad quality which was accumulated from the beginning of creation. This is the difference between a Satguru and human Guru. Satguru generates the divine knowledge. The human guru carries on that knowledge in-to-to. Some times a practical problem arises in your spiritual path. The solution for that problem needs generation of divine knowledge, which is impossible for the human Guru. Therefore, if you get Satguru you are very lucky. But, if you do not use His guidance due to your blind attractions, in such case Satguru is useless for you like Sun for a blind man. If you have the maturity of mind to use the guidance, God will speak to you even through the human guru. Therefore, your determination to achieve the goal is the most important factor. If you have such determination, God will approach you in some human form and will guide you properly. Therefore, the problem lies on your side and not on the side of Satguru.

How much lucky we are! We are directly talking with the Lord and getting the perfect spiritual guidance. The Lord is staying in My human body. There is no trace of any doubt about this. When the devotees were calling Me as Lord Datta, I was confused and was very careful about the egoism that may trap Me. But slowly, I am convinced with this point on doing analysis from several angles. This wonderful divine knowledge cannot come from any human being except Lord Datta. These wonderful devotional songs which came spontaneously cannot be composed by any soul except Lord Datta. The vision of cosmic form (Vishwa Rupam) can be given only by the Lord and such vision was given to two devotees simultaneously (Ajay and Seetamma) through this human body by Lord Datta. By the age of 16 years who can write hundred philosophical books in Sanskrit except Lord Datta through this human body? Lord Datta entered this human body even in the womb of My mother. Once My mother was telling Me that when she was carrying Me, she used to often get dreams in

which she was finding various deities (various forms of God) with temple-bells ringing constantly. There were two black-magicians in My village, who killed about hundred persons and three hundred children through their black magic in our village. In our joint family seven male issues before My birth were also killed by their black magic. The day I was born, both those demons were killed in violent way. All these factors led Me to conclude that the Lord is staying in My human body for His divine work of propagation of divine knowledge. I am just like all of you and there is no specialty in Me and no special favour is done to Me. The Lord is the speaker I am very very near to Him holding on the mike before His mouth. All His speech is common to all of us. After the war Arjuna asked Krishna to repeat the Gita. Krishna expressed His inability to repeat because He also heard the Gita from the Lord like Arjuna. When Arjuna pressed, Krishna told the Gita again. But the second Gita (Anu Gita) stands no where before the first Gita. This is the concept of the human incarnation. The Lord enters the human body of a human being. The guest (Lord) and the owner of the house (devoted human being) are like the two birds and the body is like a tree. Like this the Veda says (*Dvaa Suparna...*). When the Lord said the first Gita, it is mentioned that the Lord spoke (Sri Bhagvan Uvacha). It is not said that Krishna spoke. Therefore, let all of us follow the Lord's divine knowledge and get the eternal benefit. The Lord has to enter some human body and He entered this human body accidentally or incidentally. The divine knowledge spoken by the Lord (Satguru) is the guiding force which clarifies all our doubts leading to determination, which results spontaneously in practice.

The Way of Preaching – Past And Present

Satguru is the Lord in human form like Krishna. Even a liberated soul can be Satguru because He is directed by the Lord. He speaks as per the will of God. Swami Raghavendra, an incarnation of Prahlada is also a Satguru. He will speak what ever Lord wants to speak and thus there is no difference between the Lord and such top most devotees. In olden days the Guru tests the level of the devotee and used to expose that much knowledge only which is related to his level so that the devotee gets benefit. This is called as “Anubandha Chatushtaya”, which means the level of the devotee (Adhikari), the portion of the knowledge (Vishaya) that is related to him (Sambandha) and the benefit (Prayojana). Suppose there are three devotees on the ground. One can climb ten steps only. The second one can climb fifty steps and the third devotee can climb all hundred steps. The Guru reveals ten steps only to the first devotee and says that the tenth step is the

final step. If you reveal even the eleventh step he will be discouraged. Similarly for the second devotee only fifty steps should be revealed. For the third devotee the entire knowledge can be revealed. But at present the Lord is revealing the entire divine knowledge through this computer. It is just like the booklet showing all the courses present in the University. According to the level one has to select the course. This facility was not in the olden days. One need not be discouraged because if you are constantly putting the effort to climb the steps continuously, God will sanction any number of human births to reach the goal. The spiritual path has no physical significance. It is not like the journey to Bombay which needs the help of vehicles. The whole journey is related to your psychology or mental set-up which should act with full determination. The determination will spontaneously come through complete and real divine knowledge the real knowledge can alone clarify all the doubts. When no doubt is left over the knowledge is complete, which immediately results in determination. Therefore, Guru is more important than even the God is, because Guru is the guide and God is the goal. When God Himself comes to you as Guru, there is no need of any journey. He will guide you so that you will recognize Him. But His guidance is always delicate and critical because there is always a risk of your misunderstanding about Him. If some body guides you to Him, such risk is not there. But such guidance will not be as clear as His guidance. Therefore, the issue gets mixed up.

Guru Is God

When you recognize the God in human form, your concentration should be on the God present in Him. Since you cannot directly experience God, the medium is necessary. When you are experiencing God through the human form, the awareness of the external human form should disappear. When you touch an electric wire, your awareness is about the shock of current but not about the structure of the wire. Therefore, you have to see the aspect of God in Satguru and treat Him as directly the God (*Guruh Sakshat Parabrahma*). This means that you should find only God in Satguru. The case of a human Guru blessed by God is like the hot iron wire in the heater which was heated by the electricity but the current is put off. The effect of the current, which is the heat, remains in the wire. The heat burns your finger but does not give a shock. Similarly the human incarnation of a liberated soul has the power of God, though not directly God and is called as Guru. The third example is the wire in which neither the electricity nor the heat exists. To develop concentration in one direction you can treat such wire also as God and such worship is called as

representative worship (Pratika Upasanam). There is no fruit from the object but there is fruit in the subject which is the development of concentration. The first two cases are direct and indirect worship of God resulting in the achievement of fruit from the object. For the representative worship you can select any human being you like as your Guru which has also the advantage of development of concentration in yourself.

Main Reason for Suicides

[Smt. Uma Ramanath asked for the reason of suicides in the society. Swami told like this.]

I have already explained the main reason for suicide in My divine knowledge. The main reason for suicide is lack of divine knowledge. By divine knowledge one can realize that the main aim of the human life is to achieve the grace of God by pleasing Him and not to achieve the useless grace of any co-human being by pleasing it and not to please one's own self because such pleasure is not only temporary but also is found illusory on analysis. I gave the example of a student in a college. The academic progress is the main goal. The games are only secondary arranged for a brief change. Similarly all the worldly affairs are only secondary activities arranged by God for a brief change from the main spiritual activity. Because of the illusion of Maya, one feels the forms of matter and the qualities of awareness are real. The problems coming up based on such illusion lead to suicide. A person commits suicide for not getting a job. A farmer commits suicide when crop fails. A person commits suicide due to heavy loans. All these cases are due to lack of divine knowledge, since they do not realize the main goal of human life. They also do not realize that if they believe in God fully and worship Him, such problems will be miraculously solved. God will certainly answer even for your prayers once or twice so that you will follow the spiritual path after experiencing the existence of God and His power. However, you should not make this as the continuous businesses. When the problems are solved, the person is becoming proud in happiness and the two eyes climb the head. After getting job, one feels that he is a big officer controlling the entire world! After clearance of loans and after getting riches, one feels that he is the owner of this entire universe! After receiving good crop, the farmer is indulged in politics and group rivalry feeling himself as the greatest leader!

I still remember, in the olden days in My village, the farmers after receiving good crops were indulged in doing Bhajans etc. Similarly a boy

or a girl failing in love commits suicide due to lack of the main aim of the life. He or she does not know that the beauty is only an unreal design of matter and energy. If matter and energy are separated which are the real entities, the love vanishes! When the entire world becomes one family irrespective of caste, religion, nationality etc., people will help each other in solving the problems. The best and real worship is to help a devotee suffering with a specific problem. Trying to solve that problem within the limits of your capacity is the best worship. To stress this aspect only, God was pleased to receive the required service in specific problem. When Rama lost Sita and was searching for her, your worship to the Lord should be in line of search for Sita He will be pleased by such worship. What is the use of putting flowers on Him, feeding Him with sweets etc., when He is worried for Sita? Worship means the service which you can do to the Lord in human form to please Him in His specific problem. By this the Lord indicates that you should help all the devotees in their specific problems. Such mutual help is the real worship and this is the main aim of the Lord. Such divine society is the fruit of the divine knowledge from the Lord. You should be careful about the egoism that may enter your brain after doing the help. You should say that your help is due to the power of God only. When you say this, you should be sincere from the bottom of your heart because it is the actual reality. By such statement, the other person should feel that he should also get the favour from the Lord through divine service to Him. Then he will also do the same service to other devotees. Such a divine society consisting of the entire population of the world is the dream of My divine knowledge. Such mutual help integrated with divine knowledge can certainly eliminate suicides.

Significance of Eclipses

[Shri. Ramanath asked about the significance of eclipses of the sun or moon.]

Swami told this. The eclipse has no spiritual significance in view of the latest analysis by science. But the tradition that imparts significance for the eclipse in the spiritual line is good and should be protected. The tradition says that you should think about God (japam etc.) during the time of eclipse. This attracts people to think about the God at least during that time. Since the result is good, the lie is not a sin. In fact, such a lie is a good way. Such lie is called as Arthavada, which means a lie told for some good purpose. Therefore, the truth should not be revealed to the ordinary people

which will spoil the good purpose. But for a realized soul (Jnani), such Arthavada is not necessary because such a devotee always thinks God. Shri Ramanath asked about the huge expenses on the death ceremony of a human being. Swami told like this. I have already explained that the soul will not receive any food in the upper world if you feed some body here. But again this is an Arthavada for an ordinary person, who will not do the ritual unless such lie is imposed. But you may ask about the use of such ritual when the food is not reaching the departed soul. The ritual must be conducted but it should be conducted by understanding the real spirit of it.

When you feed a deserving devotee and help the devotee by offering some Dakshina, God is pleased. God is also pleased by the ritual directly because any ritual is worship of God only. The life of the worship (ritual) is devotion. If you are uttering and hearing some unknown Vedic hymns, the devotion cannot be generated. Therefore, the priest should explain the essence of Vedic hymns. If this is not possible, let the devotees assemble and sing the devotional songs and request the Lord to protect the departed soul. By this God is pleased and will protect the soul either in the upper world or on the earth if it is reborn. Therefore, feeding and offering Dakshina to Satguru or at least Guru (devotee) should be done on such occasion. Do you think that the present priest is useful in any way? You must have guts to practice the true knowledge and to break the blind tradition. You fear for some rubbish comments of some ignorant people even after realizing the truth. Only the Lord has guts to speak and practice the divine true knowledge. The souls have no guts. But at least the souls should realize the truth so that at least in the next birth they may practice! Once all the doubts are clarified there should be no hindrance in practice. The present blind tradition leads you and the departed soul to become sinful since you are feeding and offering Dakshina to the most undeserving priest of today.

If the Vedic hymn alone can protect the soul, then the people present in other countries are betrayed by God for not having such universal facility of the Vedic hymns. All the people of other religions are praying God in their mother tongue on such occasions. That is the correct path. I pity Hindus in this context even though the highest spiritual knowledge is clearly mentioned in their scriptures. One can get satisfaction that he was debted to the ignorant priest in the previous birth for offering such huge Dakshina on such occasion. But the purpose is not served. Let the priest

realize the truth and serve the real purpose of ritual to do real justice to Dakshina taken by him.

Significance of the Worship of the Sun

[A saint came and asked Swami about the significance of the worship of Sun, who is emitting huge energy and thus can be treated as the visualized God.]

Swami told Him like this. You have worshiped the Sun for so many years. Can you stand alive if you are exposed to the hot Sunstroke in the summer? No. The reason for this is that the Sun is only an inert planet with inert energy emitted by nuclear fusion. The inert Sun and the inert energy cannot distinguish a devotee from an atheist. The Sun is not only inert but is also controlled by God (*Bhishodeti ...Veda*). An ordinary human being can worship Sun as the representative of God (*Adityam Brahma iti-Veda*). For an educated soul such representative worship is meaningless. You can directly worship God who is aware of your worship and who also emits infinite energy. In fact the Veda says that Sun shines only by His power (*Tameva Bhantam-Veda*). At least worship Sun thinking him as Representative of God. If your egoism and jealousy are removed completely, you can identify the present human incarnation in your generation and worship Him. Such worship is direct worship to God (*Sakshat Upasnam*). The word Savita in the Vedic hymn means God. Who is creating the souls as per its root meaning in Sanskrit grammar (*Shujn Prani Prasave*). This word means that God is creator of soul (awareness) and not soul by Him self. The soul cannot emit energy like God. The Sun cannot know anything like the soul. You should eliminate the soul and Sun by such mutual defects. God is creator of Sun and soul. God is also the creator of the two properties which are energy and awareness or knowledge. By the will of God, the Sun is associated with energy and the soul is associated with awareness. He is the creator of items like Sun and soul and He is the creator of the properties like energy and awareness. The association of an item with a property is also by the will of God only. Such God need not be Sun since He is emitting energy and need not be the soul since He is aware of every thing. In fact, if He wishes the Sun will not shine and the soul will become inert stone like Ahalya. Therefore, worship such root cause directly or indirectly. If you worship the human incarnation, it is direct worship. If you worship His devotee, it is indirect worship. I assuredly tell you that God is more pleased by the indirect worship because He loves His devotees more than Himself. For such worship there will be real fruit from God. Representative worship (which is worshipping the Sun

as the representative of God) has also some little use because you are aware of God. But worshipping Sun, treating him as God directly has no use from out side. But still, it has some use because your concentration in one direction is developed. But for such achievement, any object in the world will serve the purpose.

THE BIRTH OF AN INCARNATION

The Presence of God Makes an Incarnation

[September 12, 2006. Shri Ramanath asked Swami whether Akkalkot Maharaj whose birth is not known is the fullest human incarnation as His devotees say. Following is Swami's reply]:

For any concept, the scripture is valued. Otherwise everybody speaks whatever he likes and gives his own logic. The advocate has to quote the constitution and apply the logic in that line. Otherwise the argument has no base. The scriptures say that Sri Krishna is the fullest human incarnation (*Shri Krishno Nanya Evahi*). This is agreed by all since it has scriptural basis. But Krishna was born to Devaki. Therefore, the concept of fullest human incarnation is not related to the birth of the human body from the womb of the mother. Gita says that birth must have death and death must have birth (*Dhruvam Janma Mrutasyacha*). Shri Akkalkot Maharaj died by leaving His divine body as everybody knows it. According to Gita, the human body of Maharaj must have taken birth. If you argue that His divine body was not from the womb of the mother but it was created by the will of God, how does it matter? Even the human body in the womb of a mother is created by the will of the God only as per Gita (*Aham Bija Pradhah Pita, Sambhavah Sarva Bhutanam..*). Thus, this point is common to both. Both the human bodies (created by God or created in the womb) are made of the very same five elements. In this aspect also there is no difference. Therefore, the divinity of Maharaj is not in the external human body but it is in God present in that human body. The human body is like a paper cover. Inside the cover, a gold foil is present. When water falls, the cover is spoiled but the gold foil is not at all affected. Similarly, birth and death are only for the external human body and not for the internal eternal God.

Even if you take Lord Datta with three faces and six hands, these are only in the energetic body which has the facility of taking any desired form. No human incarnation of Lord Datta has three faces and six hands. There is no difference between the human body and the energetic body. The former is made of five elements and the latter is made of one element called as fire that represents energy. For a scientist there is no difference between matter and energy. Even in the energetic form God is present in hidden state. The

value of that human body or that energetic body is only due to the presence of God in it. The value of a wooden box carrying diamonds is due to diamonds only. The human body is the most convenient for the human beings through which God is given (Datta) to the humanity. The six hands represent the six changes (Shat Vikaras) of the external gross body. The three faces represent the three qualities by which the subtle body (Jeeva) is made of. The awareness or self (Atman) is always the content of the subtle body and therefore, we need not speak about the Atman separately. The causal body (Atman) and the subtle body (Jeeva) put together are called as the internal body (Jeevaatman). Brahma stands for Rajas, Vishnu stands for Satvam and Siva stands for Tamas. The Lord plays with the help of this external gross body and the internal body. The anger and vulgar language used by many human incarnations of Datta indicates Rajas. The smoking leading to a trance state, represents Tamas which is also present in many human incarnations of Datta. Even Datta is very harsh to the devotees by beating with stick (Rajas) and drinks wine with prostitutes (Tamas). The amazing knowledge coming from the human incarnations of Datta or Datta is Sattvam. The whole divine play takes place with the help of these three qualities. The knowledge is for the guidance of devotees. The Rajas and Tamas are for testing the faith of devotees or to throw away the undeserving devotees.

*Jnana Mulam Guruh Brahma,
Gana Mulam Guruh Vishnuh,
Dhyana Mulam Guruh Sambhuh,
Dana Mulam Guruh Dattah.*

The knowledge indicates Brahma
Devotional songs (bhajans) denote Vishnu
Meditation which means the concentration of love on God, represents
Shiva.

When all these three are full, then Datta, the sacrifice in practice
appears.

THE AIM OF HUMAN LIFE

[September 13, 2006] The Scripture says that among the ten incarnations, Lord Krishna alone is the fullest incarnation (*Paripurna Tamah Saakshat*). If you compare Krishna with the other incarnations, the special point that lies with Krishna alone is the revelation of divine knowledge about God (Nivrutti) or Brahma Jnana. Buddha also gave divine knowledge. But He kept silent about God indicating that God is unimaginable. All His preaching was concentrated on the behaviour of the human being towards other co-human beings and also towards other living beings. He concentrated on the elimination of desire, which is the basis of the path to please God (Nishkama Karma Yoga). But since the concept of God is absent, the elimination of desire is taken for achieving the happiness of self itself. The followers misunderstood Buddha and took all His knowledge for Pravrutti or social service only. By this, Nivrutti disappeared in His knowledge. Similarly, if you take Rama, He did not give any knowledge about Nivrutti. He followed the Pravrutti to preach the humanity regarding the behaviour of a human being towards other co-human beings. Of course He showed faith and worship of God and thus He cannot be misunderstood as an atheist. If you take Vamana, He also did not give any reference to Nivrutti. He was concentrating on the charity towards a devotee, which is only related to Pravrutti. His mission was to suppress Bali and protect Indra. If you consider other incarnations, all were involved in the war to kill the demons and evil people. Thus, there is no trace of Nivrutti in their actions. All their actions were only to save the balance of the society, which is Pravrutti.

Inherent Characteristics of God

The inherent characteristic of Parabrahman is spiritual knowledge as referred in the Veda (*Prajnana...*, *Satyam Jnanam...*). The real knowledge is only the philosophy or spiritual knowledge, which relates to God and regarding the achievement of His grace. Except this all the other branches of knowledge are related only to the achievement of worldly pleasures, which are temporary and unreal. Therefore, the spiritual knowledge is called as Prajnanam. The letter Pra means the best. In another Vedic statement the spiritual knowledge is told to be the true knowledge (*Satyam*

Jnanam...). This means that it deals with the ultimate absolute reality i.e., God. All the other branches deal with various levels of creation, which are relatively real with respect to God and become totally unreal if isolated from God. Therefore, based on this scriptural statement, Krishna is considered to be the fullest incarnation. Even in the field of spiritual knowledge, Krishna correlated all the levels and unified as a single ladder to attain the grace of God. Before the revelation of the Gita, some were thinking about knowledge (Jnanam) and some others were thinking about devotion (Bhakti) as the real paths. Some others were thinking that rituals (Karma) happen to be the path. Krishna correlated these three levels. In the knowledge, He fixed Himself as the goal, who is the then human incarnation. This shows that the unimaginable God expressed through a convenient medium like human body for humanity is the real goal. He clearly stated that He will come again and again, which means that every generation will have the opportunity of having the human incarnation. He explained the devotion to be fruitful when it is directed to the then existing human incarnation because such human form alone can feel and respond to your devotion. Finally, He has uplifted the service (Karma) to the top most place. A ritual is worship of God. Worship means the path to please the God. When God is in human form, then only the service can be felt by God. He corrected the old path of the rituals by eliminating the selfish desire in it. Such, ritual or service happens to be the path to please God directly. When Arjuna fought the war as the service to Lord Krishna, Arjuna could see the pleasure in the face of Krishna directly. In other forms such direct evidence is not possible. The proof of real devotion is service only, which is the sacrifice of work or fruit of work. The Knowledge should lead to devotion and finally end with selfless service to God. Thus, Krishna brought out the essence of all the Upanishads and arranged a regular ladder. Thus, Krishna happens to be the fullest human incarnation based on the revelation of the Gita only. Simply doing miracles or destroying the demons is not the criterion, which is common in the other incarnations also. Vamana occupied the entire world and no miracle can be equal to this.

Again the conservative devotees say that Krishna is the only fullest incarnation in the entire creation till today. But the above verse was told with reference to the ten incarnations only because the preceding verse speaks about the ten incarnations. This means that Krishna was the fullest human incarnation among the ten incarnations. Assuming that their argument is only correct, how can they deny the reappearance of God again

and again as told by Krishna Himself? (*Yada Yadahi – Gita*). Thus, you cannot rule out the reappearance of fullest human incarnation in the world after Krishna. Whenever there is a need, the fullest incarnation will appear again and again. In fact, God is always pleased to take the fullest human incarnation as many times as possible because such incarnation deals with the revelation of spiritual guidance to His children. In the other incarnations He has to kill His evil children and He is always reluctant to do this unless the inevitable situation comes.

Each Soul Is Independent in Sadhana

[Smt. Uma Ramanath asked that how a household wife depending on the earnings of the husband can sacrifice the fruit of work especially when Swami says that each soul is completely independent in the spiritual field.]

Swami replied like this. Suppose the household wife is living in a joint family having a child. Suppose her husband is giving all his money to his father only who is the family head. Suppose the head is spending that money on the family in impartial way. Suppose in such set up the mother wants to do some special favour to her child, which involves some extra finance. In this situation what the mother will do? Will she say to the child that how she can help in that set up? No. Her strong love on the child starts investigating the paths. When there is a will there is always a way. She will say to her husband that the child belongs to him also and therefore, the special favour should be done. Similarly, the devoted lady can say to her husband that God is not only the creator of herself but also the creator of her husband also. God is the father of all the souls. Thus, she will convince him to do the sacrifice. Let us go to the simile. Suppose the husband refuses to do the special favour to the child in view of the disciplined system of the family set up. Now, the mother will choose even a wrong path like stealing the money by showing some wrong accounts of expenditure and does favour to her child. Therefore, the intensity of love will always reveal a path. The mother will not mind the injustice and the consequent hell for that. The extreme intensity of love (Moha) on the child will not consider the injustice and the hell. In this case since the Moha is on another soul, she will certainly go to hell. But, if God is in the place of the child, there is no trace of sin or hell because in whatever path, God is pleased, such path is justice (*Aham tva Sarva Papebhyah – Gita*).

But the biggest fun is that the mother will favour child in any path, but when God comes in that place, all the enquiry of the procedure and

justice starts. This shows the lack of intensity of love on God. In fact, unlike the child, God will create more and more hurdles to oppose the sacrifice. The devotee is expected to cross even those special hurdles. If the devotee is unable to cross even this natural hurdle, how can you expect her to cross the special hurdles? The elder Gopikas loved Krishna as their son whereas the younger Gopikas loved Him as their boy friend. The elder Gopikas were going to Madhura to sell the butter. When they found Krishna in the path, they used to feed Krishna with the butter. When they returned to their homes, they were giving wrong accounts. Similarly, the younger Gopikas were cheating all the family members to go and dance with Krishna secretly. There was no concept of injustice or hell in their brains. When Narada asked them to give the dust of their feet to be applied to the head of Krishna to remove His head-ache they immediately gave it. Narada told that they will go to the hell for giving such dust. They replied that they are ready to go to the hell for the happiness of Lord Krishna. This is the intensity of their devotion and therefore Lord gave them a specially created highest divine abode.

However, the sacrifice of fruit of work and work are one and the same and can be done according to the convenience. The saints cannot do the sacrifice of fruit of work. They compensate by sacrificing work. In fact they are more quickly blessed by God than the householders are. The requirement of God is the most important point for your sacrifice. When Rama is searching Sita, He needs the sacrifice of work. Hanuman, a saint, sacrificed work only and became God by His grace. Krishna as a boy required butter for growth and the Gopikas (householders) sacrificed the required butter (wealth). The fruit of work (money) is another form of work only. Money is matter and work is energy. Both are inter convertible forms. Therefore, one can participate in the mission of the Lord even by sacrificing the work according to the convenience.

It is true that the soul is independent in the spiritual field (Nivrutti). Only in Pravrutti the wife can share the fruit of good action of her husband. Pravrutti is the stage of drama. The queen in the drama has her share in the wealth of king. But when the drama is over and when the actors receive remuneration from the producer of the drama, the actor of the queen-role cannot have share in the remuneration of the actor played in the king role. The Gita says that in the spiritual field the self must uplift itself

(*Uddharedaatmanaa...*). You must note that the wealth of king in the drama is unreal and the remuneration of the actors outside the drama is real. Similarly, the share in getting heaven etc., is possible because the heaven is within the relative reality. The grace of God is like the real remuneration.

Does Enjoyment Lead to Yoga?

[Smt Gayathri Chandrasekhar asked that people say that Bhoga leads to Yoga and whether such concept is correct.]

Swami replied like this. The word Bhoga [Enjoyment] by its root meaning is taken as the meaning for even the basic enjoyment like eating food. If you do not eat food how can you serve the God? The Veda says that such basic enjoyment should be done (*Bhunjeedhah...*). This is the Yogic meaning (meaning obtained from the word) of the word Bhoga. But in Rudhi (general usage), the word Bhoga means the over enjoyment of worldly pleasures, which leads to Roga (illness). This is proved by medical science also. If you become ill how can you serve God and please Him? Such Bhoga should be left. Tyaga (leaving) of such Bhoga will make you healthy and enable you to please God (Yoga). The Veda refers to such leaving of over enjoyment (*Tena Tyaktena ...*). Bhoga is based on the concept of intensive love on a co-human being or a worldly item. The process of such intensive love is good because God will be also pleased by such intensive love (Moha) only. The object of such Moha should be replaced by God. A person is running very fast in the opposite direction. Only the direction has to be changed but the fast running is appreciable. By such fast running only he will reach the goal quickly. Therefore, the basis of Bhoga, which is Moha should be retained and by the spiritual knowledge the object only should be changed. Thus, the essence of Bhoga, which is Moha will certainly lead to Yoga or attainment of grace of God. Bilhana was going in a forest immersed in the memory of his darling. He touched a sage by his foot by mistake. The sage was meditating upon God. The sage became angry to curse him. But Bilhana asked, "I am thinking about my darling and I did not know that my foot touched you. But, you are immersed in the memory of God like me and how you are aware of the touch?" The sage realized and directed Bilhana to God. The sage learnt the Moha from Bilhana. Thus both were blessed by God.

The attraction to the worldly bond can be directly transformed into attraction to God. There is no need of achieving the detachment from the worldly attraction. The detached soul cannot have the attachment again because the soul is habituated to the continuous detachment only. Suppose a student is reading novels and not the class books. The reading-habit is good. You have to replace the novels by class books. This can be achieved by proper and talented counseling. Suppose you give sleeping tablets to him so that he will stop reading the novels. By this the student is not reading novels because he is always sleeping. Now after this stage if you ask him to read the textbooks, he will refuse, because he is habituated to sleep only without reading. Similarly, if you bring the soul to complete detachment from the worldly bonds, it is very difficult to development attachment to God. In Advaita philosophy such detachment is achieved by which the soul becomes inert like the tree or a stone. The devotion cannot be generated in such rock. The attraction to the world can be taken as the training of development of the very process of attraction. But the worldly attraction should take a turning point on one day and should be transformed into divine attraction. If the training continues for the whole life, there is no meaning of such training because the re-human birth is very rare and it means almost impossible. Moreover, the attraction to the world is accumulated from millions of births and it is very difficult to bring down the attraction to zero. Instead of this, it will be easy to replace the world by God. Any way, even after bringing the attraction to zero you have to again raise it to the sky. Therefore, conversion of the worldly attraction to God is easy and also desirable. If you ask the mother to cut her bond with her child, it is impossible. It is easy to replace her child by Krishna. In fact, the Moha etc are created only to help you in spiritual path. You have diverted it to the world and misused it. Now you say that Moha is a bad quality. Moha in its original aim of creation is a good quality. You have made it bad by giving wrong direction to it. Shri Ramanuja says that the relationship between God and a real devotee is “*Bhogya-Bhoktru Sambandha*”, which means that God is the enjoyable item (Bhogya) and the devotee is enjoyer (Bhokta). The enjoyment of God is the real Bhoga.

Meaning of Enlightenment

[Shri Ramnath asked about the meaning of the word “enlightenment”]
Swami told “The word enlightenment means finding the truth clearly after clarification of all the doubts. This can happen in any branch of

knowledge. But this word is generally used in spiritual knowledge. The Gita is the enlightened knowledge of Upanishads. My divine knowledge is the enlightenment of the Gita. The enlightenment means that the torch light is put on and the illusions disappeared. The truth is perfectly revealed and all the doubts are cleared when the soul and the intelligence are simultaneously convinced by the divine knowledge which analysis the spiritual concepts in coherence with the scriptures. The enlightenment comes resulting in the determination that leads into practice. Thus practice is the sign of enlightenment. The enlightenment of the Gita is the realization of the essence of Upanishads which is the concept of the human incarnation. In the Veda, it is mentioned that God entered the world for real enjoyment (*Tadevanu Pravasad*). This point is clearly elaborated in the Gita because everywhere in the Gita, Krishna has stressed that He is directly Lord. The essence of Upanishads is this point only but it is stressed with full clarity in the Gita and this is the enlightenment of Upanishads through the Gita. In the Gita it is mentioned that the Lord will come again and again whenever there is requirement. This point is stressed with full clarity in My divine knowledge and thus the Gita is enlightened through My divine knowledge.

Can the Soul be Seen?

[Shri Ramanath asked whether the soul can be seen.]

Swami told “the Veda and the Gita say that the soul can be visualized by very careful analysis and vision (*Drusyate Tvagrayaa...*, *Pasyanti Jnana Chakshushah...*). After all, the soul is only pure awareness which is the nervous energy flowing in the nerves. Today we have very sophisticated instruments through which we can see this nervous energy flowing in nerves as waves. The soul is essentially the inert energy only. Of course, the chip of the information (Jeeva) existing in the brain is specific for an individual i.e., accumulated from several births. Your body is like computer. The electricity flowing in the computer (Power) is the awareness or the soul. The information fed into the computer (Programme) is specific and is called as the individual soul or Jeeva. Therefore, you can see the soul in its essential form as energy. At the time of death this chip of information (Jeeva) comes out of the body. When the radio station transmits some speech in to the space, it travels in the space with a specific frequency and it is essentially energy only. But when it enters the radio the speech is heard. Similarly the individual soul on entering a new alive body again transmits the information. Therefore, the soul or individual soul can be visualized as the energy only. When it enters another system (another human body), it behaves like the soul or individual soul which is the

specific work form of energy. If you take the soul or individual soul as the specific form of energy only, it cannot be isolated like energy. You cannot take the photo of grinding work. The machine, the current, the motion of the rod that grinds the grains (Kinetic energy), grains etc., can be visualized. But none of these is the grinding work. The grinding work depends on all these components and we can see its effect as the flour of grains. The actual specific work cannot be visualized but can be experienced. By this point people have misunderstood that the soul is God because God is also not visible but can be experienced. But the difference is that God is independent, whereas the awareness (Specific form of work) depends on the brain, nervous system, food, oxygen and proper oxidation of food to release energy etc. Awareness is unreal by itself when isolated from all the components. God is the completely independent and ultimate absolute reality. A scientist told that the life energy is like the sound produced from the drum and stick. The sound is essentially mechanical energy and is neither the drum, nor the stick, nor the beat (Kinetic energy) nor the ear-drum that experiences the sound. Every item of the creation is a relative reality (Mithya) like the awareness except God. You can visualize the sound as energy waves but those waves are not sound. Only the effect of those waves is sound. Such effect is not self-existent independent item. Its existence is a compounded effect of all the parts of the system. Therefore, the soul in the form of inert energy can be visualized, which is its original form i.e., remaining in the state of deep sleep”.

Consequences of Suicide

[Shri Ramnath asked about the consequences of the suicide.]

Swami replied “As I told you, the human life is almost impossible. The Christianity and Islam do not agree re-human birth. In Hinduism the re-human birth is admitted but it is said to be very rare. When the same God is the speaker of all the religions, there cannot be contradiction. Therefore, this means the re-human birth is generally impossible. But the omnipotent God can sanction the re-human birth to a soul if there is a hope of its upliftment. The human birth is meant for the human being having interest in spiritual knowledge. It does not mean mere human form. Eating, sleep, emotions related to the environment and sex to produce children are common to both human beings and animals (*Ahara Nidra Bhaya Mithunani...*). The human birth with spiritual knowledge and coming in contact with the human incarnation happens only once. Such a human birth is called as Brahmana. Here this word is not at all related to the present caste system. The Brahmana means the human being belonging to any caste

having full interest in the spiritual field and comes in contact with the human form of the Lord with faith so that he attains the perfect spiritual knowledge (Brahma Jnanam). If such chance is missed, he will be born as Kshatriya who believes only in his effort and efficiency with full egoism. The next birth is Vysya having over attachment to wealth. The next birth is Sudra who is always selfish. The next birth is fisherman (Ganga putra) in which he kills the fish in the water. The next birth is hunter (vyadha) who kills the animals in the forest.

The last birth of human form is Chandala who kills even the animals that served him. Thus, the soul descends by seven births and finally enters the cycle of animals, birds, worms etc. The soul existing as Brahmana will never commit suicide. The souls of other levels only commit suicides due to problems in the world. The Brahmana will never commit suicide because he is well aware of the main divine aim of the human life. Even if the soul of other types is alive there is very little chance of its upliftment. The Veda says that by committing suicide the soul enters the world of permanent darkness which means ignorance (*asuryanaamate...*). This means that the soul directly enters the cycle of animals etc., on committing suicide. Thus there is only one chance of the birth of Brahmana for a soul, which means that there is only one chance for any soul to have the real fruitful human birth in which it can meet the human incarnation. In the other births the soul has only a very tiny trace of chance to meet and recognize the human form the Lord in true spirit. All ready when the possibility of the upliftment of self is a trace only, if suicide is committed, it loses that trace of chance also. Thus, one in seven persons can only recognize the human form of the God in the right spirit of the upliftment of the self. The other human beings do not recognize at all and even if they recognize, they try to use the Lord for the worldly matters only.

The Real Suicide

The real suicide is that when the soul is not trying for its spiritual upliftment and always is dragged by the worldly affairs only. Such a soul will become a lizard which is always watching for an insect to eat. All its concentration is on the insect only. Gopikas jumped into fire after hearing the death of Krishna. But it is not suicide, because they have realized the main aim of the human life, which is the Lord only. What the use of a soul always immersed in worldly affairs and worldly bonds only? Such a soul has really committed suicide already because the soul killed itself (*Naatmaana mavasadayet-Gita*) when the sage Sanatsujata came to Dhritarashtra, Dhritarashtra asked him about the death. Then the sage told

that the real death is that by which the soul forgets God and is completely immersed in the world (*Pramadakhyo Mrurtyuh*). Thus, the soul which leaves without any contact with God is already a dead soul, which committed suicide. Gopikas are immortal even though they have committed suicide since they sacrificed their lives for the love of God. This gross body is just like a shirt according to the Gita (*Vasamsi Jirnani...*). Therefore, committing suicide is not a big thing for a realized soul. It is just like changing the cloth. But the purpose for which the suicide is committed is very very important. If the purpose is due to any worldly matter, the soul is thrown in to the permanent hell. The reason for this is that the soul has to detach from the world and attach it self to God. Instead of doing this, the soul is disturbed due to over attachment to the world and is committing suicide. In the memory of Krishna Radha became mad and wandered in the Brindavanam without food and water. She finally died in the madness of Krishna. That is suicide due to over attachment to God, but the consequence of such sacrifice of life is divine and has immortal fruit. Jesus also sacrificed His life for the sake of God. He said that if one does not carry on his own cross for the sake of God, he cannot be the dearest devotee of God. The Gita says that a real devotee will even give up the life for the sake of God (*Matgata Pranah...*). Therefore, the consequence of suicide for any worldly matter is only the permanent hell. When Meera was given poison, she swallowed it and was saved by the Lord. Hanuman tore His heart with His own nails to show Lord in His heart. All these cases of attempt of suicide but have immense spiritual value. Dhrutarashtra lived hundred and twenty years but he has already committed suicide, even though he was alive, because he did not listen to the advice of Lord Krishna even in the worldly matter.

HINDUISM – MERITS AND DEMERITS

Strength Of The Soul

[September 15, 2006] Today even a mosquito is killing the man by giving dangerous fever. The man used to say, “I will quash you like a mosquito.” This means that mosquito is the most negligible creature. But today the mosquito has become an instrument of Yama to kill the people! What is the reason for this? The situation is reversed. The souls must realize now about their own real strength. It has become zero. If the zero has a number behind it, it gets value of ten, hundred, thousand etc. But when the number becomes absent, any number of zeros is zero only. The soul becomes hero when it is backed by God. Arjuna realized this after the exit of Krishna. He could not save Gopikas from hunters in a forest and then he realized that he has become zero, since Krishna who is like the back number disappeared. He was thinking that he was a hero when he killed all the Kauravas in the battlefield. Then he was backed by the Lord. The real worship of God disappeared.

What do you mean by the real worship? Worship means service and sacrifice of every body and every thing for the sake of the Lord so that the Lord is pleased by such real love to Him. Worship means practical expression of the divine love or devotion towards God. The main essence of such divine love is the sole aim to please the Lord and not to please himself or any other related soul. This means that the essence of worship is sacrifice for the sake of God and not sacrifice to please yourself or any other related soul. Such divine sacrifice is like the light. When the light disappears, the darkness enters. The darkness is the selfishness which is extended towards ones own family or relatives or caste or nationality or religion etc. These are the grades in the darkness only because all this is related to souls only and not to God. The darkness is getting diluted as you proceed from yourself to the society. The weakest darkness is still not light. But since concentration of darkness is decreasing by such dilution, it is appreciable. But you should not forget that you are still within the boundaries of darkness only. Thus, the power in your social service cannot save the society. A spoon of sugar cannot change the taste of the ocean. Only the Lord can change this ocean of salt-water in to the ocean of nectar.

The Concept of God Alone Controls Sins

Today the sins are within the limits of certain control. What is the reason for this? Do you think that these courts and police system are controlling sins? People always have discovered loop holes in every system. The only control of the sins is the concept of God that was established since several generations by the valuable ancient tradition. People are controlled to some extent only due to fear of God and the hell created by God. People know that God knows everything and does not require any witness. Therefore, there is no argument of any case in the hell. There is no need of any advocate in the hell. The sin is shown to you through the divine television which is protected as picture. This is the meaning of word Chitra Gupta. Such divine concepts are only controlling the sins. Do not think that such concepts are really unreal but they are useful to control the sins and so should be retained. **I assuredly tell you that such concepts are really real.** Your ignorance of the truth cannot make it unreal. If you are unaware of the snake in the darkness, it does not mean that the snake is unreal. You will know the reality of snake, when it bites you. Therefore, the propagation of divine knowledge and devotion can alone change the society. When all the human beings become the real devotees of the Lord doing the real worship, God is pleased with such divine society. His grace will fall on such society. There will be no problem for any soul. One has to search for the trace of some problem in such society. The only problem in such society will be the absence of any problem! This is the permanent solution. This was the dream of Jesus which is the meaning of His word “Kingdom of God.” Leaving this, if you put any amount of effort, it will be only thronging spoons of sugar in to the ocean to turn it sweet.

Two Main Defects in Hinduism

The main defects in the Hinduism are the concepts of human rebirth and performing the rituals without the true spirit. These two defects must be rectified so that Hinduism will shine like the summer Sun without any black cloud covering it. Due to the concept of re-human birth, Hindus are not caring for the emergency of spiritual effort in this very human birth. They think that they can postpone the spiritual path to the old age and then in the old age they think that they can postpone to the next human re-birth. The student postpones studies to the March. In March he postpones the studies to next September, because there will be another examination in September. Again March and again September! Similarly, again old age

and again human re-birth! But, the Christians and Muslims give lot of importance to spiritual line because for them there is only one human life, which is the present one. Therefore, they are giving lot of importance to the studies even before the March or at least in the March. Since, there is only one God and His system cannot differ from one religion to other religion, there must be universality in this concept. Based on this truth, the Hindu must think about the interpretation of human re-birth. In Hinduism it is told that the human birth itself is very rare (*Narajanma Durlabhamidam...*). Then what about the human re-birth? It is very very very rare.

Therefore, Hinduism is more serious in this aspect. Hence, Hindus should be more sincere than others. But why this is reverse? It is due to lack of the right interpretation of the scripture. God can sanction the human re-birth to a soul in a deserving case. The other religions also should not object to the omnipotency of God in such special sanction. If you say that God is also bound by a rule, then God is not the real ruler. The rule becomes the real ruler. Hence, exceptional sanction has to be accepted by other religions also. God sanctions the re-human birth if you are sincere in the spiritual effort through out your life and if you are unable to complete the journey in spiritual path in one human life. The September examination is only for a sincere student who failed in March due to some inevitable problems. The September examination is not meant for a student who failed in March due to inevitable attractions like cinemas etc. The inevitable problem cannot be equalized with the inevitable attraction. Therefore, you should analyze that whether the hurdle in your spiritual journey is inevitable problem or inevitable attraction. If it is inevitable problem, God will certainly help you and solve it even without your request. But if it is inevitable attraction God will leave you to dogs. The Hindu should not take the risk of such rare sanction from God. The President has the power to excuse the killer in a very rare case. Based on this you should not start killing everybody because the President has the power to excuse a killer! Even if there is a chance of other re-human births, they are only degraded births which are equal to animals with a very rare possibility of spiritual upliftment. The other six re-human births are the descending steps, which were revealed by Shri Nrusimha Saraswati in the Guru Charithra. At the end you will certainly enter into the endless cycle of animals.

Absence of the Real Spirit in Rituals

The second main defect in Hinduism is about the absence of real spirit in the rituals. The Hindu should perform the ritual and I am not asking you to leave the ritual. It should be performed with right spirit in right manner

to achieve the right fruit. You must understand that the ritual is not a luxurious function to express your blind love on your relatives and friends. It is not a business of exchange of gifts. Today the Hindu rituals have become such functions of exactly opposite point. The very essence of the ritual is the worship of the Lord. In the worship the essence is devotion. Devotion requires feelings. Feelings require the understanding of words. In the Vedic hymns uttered, the meaning is not coming out. By this the root itself is cut. Therefore, such ritual has lost its life from top to bottom. Therefore, the ritual has taken another wrong dimension. The wrong dimension is that the ritual has become a function of mutual business only. Even the theoretical worship of God by words and mind has disappeared. There is no Satsanga in the ritual so that at least the intellectual worship (which is also theoretical) can exist. The total theoretical devotion is lost. The practical devotion is the sacrifice of food and gifts to the deserving devotees. But you are inviting all your relatives and friends only based on your blind love towards them. The only criterion is your blood relationship or friendship. When you analyze them, sometimes they happen to be the greatest sinners and thus they may be demons or ghosts. You are doing practical sacrifice to such demons and ghosts by feeding them and giving gifts to them. The main reason for such sinful sacrifice is only business. Since you have given a gift in their function to them, you are inviting them expecting a gift with accumulated interest! Therefore, invite the devotees and spend the day in the real worship of the Lord by singing devotional songs in your mother tongue.

No need of these bloody priests who do not serve the trace of any purpose. They are just like tape recorders who have recited the Vedas but not understood anything in the Vedas. They call themselves as the Vedic Pandits! Pandit means the scholar. The root word Panda is in fact limited to the spiritual knowledge. The Hindu system should be modified in this direction. You should discourage the blind recitation of the Vedas and encourage the scholarship in the Vedas. In any ritual, you should spend sometime in the Satsanga, which is the intellectual worship of God. Then you feed the devotees and give gifts to them. Then get blessings to your newborn child from them so that your child will flourish in all aspects by the grace of God. Such function becomes meaningful and fruitful because your money is properly utilized in proper direction. Otherwise every thing becomes waste and sometimes if the demons and ghosts are present in your relatives, the sin is showered on your child for feeding them. The child will suffer in several ways. Of course if you are determined to call the ghosts and demons only, it is better to call the ghosts and demons from your kith

and kin than from outsiders, because the family is always more important than the society. There is only one possibility to justify such blind function. The scripture says that the enemy in your previous birth is born as your child to collect the wealth you have stolen from him or her. Now you are calling the ghosts and demons and making the child cursed in order to pacify your old enmity!

Society Should Celebrate Your Child's Birthday

The birthday celebration of your child should be later on and should be done by others and not by the parents and relatives. When this child grows and does some permanent benefit to the society, its birthday is celebrated by the society. Sri Rama Navami, Sri Krishna Ashtami, Shankara Jayanthi, Buddha Purnima etc. are performed by the society. You should not celebrate your own birthday, which will be like self-praise. Similarly you should not celebrate the birthday of your child which is like praising your own child. I do not understand why the parents celebrate the birthday of their child. What is the greatness of the child that is expressed in the childhood itself? Or, is it for the great act of producing a child? Even animals and birds are producing children. The parents should get the real happiness of the celebration of the birthday of their child by the society in future. If this angle does not exist, you can celebrate the birthday of the child in the angle of real worship to God and getting blessings from the real devotees. One of these two angles should be present in the birthday celebrations.

If these two defects are rectified, Hinduism will shine in the top most place in the world. Do not misunderstand Me immediately because I am born in the Hinduism. If a country is giving the noble prize to the greatest scholar in the world and in one year if that greatest scholar happens to be the citizen of that country, should you reject the prize to him? Similarly, if I am in Hindu religion, should I not speak the merit of Hinduism also? I belong to every religion. I am Universal. I am taking birth in every religion and in every country. This time it happened that I have taken birth in India in Hinduism. This does not mean that I am fanatic of India or Hinduism.

Merit in Hinduism

The merit in Hinduism is the acceptance of any number of human incarnations according the requirement. The Christianity believes only in one human incarnation. The Islam does not believe any human incarnation.

Buddhism keeps silent even about the very basic existence of God. Thus, in this aspect, the other religions should learn from Hinduism. At the same time Hinduism should learn from other religions about the impossibility of re-human birth and the performance of rituals in right direction. Our Universal Spirituality consists of all the merits of the all the religion and rejects all the defects of all the religions.

FROM BREADWINNING TO DEVOTION

[July 27, 2006; Circulated on September 16, 2006]

To earn money for basic needs is Bhukti.

Relief from the worldly stress is Mukti.

First is generation and second is preservation of Shakti.

God is the source of both these, devotion is Bhakti.

God is the main aim of life, concentration in it is Rakti.

Arjuna is fighting for his kingdom, which is essential to meet his basic needs. This fight caused lot of stress both physically and mentally. This point relates to your professional work, in which also, lot of stress and strain accumulates on you. Love on grandfather and anger on Duryodhana created confusion and emotion. Love and anger bring the stress and create lot of mental disturbance. Stress comes on exceeding the limits like cold at zero and heat at hundred degree centigrade temperature. Regarding the worldly or family affairs, both these should be in limits and equal so that a convenient normal temperature is created. But, sometimes, both these exceed limits and bring extreme stress, which is mental chaos.

Guru And Satguru

There are guides or Preachers at two levels. Guru is the first guide at first level, who can relieve your stress by preaching the self-analysis (Atma Yoga) and all this is Pravrutti only. Dharma (Justice to keep the social balance), Artha (earning money for basic needs), Kama (sex to help the divine mission of bringing down the souls from the upper world) and Moksha (relief of stress) are related to soul only (Purusharth) and not related to God. The field related to God is Nivrutti or Paramartha. Bhukti and Mukti, thus are the fields related to the soul, involved in the worldly work only and not related to the work of God.

The second higher level is Nivrutti and the guide here is Satguru, who means God in human form. Guru is a scholar, devotee and servant of God, who prepares the stage or background by preaching Pravrutti or Purushartha. God alone can preach Nivrutti or Paramartha. Guru is the soul and can preach about Pravrutti only, which involves all the imaginary

items. Satguru preaches about God, who is unimaginable item. To relieve you from the stress, guidance in Pravrutti is sufficient. The knowledge about soul (Atmayoga) is sufficient to relieve yourself from the stress. Regulation of supply of oxygen helps the physical health (Pranayama). Certain physical exercises (Asanas) and control of external and internal habits like food, sleep, thoughts will also help this Atma yoga (Yama and Niyama). Withdrawing yourself from the endless worldly affairs physically and mentally results in Pratyahara, which is the main essence of Pravrutti. Fixing yourself as Atman or pure awareness without vibrations (thoughts) is a psychological treatment to relieve you from stress. This has no connection with God. But it is the essential stage for the Nivrutti, which is in the drama only as the main item. You become peaceful on stress-relief and for some time, you feel happy with respect to the immediate stress you have faced. But after sometime, you feel bored, since you are fixed in zero like an inert stone, which itself becomes a great stress. The tremendous silence in life disturbs you.

Aim of Human Life

You feel very much to search the aim of this human life which is not mere peaceful living with all comforts and settlement of family. The west is in this state. The East is in the state of Arjuna with stress. East indicates the rise of Sun, which means the starting of Pravrutti. West indicates the sunset, which means the end of Pravrutti. When you are settled in life, Pravrutti is ended. Now the search for the main aim of life clicks in your heart, which is the beginning of Nivrutti. The gurus are needed for India and Satguru is needed for the foreign countries. Ofcourse, there are cases in west also, who are settled externally but need Mukti (liberation) from stress, though not Bhukti. There are cases in East, who have this Mukti but no Bhukti.

When Atma yoga is preached, as you see the beginning of the Gita, where Krishna acted as guru only to preach Pravrutti, the self is preached. Arjuna is fighting for Bhukti only and he does not take this war as work of God i.e., to destroy the injustice and uplift justice. Arjuna got stress in Bhukti and therefore, he needs immediately the knowledge of Pravrutti only. Therefore the Lord started with Atma yoga only and confined Himself to the level of Guru only. But the Lord is also Satguru. Arjuna asked only for Pravrutti (stress-relief) and not for Nivrutti (about God). But the Lord being Satguru also continued into Nivrutti. You cannot find a schoolteacher in college. But the college lecturer may happen to be the school-teacher. This is the reason, why you find Gurus preaching about stress-relief only (Pravrutti) without Nivrutti. Of course, the schoolteacher is doing his

assigned job perfectly on the instruction from God. God sends His closest servants, who are the liberated souls for this purpose.

Earning money for maintenance is a need. Family life is a change or co-curricular activity like conducting games in a college. Need is essential (*sareera yatra picha...*Gita) but change is optional. Dining in the hostel is a need. To participate in a game or seeing a picture once in a month is for a change. There may be a student who concentrates on studies only without interest in co-curricular activities. Such a human being is the saint (*sanyasin*). A student who needs some change is the householder. The first student is expected to score more marks. Thus a saint is generally expected to win the heart of God. But sometimes, the second student scores more marks! Thus change need not be a hurdle for success and avoiding change cannot assure you the success.

The saint need not be egoistic and the householder need not be dejected. If the main aim is not forgotten, both are one and the same. The householder serves the purpose of bringing down the souls from the upper world and thus involved in the divine mission only (*Prajatantum...*Veda), which incidentally happens to be a change also in his spiritual path.

Insufficiency of Pravritti

The Gita is theory and the entire practical is the follow-up i.e., war of Kurukshetra. By knowing that one is Self (Atman) or Causal body, not the subtle body (made of qualities) and not the gross body, one gets rid of mental stress and one can do the job with the best capacity. But the result may be success or defeat (*Hatovaa...*Gita). Krishna never assured success in the war in the beginning, which is about Pravritti, by which you can do your job without disturbance. But the success is not assured. You have to keep neutral both in defeat or success, which state is possible by the self-realization. The result is based on the destiny. Only thing is that you should not be perturbed by the result, which may be positive or negative. It gives only the capacity to do your work irrespective of the result. Arjuna also expressed the doubt of success in his question and hence the Lord replied like this.

Nivritti - Necessary And Sufficient

But if you are firm on success only, Pravritti is insufficient as it is inefficient. A soul cannot succeed over other souls by its own strength. Similarly a soul cannot attract another soul by its own merit. The grace of

God or Super soul is essential for success or attraction. If the war is only for the personal affair of Arjuna, there is no need of interference of the Lord. But the war is also simultaneously the work of God as well as the work for bhukti of Arjuna. Participation of oneself in the work of Lord practically is a real proof of Bhakti. Therefore, the Lord entered into preaching Nivrutti, introducing Himself as God.

All the Pandavas (brothers of Arjuna) were ready to fight for kingdom. Draupadi wanted the destruction of Kauravas with revenge. She took the law and order into her hand and did not leave the aspect of revenge to God (*Revenge is Mine...Bible*). From their angle they were defeated at the end because all their issues, the heirs of kingdom were killed. Only Arjuna fought with the aim of helping the work of God. Arjuna did not like to fight for selfishness. He liked to withdraw from the war and was prepared to forego even Bhukti. This shows his detachment to the world. He left the revenge to God. In the Vishwarupam, Lord showed that the control of Law and Order is in His hand only. He showed in the vision that He is going to punish all the evil forces. Of course, Arjuna lost his sons born to Draupadi and Subhadra but only his grandson was protected by the Lord to become the heir of the kingdom. This is a mixed result for Arjuna. The reason is, since Arjuna was detached from the worldly pleasures in the beginning of war and became the servant of the Lord subsequently, his grandson was made king. But Arjuna wanted to withdraw from the war when his son born to Subhadra died and here Arjuna forgot the main divine aim of the war. Abhimanyu was the incarnation of a demon and had to be killed and at the same time, this was a test for the detachment of Arjuna from his family.

Therefore, to get success in Pravrutti, God's grace is needed. This can be seen in the war everywhere. Only by the guidance of Krishna, Arjuna could kill all the evil people. When Arjuna had to enter the fire, he was ready to jump into it without any worry. Such state was attained by Arjuna by self-analysis (Atma Yoga), which was preached in the beginning. But in the last minute, Lord turned the situation by creating false sun-set and Arjuna succeeded in the war.

Atma Yoga: An Alternative for a Sleeping Tablet

Arjuna asked only for the stress relief. Krishna should have ended Gita by the second chapter after teaching Atma Yoga as the present Guru does by conducting a workshop teaching Yoga from Yama to Pratyahara. The four steps (Yama, Niyama, Asana and Pranayama) relate to the physical health. Pratyahara is related to mental health through

psychological treatment. Thus, Atma Yoga is only the medical science and there is no spiritual knowledge in this. There is no reference to God here. The result of this is only stress-relief during work. This does not assure you about the fate of result. If you get defeat, you will again get stress. Then again apply Atma Yoga and relive yourself from the stress. Therefore, Atma Yoga is an alternative for the sleeping tablets. The sleeping tablet has side effects on the body, where as Atma Yoga has no such side effects. Therefore, you can prefer Atma Yoga than the medicines. All this is the field of Pravritti. The Lord did not stop at this point because the Lord is not only a Guru but He is also a Satguru. The situation is similar to a college lecturer teaching a class in the school. He can continue the class in the college level also after the school. But a school teacher cannot continue in the higher level. Therefore, the Lord continued to preach about God and human incarnation of God. Then the Lord asked Arjuna to become His devotee and servant directly. As the Bhakti Yoga started, the field of Nivritti has begun. Arjuna is changing gradually and became the devotee and servant of the Lord in the latter chapters of Gita. Arjuna realized that the war is the work of the Lord and not mere path to earn his wealth. Since, Arjuna is converted in to a devotee (Theoretical) and also servant (Practical), the Lord assured success stating that He is going to kill all the Kauravas and give wealth and fame to Arjuna. Here since Arjuna recognized the super self or God and subsequently recognized Krishna as the human incarnation, such assurance of success was given. Such assurance was not given in the second chapter of Gita where Atma Yoga was taught. In that field He was asking Arjuna to do the duty without attachment and advised Arjuna to continue in the same detachment even if the result goes against.

This Atma Yoga is thus applicable even to atheist and is Universal. But the Nivritti is confined to the believers in God only. The advantage of catching Satguru at any level is that He can be the teacher from LKG to PG and therefore you need not worry about the search for a teacher to your corresponding level. The personal work of Arjuna to achieve his personal wealth is transformed as the work of God. This means God treats the work of His devotee as His personal work. You must know that there is no question of defeat in the personal work of God! It is not colouring His personal work as the work of devotee. But it is colouring the devotee's work as His personal work!

Bliss of God

Therefore, to watch the world with detachment, Self-analysis is sufficient. But to succeed in this world, God's grace is needed. God is the only Lord for this world as well as upper world. Pravrutti without Nivrutti is like a dead body, which is the peace or silence of a stone. This state can be directly transformed into the state of God (*Esha Brahmi Sthitih...Gita*), if the success and defeat can be enjoyed by you as God does. God created this world for entertainment or enjoyment (*Ekaki Na Ramate...Veda*). All good and bad, success and defeat are created by Him for enjoyment. Such continuous happiness is called as bliss. The happiness of the soul is discontinuous because it enjoys success and suffers with the defeat. God enjoys both good and bad like sweet and hot dishes. Such continuous enjoyment derived from both the dishes alternatively is bliss. God is possessor of bliss (*Anando Brahma...Veda*) and you should not beg God for bliss. If you go to a rich man and beg him, can you become such a rich man? You must know the technique of his earning, so that by following that technique, you can become equally rich. Ofcourse, this simile is partially incompetent in the case of God. No simile can give the full concept in the case of God.

The grace of God is required to become God. You may object this by saying that God is spectator, where as the soul is involved in the world. God also enters the world in human form like the soul and still enjoys continuously. Your objection is overruled. You are enjoying even a tragic scene when you are acting in a drama. In a pleasant scene, ignorance is necessary. You should think that the drama is real. To destroy your happiness, a tragic scene follows. Then, immediately you realize that the drama is unreal by the true knowledge. Your happiness continues, which is bliss. Thus by using ignorance and knowledge alternatively (*Jnanamapohanamcha...Gita*), you can continue your entertainment, which is called as bliss. By following this technique you can reach the state of God. But to remain in that state, grace of God is needed (*Eswaranugrahat eva...Shankara*). Once you have attained this state, you should not become egoistic. You have become God as far as the state of entertainment is considered. You are acting in a drama and the producer is also in a role like you. Both of you are equal as actors cum spectators. In that limited aspect, both of you are equal as far as acting and enjoying the drama continuously is considered. Such entertainment is only a feeling, which is a psychological aspect only (*Matbhavaayopapadyate...Gita*). The capacity of

God to create, rule and destroy the world is not achieved by you. You have not become the producer of the drama.

From ‘Happiness and Misery’ To Bliss

In Atma Yoga you are immune to both happiness and misery. But in this transformed state, which is exactly equal to that of God, you are entertained and enjoy equally both happiness and misery. The first state of an ordinary human being is to enjoy happiness and feel pained in misery. By Atma Yoga you neither enjoy happiness nor get pain in misery. If you are in the first state only and still become a devotee of God, you can get continuous happiness only by the grace of God. This is a sideline from the first state. By that you will be bored in this sideline because even continuous happiness will bore you and will result in misery. In Atma Yoga there is no enjoyment at all. In the second sideline which is worship of God with desires (Kamy Karma), there is continuous enjoyment which bores you. Thus, both the lines have their own defects. But if you can reach the state of God directly by transforming yourself through the divine knowledge and grace of God you will have continuous entertainment without boring. Since both happiness and misery are changing alternatively, there is no point of boring. Since you are enjoying both, your happiness is continuous and is called as bliss (Ananda). The very meaning of Ananda is continuous happiness, since the letter “A” means continuity (*Aa Samantat*). But the main point in attaining the direct transformation into the state of God is that you should be always aware of God. The Advaita Philosopher also tries to achieve this after Atma Yoga. But he utterly fails in this because **the state of God cannot be achieved without the grace of the God**. Such state of God was the aim of Shankara and therefore He stressed on the devotion to God always. The Advaita Philosopher thinks that he is God and therefore he ends in Atma Yoga only. In Atma Yoga also the equality of happiness and misery exists but the equality is in the silence or peace or immunity to the enjoyment. By this the very purpose of the creation is lost. The Veda says that the purpose of the creation is entertainment and not immunity. If the immunity is the aim, God should have slept continuously without this imaginary creation. Assuming that the Advaita Philosopher is God, this point from the Veda (entertainment) is contradicting such assumption. Thus, such state of God is obtained by the liberated soul who becomes the servant of God. This liberated soul also takes human form like God and enjoys continuously in the world like human incarnation. The Atma Yoga is obtained by a realized soul who does not believe in the existence of God separately. Such egoism and

ungratefulness will lead to the loss of Atma Yoga also and the egoistic and ungrateful Advaita Philosopher is thrown in to first state where he is pained by misery. The divine Maya will throw him in to such beginning state and actually then the Advaita Philosopher suffers like an ordinary human being. Totapuri, such an Advaita Philosopher, suffered with stomach pain and tried to commit suicide by the will of Maya. Liberated souls, like Raghvavendra Swami (Prahlada) etc., derived bliss in this world like the Lord. They never became ungrateful to God and Hanuman is the best example. Advaita according Shankara is this final state of God and not the Atma Yoga from which you can be easily pushed down by Maya.

Brahma Yoga is Ultimate

Both ignorance and knowledge are used for attaining bliss (*Vidyachavidyacha...Veda*). This is the state of God when He enters the world like you. But the state of Advaita philosopher is different. He becomes immune to both happiness and misery. It is a state of peace, which is zero, attained by climbing from minus. This is Atma yoga, in which you realize that the forms and qualities (feelings) are essentially unreal and their reality is only matter, energy and awareness only. This is limiting boundary of the soul and should not extend by saying that this world (matter, energy and awareness) are unreal and God is only the reality. The statement is true but not practical, which can be practically true for God in human form in this world. Shankara was God in human form and could walk through bolted door of Mandana Mishra or could swallow the molten lead, because for Him, matter and energy are unreal. A soul can realize up to the level of forms and qualities as unreal. This is sufficient to avoid all misery, become immune to disturbance, and get peace. This is Atma yoga (Self-attainment). In Brahma yoga (attainment of God), you will attain continuous enjoyment called as bliss. Yoga means simply attainment. But, attainment of what? Nobody is analyzing this point. It has become a style of the day to utter the word "Yoga"! Astrologers use this word yoga for attainment of wealth. If it is the attainment of self, God is not necessary in the subject. Yoga in the present workshops conducted by Gurus strictly is confined to the attainment of physical and mental health to avoid the stress. Thus, simply by hearing the word Yoga, you should not misunderstand that it is related to the attainment of God.

But, everywhere, even in the success of the worldly effort, the grace of God is essential. Otherwise, you cannot retain the success, even if you attain it by your effort. Everywhere in Kurukshetra war, the guidance of Krishna became essential. A guru can preach through a workshop regarding

this attainment of self and even an atheist is eligible for this training in stress-relief. Even if an atheist retains this yoga by his self-effort, he can use this in this world only. In the upper world especially in the hell, this yoga will not stand on seeing the terrible methods of torture, which are million times more cruel than the third degree torture in a police station! But if yoga means the association of the grace of God, yoga will not be lost in any world. Even Shankara told that Advaita (self-attainment) must be attained with the grace of God only. If the grace of God is more, one need not even go to hell. Thus attainment of yoga through knowledge of self analysis is not sufficient. Acceptance of God and attainment of grace of God through devotion is essential (*Bhaktireva Gariyasee...Shankara*). The real devotion is proved through service. For such practical service, full determination, without any trace of doubt is necessary. For such determination a thorough study of knowledge is essential. Thus again knowledge is coming up every where (*Jnanadevatu...Shankara*). Take a long time for knowledge, which alone gives the firm determination and the determination is spontaneously followed by practice (service). Lack of practice indicates lack of complete knowledge-base in devotion. Shankara in His commentary on Gita says that knowledge and devotion mean the same (service).

The Lord in human form enjoyed all the insults and tragic scenes also with full bliss indicated by the sweet smile on His lips. When Sisupala abused Him, He was smiling only, which indicates His bliss. At the end, He was spectator of all His relatives including sons and grandsons killing each other and then also He was with the same smile. In fact, He killed some of His people, who remained alive! Thus what He preached, He practiced. He preached Arjuna to kill his people in the war. Jesus preached that one should leave parents, wife or husband, children and even life to become close to Him. He practiced it. He did not give importance to His mother and left His life also for the sake of God. This is the proof of the awareness of the unreality of the dramatic bonds in this world drama. Since the bond is strictly a feeling (quality of awareness), it can be realized as unreal even by the realized soul. For the liberated soul even the higher levels of Maya like matter and awareness can be realized as unreal. For the human incarnation, even the highest level or Mula Maya (energy) is unreal.

Entertainment is Aim of Creation

The aim of God is not to become immune to the world. If it is so, the world should not have been created. Therefore attainment of self cannot be final. Ofcourse, the realization of degree of reality in various levels

continues in the case of God as the basis of entertainment. In the Atma yoga, the realization of reality in the basic level of Maya (i.e., the realization of the forms and qualities as matter and awareness respectively) continues in all the situations, which gives peace. But in Brahma yoga, the realization of unreality in the required level comes only in tragic scenes and in happiness the ignorance of such unreality is superimposed for the sake of enjoyment. Arjuna faced the tragic scene and therefore the Lord started with Atma yoga proving the unreality in his basic level. Arjuna is standing on the ground and Hanuman is standing on the flag. The Gita starts with the level of Arjuna on the ground and goes up to the level of Hanuman.

The world is made of three qualities (Sattvam, Rajas and Tamas). These three qualities are just feelings which are forms of awareness only (*Yechaiva...Gita*). This means that the real essence of the world which gives entertainment is made of qualities only, which are the bonds. The other items like awareness, matter and energy are not direct participants of the drama. Therefore, the nature of drama which is the three qualities is common to both God and soul. Ofcourse for God, matter, awareness and energy are also feelings but they are not concerned in the drama. Since the essence of drama (feelings) is common relative reality to both God and soul and since the drama is limited to this essence (feelings or three qualities), there is no objection for the soul to entertain itself with the drama equal to God. The reality of matter, awareness and energy for the soul unlike for God is not an obstruction for the entertainment since such reality is irrelevant to the drama.

Hanuman is in the state of consciousness and one can reach the maximum state of Hanuman, who became God. Above that, the state of Bhagavatam is the mad state of Gopikas, representing the unimaginable climax of devotion. Madness cannot be obtained by any effort, which is spontaneously and is blessed by God only. The place of Gopikas was above the place of God (Brahmaloka or Satyaloka) called as Goloka. You should keep Hanuman as your climax of effort and not Radha, who is at an unimaginable height above God. God became her servant, since God wanted to enjoy the role of servant. Even in the role of Hanuman, God enjoyed fully the role of a servant. Rama and Hanuman and Krishna and Radha are the double roles of God.

Definition of Sin

A soul is beaten in the hell and the servants of Yama say “why have you done this deed which is not liked by God?” They will not say “why have you done this sin?” Anything that is not liked by God is a sin. By

itself a sin is not a sin, because it is a feeling, which is a wave of awareness and is completely unreal. Hurting any soul, especially a believer in God is the basis of sin according to God. Punishment with an attitude to change the soul is exempted from this concept. There should be no trace of revenge in punishment. If the soul is realized and changed, do not think of revenge. Jesus told that if you punish others for their sins, God shall punish you also for your sins. Punishment of a student by a teacher is not a sin, because it is for his change and upliftment only. The same aim exists when God punishes the souls.

The Lord says in the Gita that the divine Knowledge alone pleases Him (*Jnaya Yajna...*). He says that it is greater than Svadhya yajna and Dravya yajna. Svadhya yajna means simple recitation of hymns without any enquiry into their meaning. Dravya yajna means sacrifice of wealth. But the Gita praises that sacrifice of wealth or fruits of work (*Karmaphalatyaga ...*) is highest (*Dhyanat Karmaphalatyagah...*). There is no clash here. Dravya yajna represents sacrifice of wealth to undeserving or improper receiver or putting wealth in fire which is foolishness as stated by Kapila in Bhagavatam. Donating to temples based on the statues is climax of foolishness because the priests and management are not even the scholars of the Vedas and Shastras. The priest is for his livelihood like a labourer and the management spends for unnecessary items and wastes the wealth due to lack of complete spiritual knowledge. The Government is taking that wealth and is using for social services, which are to be done by the public revenues only. The statue is not enjoying even an iota of your wealth. The temple should be a place of propagation of divine knowledge and devotion. The scholars and devotees should be maintained by such donated wealth to prorogate about God. But these temples have become business-centers to solve the problems of devotees. Ofcourse, it is inevitable in the beginning stage (*Sarvarambahi...Gita*) but the propagation of right divine knowledge should be the main program of temples, which should be run by scholars only.

True Knowledge Alone Gives Determination

The true knowledge alone can give the final determination, which alone leads to practice and since practice alone pleases the Lord, knowledge (Jnana yoga) is considered to be the main part of the effort. Decision, practice and grace of God are spontaneous consequences. A long period is needed for knowledge to arrive at the decision. One-year time is taken by the student to study the subject. Examination and award of marks takes place in a very short period. Decision cannot come by momentary emotion,

which is attained in Tapo yajna or devotion. Emotion without full knowledge basing the decision is called as Tapo yajna. Demons do that for attaining selfish ends. If the emotion or love is based on the full realization which is the base of determination (Buddhi yoga), it is called as Bhakti yoga. Lord said that he can be achieved by both together (*Dadami Buddhiyogam...*, *Bhaktyatvananyaya...*). People are very good in singing songs (Bhajans) but they cannot do any service to God involving sacrifice. Such activity is only Tapo yajna and not the Bhakti yoga. Due to lack of realization, which is based on the divine knowledge, they fail in sacrifice to God. Their aim is to achieve some worldly desires only as the case of demons. To certain extent, it is allowed in the beginning owing to their ignorance. But you should not be a child life long receiving chocolates to study. Put more effort on knowledge to arrive at the correct and doubtless determination, which leads to practice spontaneously.

Without knowing the knowledge, simple recitation of the Veda and mechanical repetition of ritual is a waste (*Sreyohi Jnanamabhyasat...Gita*)! The present situation is exactly the same and the present-egoistic priests are responsible for this present situation. All the rituals are excellent if their meaning is realized and are diverted to God. When they are diverted to your worldly affairs, they become bad. Every feeling, word and action in this world aimed at God is good because the purpose of their creation is served (*Matta eveti tan viddhi...Gita*). Any feeling, word and action diverted to this world of your selfish entertainment are bad. The war in which Hanuman participated was completely the work of the Lord. In the case of Lord, do not apply your logic to examine whether the work of Lord is personal like search for His wife or the social service. Lord is above social service and justice also. Hanuman was capable of killing Vali and does the social service, but He waited for the Lord, since God alone can handle the Law and order. If you believe that the Kingdom of God exists in every corner of the world, why are you impatient? When all your ways are closed, the unexpected and unimaginable way of God opens in the last fraction of the last second. The war fought by Arjuna was both personal and divine. He realized the divine angle of the war and fought. If it is only the personal angle of attainment of kingdom, Arjuna should have gone back. By this don't try to convert every work as the work of God. If you murder some body, it is not God's work! Don't say that every work is worship. Certain works only have that divine angle. Doing research work on this world can be divine, which is a path of searching God through science. Unless Einstein discovered the concept of inter conversion of matter and energy, today you could not have understood that this entire creation including

space is basically the homogeneous energy called as ‘*Sat*’ by the Veda. Matter, space and awareness are various relative forms of energy and are called as ‘*Asat*’ by the Veda. Form and quality (feeling) are ‘*Asat*’ only even for awareness (soul) and so come under a lower category of *Asat* only. God is neither this ‘*Sat*’ nor this ‘*Asat*’ (*Naasadasi No sadasit... Veda, Na Sat tat naasaduchyate... Gita*). God is above the basic reality ‘*Energy*’ also. Awareness is the material of soul, which is created by matter (food) and matter is created by energy. Energy-Matter-Awareness is the chain of inter conversion. Energy is condensed into matter. Matter (food) on oxidation gives energy. Energy is converted in to awareness. Space is energy. The soul cannot cross the dimensions of space by applying any amount of imagination or analysis. The soul cannot go beyond energy, which is the ultimate reality for the soul. Lord says that His power cannot be crossed (*Mama Mayaa duratyayaa... Gita*). His power or energy is wonderful by assuming so many forms and therefore is called as *Maya*. *Maya* means wonderful (*Maya Vaichitrye*). Even the energy, which is work of God, is unreal before God and thus God is above space and thus becomes unimaginable to any soul.

Two Levels of Maya

The Lord says that His best devotees can cross *Maya* (*Mayaametam Taranti... Gita*). But in this place He did not say the word “*My*” (*Mama*) before the word ‘*Maya*’. He used the word ‘*Etam*’, which means ‘*that*’. When He said that *Maya* cannot be crossed by any one, He used ‘*Mama*’ which means ‘*My*’. Therefore, there are two levels of *Maya*: 1) *Maya* at the level of Lord; 2) *Maya* at the level of soul. What is *Maya*? The word *Maya* has two meanings: *Maya* means that which is wonderful, *Maya* also means that which does not exist (*Yaa Maa Saa Maya...*). Therefore, the two meanings come together and the essence of this is: *Maya* is the unreal item by itself but poses as if real and brings the confusion. In the world also ‘*Maya*’ is used in this sense only. *Maya* at the level of the Lord is energy, matter and awareness. At His level, these three are unreal completely because if He stops working, energy will not exist. Energy is active and essentially work of God only. If energy becomes unreal, matter and awareness also become unreal because energy is the cause of matter and awareness. Matter and awareness are forms of energy. When God in human form realizes and goes back to His innermost state, all these three items become unreal. Shankara passed through bolted door since when He went into His innermost state, matter and binding energy in the door became unreal. When God comes in human form, He comes down with His *Maya*

i.e., Maya of His level as said in the Gita (*Sambhavaamyatma mayayaa...Gita*). The word 'Atma' in this verse means 'His'. Therefore, the Lord in human form comes down with Maya of His level.

The forms of various objects and feelings (qualities) are unreal even with respect to the soul. The beauty of a girl, which is a form, is unreal, if all the flesh, fat and binding energy are separated. The unreal form is attracting you and the separated flesh, fat and binding energy as lumps do not attract you at all. This is Maya at the level of the soul. The girl shows sweet feelings (love) and if the material of these feelings (awareness), which is energy, is separated, the feeling becomes unreal. The lump of crude awareness is not attracting you. This is also Maya at the level of the Soul. Beauty and quality (feeling) represents the gross and subtle bodies. The awareness becomes inert energy in deep sleep, when all the feelings subside. Such awareness like stand still water is inert energy only. Even if 'I' exists in experience, it is not deep sleep, rather, it is meditation only. Thus the causal body, which is the inert energy only, is Atman. When all the matter and all the souls are dissolved, a single lump of homogeneous inert energy is left over which is called as Brahman. This original form of inert energy creates, maintains and dissolves the world. But all the design of the world and all the souls (Jeevas) remain in impressed state in this energy (*Avyaktam*). These impressions are basically energy and hence Brahman is homogeneous (*Ekamevaadvitiam...Veda*). Therefore Atman (inert energy form of soul in deep sleep) and Brahman (inert energy form of whole world) in the final dissolution are one and the same in Quality like water drop and Ocean. The Veda speaks these three states as Visva, Taijasa and Prajna representing the matter; awareness and basic energy states of awakening, dream and deep sleep respectively. In awakened state, the gross body stands for 'I'. In dream the subtle body stands for 'I'. In deep sleep, the causal body represents 'I', but in this state there is no experience at all and therefore, neither 'I', nor bliss are experienced. Prajna stands for bliss but in deep sleep the bliss is not experienced. It is experienced only after awakening. After the deep sleep the full rest gives freshness which gives the immense happiness. Therefore, the deep sleep is only a state of rest which is the cause of the bliss i.e., experienced later on. God is above these states. In deep sleep, the drop of inert energy represents the eternal Atman, which is qualitatively same as ocean of inert energy that results on the final dissolution. God is Parabrahman, thereby meaning that He is beyond Brahman or Atman of deep sleep (*Turiyam Brahmamuchyate*).

Maya, Maha Maya And Mula Maya

Therefore, at the level of the soul, the beauty (form) and her love (feeling or quality) are unreal but they disturb the soul. This Maya can be crossed by the soul by the grace of Lord as said (*Maameva ye prapadyaute...Gita*). This Maya exists at the level of the soul as form and quality in the creation. The higher Maya as matter awareness and energy exists at the level of the Lord in the same creation. Therefore, this creation is Maya only (*Mayamtu Prakrutim...Gita*). The creation or Maya consists of matter, awareness, energy, form and quality. The first three items are at the level of the Lord and the last two items are at the level of the Soul. We can call energy as 'Mula Maya' or the root item.

Matter and awareness is Maha Maya. Form and quality is Maya. The first three items are termed as "His Maya". The last two items are termed as 'Maya' at the lower level. The soul is fooled by his lower Maya (*Maayayaapahruta Jnanah...Gita*). This lower Maya can be called as Avidya, in which case Maya is confined only to the first three items. Avidya means that the Maya can be removed by knowledge obtained by analysis (Vidya). Thus, Avidya can be treated as the ignorance of the soul. Maya (Maha Maya and Mula Maya) can be treated as the imposed ignorance of self by God. For soul, Maya is divine power and not ignorance.

When you analyze, the beauty is just matter and energy. The love (feeling) is just awareness only, which is inert energy only in its essence. This analysis removes all the attraction and confusions. The girl including her beauty and love is just a pot of inert energy at the deepest level (Mula Maya). At the deeper level (Maha Maya), she is just a pot of matter, energy and awareness only. The Lord graced Arjuna with this divine knowledge and fixed him at Maha Maya after crossing Maya. Then his grandfather looked like a pot of matter, awareness and energy.

All the Acharyas (Preachers) are based on 'Sat Karya Vada', which means that the entire world is just a modification of this basic inert energy called as 'Sat'. It is called as 'Sat' because it alone exists as the single item in any bit of the world and all its forms are illusions only. Its forms, like matter and awareness are illusory including itself for God but not for the soul. Only God can say that this whole world is unreal and that He alone is real. The soul can say that the forms and feelings are unreal but matter, energy and awareness are real for the soul.

At the maximum, the soul as a scientist can say that energy is only real but this again is not a practically true statement for the soul. But he

cannot think anything beyond energy since he cannot cross the space, which is the original form of energy only. Even the vacuum is made of energy only and the wavelength of such energy is beyond the grasping power of the soul. The scientist has touched only a part of the electro magnetic spectrum and therefore cannot claim the space as nothing. There is nothing like nothing. Every thing is a form of the power of God only.

If one cannot cross the lower Maya, he or she is a demon (*Dushkrutino mudhah...Gita*) and can never get the grace of Lord. This is Tamas which is the downward direction (*Athogachchanti...Gita*). If one crosses this Maya, he or she may still stay in the second level (Rajas). For them matter, energy and awareness are real. They represent the general humanity. The quantity of the real matter is important to them. The form of the coin does not fool them. But the metal (material) in it fools them. Sex is illusion of Tamas and money is the illusion of Rajas, Sattvam is good quality because they cross matter but they stop at awareness and call it as Jnanam. An Avadhuta sees the whole world as inert energy only. All these may accept God, who is beyond the inert energy, but God is very near to Avadhuta and very far from demon. Here the Avadhuta is having awareness of God only. I do not mean the Avadhuta who is in deep sleep and inert.

Such Avadhuta receives permanent grace of God since he sees only God. He realized entire divine knowledge and implements it. Gopikas became the real Avadhutas after Krishna left them. Sattvika person becomes the scholar only. Rajasic person becomes a rich man. Tamasic person is always involved in eating, drinking and sex only. The state of Avadhuta appears as madness to others. He finds homogeneity everywhere as unreality and is aware of the absolute reality (God) only. Such practical behavior is not possible by any effort. If he experiences only the unreality of the world and if he does not experience God, he is just a stone. That is the state of "Sunya vada" of a Buddhist. An Advaita philosopher also feels that the world is unreal but he does not accept God other than himself. At least he recognizes the existence of himself, which means that he accepts awareness as reality. Since awareness is a property of energy, energy becomes reality and it's another form, matter is also a reality. Indirectly he is telling that the world consisting of matter, energy and awareness is real. He is confused at this point since he does not realize that the self is a part of the world and the essential material of self (energy) is the essential material of the world. He is not recognizing the existence of unimaginable God. A Buddhist says that everything including self is unreal (Sunyam) and this is good in realizing the unreality of world with reference to God. But he also does not recognize the existence of unimaginable God and thus the

reference is lost. Gopikas are real Avadhutas, who recognized the God in human form. The entire world became unreal before the Lord. When an opportunity to serve the Lord came, they gave the dust from their feet without feeling the existence of hell before the Lord. All their families were unreal for them except the Lord. Hanuman also served the human form of Lord and He did not feel the existence of even His body and tore His heart to show Rama in it. Both Hanuman and Gopikas are real Avadhutas and got highest fruit since they proved that anything other than the human form of Lord does not exist in their eyes. The present Avadhutas also behave like them in proving that the entire world is unreal for them but differ in recognizing the Lord in Human form. They feel themselves as Lord but never recognize the human form of Lord. Hanuman showed that Rama exists in the heart of human incarnation because He Himself is a human form of Lord Shiva. If you treat Him as a devotee, even then, it proves that God exists in the heart of His best devotee also. He showed that God does not exist in inert pearls, which indicates that God does not exist in inert statues, which of course, can act as representative models of God for beginners. Avadhuta means the devotee who treats the entire world including his body as non-existent with reference to God in the Service of God in human form. With reference to the world (society), the world is real and so a real Avadhuta will not become naked. Hanuman or Gopikas never wandered without clothes on their bodies in the society. When sacrifice of wealth (butter), family, relatives and even the body reaches climax for the sake of God in human form, such a soul is a real Avadhuta.

Veda Declares That the Unimaginable God Exists

The God is unimaginable, but His existence is experienced so we should say that the unimaginable God exists (*Asteetyeva...Veda*). Therefore, God also is called as ‘Sat’, which means that exists. God gives the experience of His existence through human incarnation to human beings. Since God can be called as ‘sat’, you can say that God alone existed in the beginning before the creation while explaining (*Sadeva Somya...Veda*). God created the energy (*Tat Tejo...Veda*) and the energy can also be called as ‘Sat’, which means that Energy exists even if all forms of energy disappear. It is “Sat” with reference to its forms (matter and awareness). But it is non-existent with respect to God and so it is also ‘Asat’. Therefore, the Veda says ‘Sat existed in the beginning’ and also says ‘Asat existed in the beginning’. The first statement applies to God also since God is the absolute Sat. According to the context, you have to take

the corresponding meaning for any word. Without analysis, confusion results finally.

The atheists are condemned souls who do not join the School and spoil their career. The school students are those who worship statues as representative models of God. The college students are those who worship the devotees, in whom the grace and power of God exists. The University students are those who worship the human form of Lord while alive. The human incarnation is like a cloud in which the sun is hidden. The devotee is like a fuel cell that trapped the solar energy. The people who worship every living being as God and believe God in the form of society are between the school and the college, since they are coming near to the concept of human incarnation. People who worship the energetic forms of God (Vishnu etc.) by imaginations are U.K.G. students because they are unnecessarily strained by concentration of mind for the sake of the medium. Ofcourse, he is appreciated because the energetic form again resembles the human form and thus he is indirectly directed to the human incarnation. People who meditate upon formless objects as representative models of God like space, energy are L.K.G. students only. All are good and appreciable from LKG to Postgraduate since all are theists. A lower level need not be criticized or condemned since the PG student was also the LKG student once upon a time. But I wonder about the old people, who are leading their lives easily with fulfilled minds stating that their children are well settled in USA! The old age is like preparation holidays before the examination or enquiry of God. At least, if you concentrate on God in old age, you will pass with minimum marks, which is the human re-birth. You are thinking that the preparation holidays are the vacation after exams! You have participated in the co-curricular activities like games(family affairs) very well but never touched the text- book(God). You have come across with the physical directors only, who guided you well in games. The present Gurus are very good physical directors, who teach you about the success in Pravrutti and release of stress in the co-curricular activities like job, family life etc. You have not come across the lecturer (Satguru) who teaches you the main course and therefore, you have no idea of the main activity or aim of your student –life. You feel proud by the cups you have won in the games and feel the preparation holidays as the vacation given to you after playing the games well. Such people, I assuredly tell all of you, will enter the cycles of animals and birds only. I really pity these people, who are going to be the condemned souls. The atheists are already condemned souls like debarred students. The animals and birds never have the smell of spiritual knowledge. Eating, drinking, earning (food or money), sex, production of

children and caring for the children are the only activities of the animal kingdom. All these are not wrong if they are realized as side activities, which are necessary for a change and thus creation of these by God is justified. A student who does not participate at all in side activity (Saint) and a student who participates in side activities for a change (a devoted householder) have equal opportunity to get the best rank from God. Even if you make the games as the main activity, at least the studies should be a side activity! But what to speak of those who forget the main activity of studies even in the preparation holidays! When somebody reminds them, they acknowledge for a moment and again forget! At present they are not condemned, but they are going to be condemned. They may console themselves seeing the atheists, who are already condemned by God. The atheists, due to their vehement emotional criticism against God, are going to be born as cruel animals and harmful insects (*Tanaham dvishatah...Gita*).

I declare that all those devotees, who recognize the present human incarnation, are human incarnations by themselves. Both Rama and Hanuman are human incarnations of God. Both Krishna and Radha are incarnations of God. Hanuman represents the climax of service and Radha represents the climax of devotion. Service is the proof of devotion.

Devotion is theory and service is practical. For both, knowledge must be the firm foundation. The climax of theory leads to firm determination, which results in the practice. When all the doubts are cleared, devotion reaches climax and appears as service. Removal of doubts is attained by knowledge and shrewd analysis. Devotion with doubts cannot reach climax and then service will not appear. All the devotees who propagate the divine knowledge of present human incarnation are also God in human forms. Delivery and propagation of divine knowledge complete the divine work. God does His own divine work and gives credit to these human forms (devotees).

The Veda says “*Asanneva Sa bhavati...*” etc. This hymn means “God exists while being the non-existent. Realize that God is both the existent and non-existent items. Then you will realize that God exists”. This hymn needs an elaborate analytical explanation. You can bring another Vedic statement here (*Tat Srushtvaa..., Satcha Tyat Chaabhavat...*). This means “God created the world and entered into it. Then he became both existent and non-existent”. Bring the Gita here (*Manusheem Tanum...*), which means that God enters the human body. The non-existent items (Asat) are energy, matter and awareness, forms and feelings. Forms and feelings are non-existent with respect to matter and awareness. Both matter and

awareness are non-existent with respect to energy. Energy is non-existent with respect to God. God is never non-existent. He is always existent (Sat). When God enters in the energetic form, the energetic form consists of form and energy and both these are relatively true (Asat) items. When God enters the human body, the body consists of matter, energy, awareness, forms and feelings, which are also relatively true (Asat) items only. You have to take that form as God as you take the live wire as current. If you agree that the unimaginable God exists and enters imaginable items, which are non-existent (since they are relatively true), now you can say that God exists and is visible. Through the imaginable and relatively non-existent items (like energetic form or human body) only you can experience God. The Veda says that God becomes both 'Sat' and 'Tyat'. God exists as God and also as non-God (body and soul). In human body, He entertains Himself under the illusion of forms and feelings like an ordinary human being. If necessary, He will rise to higher level and will realize that forms and feelings are unreal. If still necessary, He will rise to still higher level, will realize both matter and awareness as unreal, and will perform miracles. Finally, He will rise to the highest level, where energy also becomes unreal and in this state, He is creator, maintainer and destroyer of the world. In this highest level only the Gita or the Bible or (divine knowledge) comes out.

O Preachers, Concentrate on Nivrutti!

I (God in Me) advise all the preachers (Gurus) to become "Satgurus" mainly and concentrate on Nivrutti. Your job is mainly to be lecturers and you can act as physical directors for just one period in the evenings. You are preaching games only in all the periods and solving all problems related to games only. Now and then you are preaching the main syllabus. You are making the college as a training center for physical education by conducting workshops on stress-relief and on peaceful and happy living. Of course, a balance in society is necessary and I am not denying its importance for a good foundation (Pravrutti). A sound body is necessary for a sound mind and thus games are also important. But I tell you, all the problems in games (family & professional life) are due to over-attachment and undue importance given to co-curricular activities. If the main activity (spiritual effort) is stressed, these side activities can be overlooked and then many problems in games get solved by themselves. When you realize that a subject is negligible, the complication in that subject disappears, since the subject itself becomes weak.

God is characterized by one highest miracle i.e., creation, maintenance and dissolution of the cosmic primordial energy (Mula Maya).

In the beginning God created the original lump of energy, which is the material for creation, maintenance and dissolution of this world. Light, heat, sound, magnetism, electricity etc., are only modified forms of the primordial energy. This energy can be created by God only and not by the soul. This energy is referred as 'Tejah' in the Veda (*Tat Tejosrujata...*). This Energy is referred as 'Mahat Brahma' in the Gita (*Mama Yonih Mahat Brahma...*). This energy is compared to wife (Yonih) since it gives entertainment by creation of Universe. This Mula Maya is under the complete control of God. Since it is generated by God, it can be treated as daughter. This is the meaning of marriage of Brahma with Saraswathi who was created by Brahma. It should not be taken in wrong sense. Similarly, when it is said that Jesus was born to Mary, who was not married, this should not be taken as that the Father of Jesus was unknown and doubt the character of pious Mary. It has spiritual meaning. God is the Father. Mary and her husband are souls which are part of nature only and thus constitute the mother only (Energy). If you analyze any human being, it is Energy only from top to bottom. The soul is awareness, which is a special work form of Energy. The body is made of matter and binding energy, which are again energy only. Energy is the mother. Jesus, a human body is thus the son of the mother only and this is true in the case of any human being. Spiritual sense is misinterpreted by priests, who are not having the true logical analysis. Their mental work is rigid and conservative with recitations only like routine machines.

God alone creates this energy, which is not possible for a soul. A devoted soul, blessed by God (may be even a demon) through its rigid penance can create matter from energy. He can even create awareness in a dead person, if he is sanctioned so by God, because matter and awareness are forms of energy. Balarama, an incarnation of Adisesha, who is the best servant of God, gave life to a dead person called "Bhurisrava" (Refer Bhagvatam). You can find such miracle in the case of some other devotees also.

God, Devotee and the Ordinary Human Being

An ordinary human being can create a form in matter and a feeling (quality) in awareness. An ordinary person cannot create matter and awareness from energy. Thus you have now three levels: God, blessed devotee and ordinary human being. Energy is created by God. Matter and awareness can be created by a blessed devotee, who may be even a demon. An ordinary soul can create forms and feelings from matter and awareness. The dream, which is made of feelings or thoughts, is created by soul and

this point cannot make the soul to be God as advaita philosopher argues. In such case, a beggar should become a King by creating a feeling that he is the King! Even blessed devotees, who create matter and awareness, could not become God as seen in the case of demons. The demon belongs at least to the second higher level. The Advaitin belongs to the lowest level, claiming himself to be God. The Advaitin is neither a perfect atheist because he accepts God, nor he is perfect theist because he says that God does not exist separately. Thus, he is a very delicate and complicated person who does not belong to any of these two categories!

Therefore, miracles show the blessings from God, but do not mean that the possessor of the blessings is God. The third class (Advaitin) and second class (demon) cannot be first class (God). One can attain any miracle except the creation of Energy, which is the basic form of Universe. Brahma Sutras say this point and Ramanuja supported this. Madhva clarified this very well. Shankara also clarified this to theists and devotees (*satyapi bhedaapagme...*) but to atheists (Purvamimamsakas and Buddhists), He told that Soul is God since He has to bring such extreme fellows to the path. It is Arthavada, which means a lie told for a good purpose. The mother says to the child “if you eat this, the Moon will come to your hand”. The child eats the food by that attraction. It is not cheating and a lie. Artha means a purpose, Vada means a statement and Arthavada means a statement given for a good purpose. It only shows the excessive compassion of Acharya (Guru) or preacher to uplift the humanity.

A soul can never create Energy because the soul itself is made of Energy. How can it create itself? God is beyond energy since the Veda says that He created the Energy. Neither the blessed soul should pose that he is God nor the ignorant public should mistake him to be God by such miracles. The creator of energy can also create matter and awareness from energy. In fact, when a blessed devotee creates matter, it is only the will of God that creates the matter or awareness from energy. In the fuel cell, it is the solar energy that created current.

In a blessed devotee, the power of God exists, which is the energy associated by will of God. In human incarnation, God directly exists. Miracles exist in Human incarnation also because a college student can also write the school examination. Miracles cannot be the characteristic identification since they are common to God and blessed devotee. If you say that your cow is having a bell-belt, people cannot distinguish it since all cows are having bell-belts. It is only one of the signs and is useful to distinguish the cow from a donkey since donkey does not have a bell-belt. Thus you can distinguish a divine person (God or a blessed devotee) from

an ordinary human being by miracles. The miracles are only one of the signs as said in the Veda (*Satya karmah...*) like the bell belt. Love and kindness are other signs as said by Veda (*Raso Vai sah...*), but several human beings also exhibit extreme love and kindness, which is a quality that is made of awareness. The other sign is bliss, which is continuous happiness as said in the Veda (*Anando Brahma...*). Bliss comes only when you can treat this entire life as a divine drama. By the grace of God, a blessed soul can attain this state also. Thus, Ananda can be present in a blessed soul also. The last sign, by which you can clearly identify is divine knowledge, which is special to God only and is called as '*Prajnanam*'. The letter 'Pra' means the special best quality in the explanation. Such knowledge is based on the harsh Truth, since God never cares for any soul to please the soul and get some benefit (*Satyam Jnanam...Veda*). Krishna by the Gita, Jesus by the Bible, Mohammed by the Q'ran, Buddha and Sai Baba are recognized as human incarnations by their preachings. Even such knowledge is a special design of awareness only and is not the nature of God. It is only a constantly associated jewel of God by which you can understand the existence of God in such human form. Therefore, there is no direct sign which is the nature of God and thus God is always unimaginable. The Prajnanam also indicates only the existence of God in that human form (*Asteetyeva...Veda*). Even such special design of awareness (*Prajnanam*) cannot give the nature of God. How can you say that the lump of crude awareness (Chit) which exists in every living being is the nature of God? The word Jnanam is Yoga Rudha, which means that it is applicable by the root meaning and is also fixed in the knowledge but not in mere awareness. The Advaitin is erring in this very fundamental step itself. The second blunder is to say that the awareness (Wrong interpretation of Jnanam) is infinite. The awareness is limited to a finite body of the living being only. It is not continuous and contradicts the practical experience. If it is continuous and infinite there should be no inert object in this world!

It is the egoism that makes Advaitins and demons to think that they are God. This egoism never dies, especially when the soul is in a body of male. The sages took the birth of ladies and were born as Gopikas to receive the highest grace of God. The upper caste also induces egoism and so the sages were born as ladies in a lower shepherd caste. The ladies and lower caste are blessed and should feel fortunate in the spiritual field. They can easily attain the divine grace due to their submissive nature and they should not feel that they are suppressed. Jesus told that you would rise so much as you suppress yourself. If such suppression is done by others, are

you not fortunate? The suppressor becomes more and more egoistic and will fall soon from the eyes of God. I am a Brahmin by caste and a male by sex. Can I say this? No, I am not telling this, only God in Me is telling all this to the world.

God is the Ultimate Basis of Creation

Starting from Energy, up to the form, the entire creation is Maya only, which means wonderful because with respect to God, this creation is unreal by itself, yet it attracts and confuses every soul as if it only exists. The ultimate basis is God. Without God, Energy is unreal and does not exist at all. Without Energy matter and awareness do not exist because matter, awareness, light, heat, etc., are forms of Energy only. Without matter, form cannot exist and without awareness quality cannot exist. Thus Maya exists at three levels. The highest level is Energy and Energy can be unreal for God only. This Energy-level is called as the Mula Maya. The second higher level is Maha Maya, which is conversion of existing Energy into matter, awareness and other forms like light, heat etc. This second level of Maha Maya constitutes the super powers (Asta Siddhis). The third level is Maya, by which you can produce a form like pot from mud (Matter) or a feeling from awareness. The soul can cross this Maya and realize the unreality of forms and feelings. A blessed soul by God can control the Maha Maya also and can create matter, awareness (life), light, heat, etc., from the existing Energy. But the blessed devotee can be even a demon and Satan has all these superpowers and controls the Maha Maya. You cannot differentiate Krishna and a demon at this level. Krishna created Energy, which is converted into gold (matter) and the matter is converted into a pot. Thus He controlled the three types of Maya. The demon also produced a golden pot but he did not create Energy. From the existing energy only he created gold and pot from gold. Thus the demon controls only Maha Maya and Maya but not Mula Maya. But you cannot differentiate Krishna from the demon on the basis of the creation of golden pot because the creation of Energy by Krishna is invisible. Therefore, miracles indicate power of God but not God. A solar battery producing light indicates the capture of the Solar-Energy but not capture of the Sun.

Family Life is a Co-Curricular Activity

Realize that this family life is only a co-curricular activity like games, seeing picture etc. The spiritual effort to get the grace of God is the main aim like the academic work of a student in the college. Play the game with full involvement as you read, but do not bother about the success or defeat

in the game. Your purpose of playing the game is to have a change from studies. For such a change, a real involvement in playing is essential so that you will have a real change. Your aim is not success or defeat in the game. So, do the worldly works with full dedication so that you will have a real change and the purpose is served. Do not bother about the result and this will avoid all the tensions as said in the Gita (*Karmanyevadhikarah...*). But for this, you have to realize that the game is a side-activity. For this you should first identify the main activity, which is spiritual effort (Nivrutti or Sadhana) i.e., to please God by your service which is the proof of your real love to God.

But, today, the preachers are not emphasizing on the main activity, which is the main aim of human life. They are concentrating only on the side activity and so the people are feeling that the game is the main activity. Now the preacher says that one should not bother about the results. How this is possible? It is impossible as long as one does not recognize the main activity and as long as one is confined to the side activity. Unless you show the ocean, you cannot make him realize that the well is a petty item. How can you relieve the people from stress as long as they feel that the game is the main activity?

The lack of complete knowledge is the main reason of lack of spiritual practice and practice alone can bring the grace of God. Once you are convinced, the determination comes out, which spontaneously results in practice. If all your doubts are cleared, you are convinced. All the doubts are cleared only when the knowledge is true and complete. Therefore, at present, there is a bare necessity of propagation of the divine knowledge, which should be up to the standard of the present developments of science. Science represents the stage of the development of the analytical faculty of humanity. The present standard should be kept in your view. Otherwise people will not be convinced.

The last incarnation is Kalki, which is after Krishna and Buddha. Both Krishna and Buddha preached the divine knowledge at very high analytical level. Kalki will be in that level and will not go to the level of physically killing the people with a sword moving on the fast horse. The sword is the divine knowledge and the horse is the present fast propagating electronic media. The knowledge of Kalki is final. If the ignorant person is killed, he will be born again as ignorant. The ignorance must be killed. All of you should participate in the divine mission of the Lord practically and get the real and permanent grace of the Lord.

SPIRITUAL CONCEPTS IN BRIEF

[September 18, 2006] Smt. Kandarpa Padma Ram is very much dedicated to Swami. She sang all the devotional songs composed by Swami with her extraordinary sweet voice. She also composed several songs on Swami. Swami never gave her any vision even though she was asking for it. Swami told that she is the lotus flower in the hand of the Lord and came for divine service and therefore no such proof is required for her. One day she was fighting with Swami on the phone from a far place. She asked Swami to show a vision to somebody at least there and let that person speak about the vision to her on phone. Swami scolded her and placed the phone down. At the same time, a lady visited the house in which Swami was sitting. She arrived from a far place on that day only and she never knew anything about Swami. She came in to the house for some personal enquiry. Then suddenly she saw five-colored wheel of radiation emitting sparks around the head of Swami in revolving state. She was shocked and ran away to her house. Her relatives came to know about this information after a long time from that shocked lady. After some time she came along with her relatives. Swami asked her to phone to Smt. Padma Ram and describe the vision. She did so and Padma Ram was very happy.

Another time, Padma Ram took a photo of a statue of Lord Krishna in her house. The face of the statue was replaced by the face of Swami in the photo! She was excited and planned for several positive photos to be developed for distribution. But by the will of Swami, the photo with the negative was lost and was never traced. Smt Padma Ram was very much upset. Swami told her “The Vision is restricted to a particular soul only, which is the doubting Thomas, if there is a hope for its transformation. It is not meant for publicity. If you do publicity the non-believers will pass curved comments. They may say that it is the photographic trick. Then you will be deeply pained. Preserve the experience given to you in your self only”. Smt. Padma Ram is very sincere and dedicated divine soul. One day she left her house carrying on the published knowledge of Swami on her head for propagation! By the advice of Swami she returned back. She is propagating the divine knowledge and divine songs of Swami which is the main aim of her life. Today she came to Swami with the following

questions. The replies given by Swami are recorded in brief form and are presented here.

1) What is the aim of the birth of every soul?

A soul is the part of creation. The Veda says that the world is created for the entertainment of God only. Therefore, every soul should realize that its existence and life are for the pleasure of God only and not for the pleasure of one's own self or his family.

2) Can we take all the human beings to be born with some purpose?

As long as the human being thinks that the birth and the life is meant for the pleasure of one's own self or its family, till then the life has no purpose. The reason is that as told above. The real aim of life is only to please the Lord. Therefore, the life of such human being which thinks that the ultimate aim is only to please the Lord alone has the purpose of birth.

3) What are the duties of the human being?

The only duty of human being is the service to Lord. But, for the service, the maintenance of the body and family is essential. Therefore, the duties related to such maintenance are also part and parcel of the main divine duty.

4) What is the reason for human incarnation?

The main purpose of the human incarnation is to clarify the doubts of the devotees in the spiritual knowledge. Apart from this, vision, touch, conversation and co-living are the four fortunes that are the available to the devotees. To punish evil forces and protect the devotees, His power is able to do it. Mainly the human incarnation is only to preach the spiritual knowledge. Therefore, the incarnations like fish, pig etc., are only forms of His power. Vamana, Parasurama, Rama, Krishna, Buddha etc., are mainly for the preaching only.

5) How the family should behave to please the Lord?

If the entire family believes the human incarnation, it will be possible to worship the Lord in human form. Since in your question the pleasure of the God is mentioned, we can observe the pleasure for our service only in the human form the Lord. In worship of idols or in the worship of formless God there is no proof of the pleasure of God that can be noted by us. Therefore, in this answer I had to limit to the human incarnation only. At least you can serve the beggars and note happiness on their faces. You will get heaven for the service though for a temporary stay.

6) Does Pravrutti lead to God?

The duties to be performed for the maintenance of the body and family are Pravrutti. Therefore Pravrutti is the basis to reach God, but Pravrutti alone cannot lead you to God. For a drama the stage is necessary. If you prepare the stage only without the drama the spectators will throw stones. Therefore, Pravrutti along with Nivrutti only leads to God. Nivrutti means service to Lord.

7) How to practice Nivrutti?

Your question itself contains answer. Service to Lord in practice is the practice of Nivrutti. Nivrutti is in the form of feelings and in the form of practice. Praising or singing the Lord with words, loving God with mind and discussing God with intelligence is the feeling-form of Nivrutti. Sacrifice of work and sacrifice of fruit of work are practical Nivrutti. Nivrutti is completed when both forms exist. The drinking water is like the feeling-form and the practice is like the plate of meals offered to the guest. Then only we will get the complete grace of the Lord. The Veda says the feeling-form as Asambhuti and practical-form as Sambuthi. You should not expect any fruit for the feeling-form. Even the hotel does not charge you for a cup of water! Only the plate of meals is charged.

The Necessity of Worshipping God

8) If one follows justice, is there any necessity to worship God?

Justice is the stage and worship is the drama based on it. Even without justice the worship can be done. Kannappa is hunter. He kills the innocent animals like rabbit. But by worship he got salvation. Even without stage the drama can be played on floor. But the stage without drama is waste. The aim of practicing the justice is only to please the Lord. Therefore, whatever pleases God is justice. Krishna asked Dharma Raja to tell a lie, but Dharma Raja did not tell the lie. Dharma Raja was taken to hell because he did not tell the lie even on the advice of the Lord. Therefore, God is more important than justice. But in the Pravrutti which is the behaviour to the other souls, justice is more important than injustice. But in Nivrutti God is more important than justice. Since the Nivrutti is the aim of life mere justice is waste. By justice one can reach temporary heaven according the Gita. By Nivrutti the permanent abode of God is obtained.

9) What is purpose of worship, service and praising?

All these are done only to please the Lord. Praising is like giving drinking water. Service is like offering meals. Both these are called as worship.

10) “All this is God” is the Vedic statement. Does it mean that all the body of human incarnation is God or does it mean that the entire creation is God?

The word Brahman has two meanings. The greatest item in a category is Brahman. Brahman also means God. In the Gita, the Veda is called as Brahman. Since the Veda is the greatest among the scriptures, it is called as Brahman. Since God is greater than any greatest item, God is also called as Brahman. The inert energy is greatest in the creation. All this creation is inert energy only. If you take God is Brahman, the entire human body of the human incarnation is Brahman. If you say that all the creation is God, then the entertainment of God as told in the Veda is impossible. The enjoyer and enjoyed cannot be one and the same, because the entertainment is impossible. Only the human body is equal to the world, because the nine items are common in the human body and the world (the eight items of Apara and ninth Para). The intelligence (Buddhi) exists only in the human body. Therefore, God pervaded in the body of the human incarnation can be said as God pervading the world. Therefore, you can see the body of Krishna as the world but the world cannot be seen as Krishna. If the Universe is God, the soul which is a part of Universe is also Brahman. Since there is nothing other than Brahman, who gets salvation and from which the salvation is needed? If that is true there is no need of spiritual effort.

11) You told that you are everything and you are everywhere. Then why not the soul be God?

If you take My statement in the direct sense, then the spiritual effort becomes waste. If God is the whole Universe and if there is nothing other than God, how can the creation give entertainment to God? The Veda says that the creation came to entertain God. Then Veda becomes futile. Therefore, the interpretation of God’s word must be done properly. In grammar there is statement “All this is Kalinga”. Kalinga is the name of king. How the kingdom which is in the form of soil can be a human being called as Kalinga? According to grammar this means that the kingdom is under the control of king Kalinga. Therefore, you have to take My statement in that sense and so it means that all this is under the control of

God. In some occasions, I tell such sentences to encourage the devotees. This indicates the affection of Satguru. In the climax of devotion where one sees only God and nothing else, this can be correlated directly. Gopikas reached that state. If this is true why are you eating food and not mud? You should not use this statement to escape the spiritual effort and feel that you are God. Such statement of the final Avadhuta- stage should not be used by every one.

12) Who am I? Am I the soul?

You are the soul. Soul is awareness. Awareness is the special work form of the energy. Awareness is a special of form of inert energy that is generated by the Oxidation of food in the body.

13) How can I see my-self?

The essence of the awareness is the inert energy. Awareness is proved as the form of inert energy. If you stop food and oxygen the inert energy is not supplied and the awareness disappears. In the deep sleep the awareness remains as inert energy which is its basic form. Therefore, in deep sleep there is no awareness. If you see the inert energy like Sun light, it is equal to seeing the soul. Today you can see the awareness as the basic form of energy flowing as waves in sophisticated medical electronic instruments.

Declaration As Human Incarnation

14) You say that You are Datta and again say that You are not Datta. Why this contradiction?

If somebody is eligible to digest the divine knowledge, the first statement is told. If somebody does not deserve, the second statement is told. Krishna never told anybody in His life that He is God. Krishna told only to Arjuna during the preaching of the Gita that He is God and Arjuna was close to the Lord for the past several births as Nara with Narayana. Therefore, Krishna did not face any danger. Shankara also did not face any danger because He told that every human being is God. Jesus told before a group of people that He and His father are one and the same. Therefore, He was crucified. Egoism and jealousy existing in every human being oppose the acceptance of one human being as God. According to Islam there is no human incarnation. Therefore, the human beings accept either the concept of every human being as God or no human being as God. Even a great devotee will suspect the human incarnation in some time due to egoism and jealousy. Therefore, human incarnation uses these two sentences according

to the context. Even in a devotee the second statement will pacify the egoism and jealousy hidden in the subconscious state.

15) What is special penance?

Penance means the spontaneous urge in the concentration but it should be spontaneous. It is a state of madness. Such state came for Gopikas only. The other efforts need some reason. Without aspiration for fruit, the madness that is reached in the love for the God is the special penance. In such penance the Lord becomes the servant of devotee. This is the higher fruit than Advaita.

Does Leaving Doership Change Status of the Soul?

16) If the doer-ship is removed, can the soul become God?

The God and soul are completely different. God is the creator and the soul is a part of creation. The Doer-ship has wide scope of range. Starting from the creatorship of universe, up to doing sins in the case of a demon, the word doer-ship can be used. The creatorship is confined only to God. If the doer-ship means the creatorship of the world, then such doer-ship is necessary for the soul to become God. In every action if the soul feels that it is not the doer and completely surrenders to God, the soul will become liberated and close servant of God. This is the maximum state of divinity that can be achieved by the soul.

17) It is said that God takes the form as per your desire. Does it not mean that He is formless?

God is neither formless nor has form. In the creation both formless objects like air and form-full objects like earth exist. Because of this reason God is neither formless nor form-full since both are imaginable. The Veda says that God is unimaginable. But God comes in human form, which is useful to the humanity in all directions. The main aim of the human form is preaching Divine Knowledge. That is why God has taken a human form which is very much useful to the humanity in various angles. You have to worship such form taken by God. He is not your servant to come in the form you desire. In the Gita the Lord said that He will approach the devotee in the same path as the devotee approaches. This does not mean that He will take the form as you like. You can take any form you like which can be a representative of God (Pratika) but God does not exist in it.

18) The three faced and six-handed form (Datta) is Parabrahman. Then what about the other divine forms?

Datta means God given to the humanity in the human form. The six hands show the six modifications in His external body and three faces show the three qualities exhibited by Him. Therefore, only Datta is the attainable form of God for humanity. All the other forms are the energetic bodies of the upper worlds. They do not belong to the world of humanity. It is the natural tendency of the human beings to neglect the available human form and to give value to the unavailable energetic forms.

19) Does every soul reach God?

For humanity God is confined to the human form only. Even the recognition itself is very difficult. Even after recognition it is more difficult to stand on it because He exhibits the Maya of three qualities. One in millions and that too in one birth after millions of births can identify and please the God with full sacrifice and service. The Gita says like this (*Kaschit mam...*).

20) Does the awareness in every body is the form of God?

When God is unimaginable we cannot say that He is form-full or formless. The awareness in every living body is only a part of His creation. This awareness is the greatest in the creation, because it has a unique property of Knowledge. Since any greatest item can be called as Brahman, the awareness (Soul) can be called as Brahman. Awareness is imaginable and hence cannot be God.

21) Should the soul not desire for the appreciation from God?

If such desire is without egoism it is not wrong. Satyabhama was having such desire with egoism. Krishna removed it.

22) After how much time and by which means the soul reaches God?

The possibility to reach God is only in one human birth. If you miss it you may get other human births but without that chance. The five-fold service by words, mind, intelligence, sacrifice of work and sacrifice of fruit of work, can be the only path to get the grace of the God.

23) What is the reason for these atrocities in the world?

The only reason is not having the contact with God through Satsanga that imparts the divine knowledge in the human being.

24) If God created this world like a cinema, is it only the way for us to watch the cinema?

God has given freedom and intelligence (discriminating power) to the human beings. Therefore, each soul is creating its own cinema. The stage, dress etc., are given by the God but not the story and dialogues. Therefore, God is the creator of the Universe but He is not the creator of the life of the soul. When God comes in human incarnation, He comes down along with His servants who are the liberated souls. Then only He is the writer of the story and dialogues for that divine play.

25) Why God is tolerating the dictatorship of some people?

In the creation every incident is the result of the three dimensional network of action, time, fruit etc. You do not know the incidents of the previous birth. The person who tortured somebody is now born as the sufferer. You see this birth only and pity that soul. In the creation of God no injustice will take place and nobody will escape. Hence, the omniscient God keeps silent. The soul with limited knowledge talks all sorts of things.

26) Why the present rulers are not following the rules when they punish the innocent people?

Again you are committing the mistake to think that the punished person is innocent. The innocence cannot be judged by either you or present ruler. Not only in the previous birth, even in this birth, he committed several sins which are not only known to you or even to himself. Therefore, the real judgment is given by God. The judge may give a wrong judgment. He gave like that because his enquiry is guided by God. You are criticizing the judge. The judgment given by him by mistake is correct because it is given by God. Anybody in this world who harms you is just instrumental. Without the enquiry and decision of God nothing will happen in this world. The God is punishing not with revenge but to transform the soul. This entire system of Universe is created and run by God only.

27) What is the essence of justice?

Justice is the divine system created by God, to maintain the balance of the society so that the spiritual aspirants can do their efforts with peace. The justice is related to your colleague soul. The essence of Dharma is not to hurt anyone in anyway because the law and order is in the hands of God. At least you should not harm any devotee. But punishing the students for their welfare is exempted because the welfare of the student is the main aim.

28) What is injustice and immorality? What is the punishment for this?

You may hurt your colleague souls in several ways. All these ways are injustice and immorality. For example by corruption you are hurting your colleague souls. At least you are not exempting the poor and devoted people. If you do corruption in the case of unjust rich people, you should spend it for divine purpose. If you spend it for yourself or for your family, all of you will be completely destroyed.

29) When shall we speak truth and when shall we not speak truth?

If innocent and devoted souls are hurt, you should not speak truth. To hurt a soul is the highest injustice. Kauravas harmed Pandavas who were innocent devotees. Krishna asked Dharma Raja to tell a lie in the war. There it is justified. The final aim is to destroy the evil people. Ends justify means. In the case of God all the justice should be thrown up, because in Nivrutti the real justice is to please God. The final aim of the soul should be Nivrutti.

Duty and God**30) Between duty and God which is more important?**

This depends on your stage in the spiritual path. There is nothing to decide here. An ordinary human being will do the worldly duties only. Even if you advice to leave such duties, he will not leave because he cannot leave. For Shankara even though His mother asked Him to do worldly duties, He left them and dedicated Himself to God only. Therefore, the soul does according to its spiritual state and inherent interest. Finally the interest decides the selection. Therefore, you cannot have universal selection.

31) God is giving every thing to all the people. What the necessity of the service to Him?

The absolute reality is that God does not require any service and sacrifice from any soul. In this state the creation does not exist itself. But He created the universe for entertainment. He gave independence and intelligence to all the souls. God has removed the knowledge that this entire universe is His wealth only. He imposed ignorance on Himself and on the souls. In the state of this ignorance only, through sacrifice and service the love is proved. Such love only gives happiness to heart. There can be no better entertainment than this. You are bringing out this point to escape from sacrifice and service. Such over intelligence arises due to your blind love on family and your selfishness. If you go to that absolute state of reality yourself and creation disappear. If your point is correct, don't ask

God for anything. You want Advaita when you give something to Him. You need Dvaita when He has to give some thing to you. If you do not aspire anything from Him, do not give anything to Him. In fact the highest devotion is to give every thing to Him without aspiring anything from Him. But you are reverse to this. Apart from this, you show over intelligence!

32) What is the sequence of spiritual effort? How is it done?

Knowledge, devotion and service are the sequent steps. Service is the real proof of devotion. These three steps are indicated by Shankara, Ramanuja and Madhva who came in sequence. The practice of these three steps depends on your love to God. When the divine love exists, your practice is spontaneous. When such love does not exist, the question “how to do?” comes up.

33) When the soul gains completeness?

The soul attains perfectness in the one-way traffic service to God. If the service is there, devotion is there. Hanuman, perfect in the service, is the perfect devotee and scholar.

34) Why do not all see God?

Nobody sees God. God is not touched even by imagination. How can we see God? God enters some medium and becomes visible through that medium. Through that medium also you are experiencing only the existence God. Only experience of existence is possible. There is no way to see God directly. The current cannot be seen directly. When it flows in a wire only its existence can be experienced.

35) What is the fruit of service to God without aspiring His love in return?

As I told, you should attain the perfectness in the one-way traffic in your service to God. You should not aspire any fruit including His love. When you are not aspiring even love what is the point of another fruit? Love is theoretical and can be easily given and the other fruits are practical. When you are not aspiring even theoretical fruit, how can you aspire other practical fruits?

36) What is the aim of spiritual institutions?

The propagation of the divine knowledge should be the sole aim of spiritual institutions. If the knowledge is perfect, devotion will be strong and the service will be complete. The duty of Guru is only to propagate the correct knowledge. That is sufficient. The spiritual institutions should take the place of Guru.

37) Which form of God should be worshipped?

Lord Krishna has given the essence of all the Vedas. In the Gita He told that He is in the form of human being. In fact, He is in the human form only. In the Gita everywhere Krishna asked to worship and serve Him only. Any human being can perfectly serve God in human form only. An offering can be really eaten by Krishna. Therefore, such service is only real. You cannot do real service to formless God or Statue. Only Krishna could preach and clear all the doubts. You can see the response of your service in the form of pleasantness in the face of Krishna. Here again the devotees slipped. Krishna told that He will come again and again. Therefore, the service to the present human incarnation is the perfect spiritual knowledge. If you take statue of Krishna, again the above defects are repeated.

38) In this time of kali, which human incarnation is to be worshipped?

Suppose you have identified some human forms as incarnations. Now the problem comes; who is the real human incarnation among these? Suppose you have worshipped all so that the risk of missing the real human incarnation is avoided. Suppose you have taken one form and it may not be real human incarnation. Even then, you need not be worried. Such human form may not be God but certainly he must be a very close devotee of God. Since your filtration is to such high level, the other forms must be exceptional devotees of the highest level. Suppose you have taken such a strong devotee as human incarnation. I assuredly tell you, that you are more lucky than the person who serves the real human incarnation. The reason is that God is more pleased if such strong devotee is worshipped, because God loves such strong devotee more than Himself. Therefore, you will receive a better fruit in quicker time. Apart from this there is also the possibility of the same God coming in different forms in the same time. For example, Parasurama and Shri Rama and Akkalkota Maharaj and Shridi Saibaba were simultaneous human incarnations.

39) In the Gita both males and females are given equal importance. This is stated by Swami. Is it true?

The soul is neither female nor male but the word Jeeva or Atman is in masculine gender in Sanskrit. In Sanskrit the gender is only for word and not for the meaning. In fact all the human beings are made of the same items externally and internally. The five elements make the external body. The Jeevatman is made of awareness, which is in the form of four Antahkaranams (Para Prakruti and Aparakruti) or three qualities. In the Gita, only Prakruti and Purusha are mentioned. Purusha is God and Prakruti is human being. If you take five elements as Prakruti and jeevatman as

Purusha, then also every human being is Prakruti and Purusha. When you take like this, God will become Purushottama. Meera exhibited a doubt to Tulasi Das that whether Purusha exists in souls. The basis for this question is that she is in the first type of clarification (Prakruti and Purusha). Accordingly the Veda says that only Lord is only Purusha. The Veda also says that all the human beings are females and are also the wives of God. The word wife means that is maintained. The word husband means maintainer. In the Gita it is said that God is Father who means creator. If all are the children of God, then all the human beings are brothers and sisters only! You should take the meanings in the root sense here and not in your sense. In the Gita it is told that even women will get salvation. This does not mean that so far the Gita was preached for males only. To deny this misunderstanding i.e., the Gita is so far confined to males only; Lord said like that. This means that whatever is told so far applies for both males and females only.

40) God said that the sex which does not oppose justice is divine. Is there any limitation to that?

The sex is meant for the reproduction of the souls who are coming from the upper world. The sex is placed in the four Purusharthas. In the Veda also it is stated that you should marry and produce children. In the same the Veda, it is stated that you can leave every body and every thing for the sake of God at any time. The first statement is for those who are incapable of the samnyasa. But a doubt comes whether one cannot take samnyasa after becoming the house-holder. The second statement is most powerful and rules out the first statement. Therefore, not only Shankara, a house-holder like Buddha took samnyasa. Therefore, within the limits of the state of the soul, the Gita said like that. Within such limits, it is better to marry than to move freely in the line of sex. The earth is respected with respect to the lower patala but with respect to sky, the earth cannot be respected.

41) How to reach God and how to recognize Him?

Reaching God means reaching the medium in which God exists. Nobody can reach unimaginable God directly. You cannot catch current but you can experience current through the a live wire. The essence of the Gita is to recognize and serve the present human incarnation.

42) What should be known form Satguru?

It depends on your state. If egoism and jealousy are in climax, He will say that you must search for human incarnation. This is also stated by Guru.

The reason is that Guru is not human incarnation. If those two exist in lower level, He will say that the power and grace of God exists in Himself. This is also stated by Guru because it is true in his case also. Such Guru is the incarnation of power of God (Amsavatara). If those two are completely absent in you, Satguru says that He is the human incarnation. Therefore, Satguru preaches according your state.

43) If Satguru is God, how can He show God?

When you attain such maturity, Satguru will show Himself as God. Krishna told like that. Really the Satguru is showing the medium only in which God exists, because God is invisible as He is unimaginable. Such medium should be taken as God. The live wire can be only taken as the current. If the Guru is liberated soul, who accompanied the Lord in this earth, he will show the Satguru whenever you deserve.

44) People of which state can see God?

When the egoism and jealousy are removed, which are the layers covering your eyes, you can see God through Satguru.

45) Which is great between Knowledge and Devotion?

Without Knowledge devotion is not generated. When Rukmini came to know all the details of Krishna (Knowledge) from Narada, the love on Krishna was generated. Since Krishna is God such love is called as devotion. Devotion leads to God according to the Gita. The real proof of devotion is service. Rukmini attained the Lord through devotion and then served the Lord by pressing His feet as Maha Lakshmi. The knowledge should exist along as long the soul exists. Till you reach house, you must have the torch light. Even after reaching the house, the light should be there in the house. As the knowledge is lost, even devotees like Narada and Sudarsana have fallen by egoism. Knowledge without devotion is waste. Devotion without service is only cheating. Shankara told that knowledge and devotion are one and the same. In the Gita the Lord gave highest place the both the knowledge and devotion, which means that both are one and the same.

Propagate The Learned Knowledge

46) After receiving knowledge should one keep silent or propagate it?

Knowledge at any level without propagation is the greatest sin. Shastras say that such scholar will become the intensive demon (Brahma Rakshasa). When you propagate, your knowledge becomes more and more stabilized. Therefore, propagation is useful for your upliftment also. But

you must be sure that the knowledge which you propagate is correct. If you propagate the wrong knowledge it is again sinful. Therefore, you propagate the true knowledge spoken by your Satguru only on His command. If the propagated knowledge was spoken by Satguru, there is no need of His command also.

47) It is said that God sees every body with equal attitude, then what about the punishment of sinners?

Whenever you ask a doubt it should be supported by scripture. If you say “it is said”, that has no authority. If what you said is true, then in the Gita how Krishna told He will destroy sinners.

48) How the people are maintained by God and how they are protected by God?

This entire world is based on His will and not based on Himself. Therefore, all the affairs of the world do not touch Him. When you do not aspire protection from Him as the fruit, then you will get the protection from Him in real sense.

49) Why the saints worship the Lord in temples, when they claim themselves as Lord?

Even the human incarnation worships God in order to show the path practically to the people. Krishna did penance for Lord Shiva to get a child. Hanuman Himself is Lord Siva and need not serve anybody. But He served Lord Rama in order to show the practical path to the world.

50) Why do you object the normal worship done by human beings?

The sense of question is not properly expressed. Worship is of two types. One is theoretical and the other is practical. The theoretical worship has least value. The practical worship has immense value. Worship means service. The goal of the service is very very important. If the goal is a statue, you are exploited by other human beings who receive the fruit of your worship indirectly. If your goal is formless God all your worship is waste. When your goal is the present human incarnation, this is the final step of the spiritual knowledge. Hanuman and Gopikas are the best examples.

51) What is the reason for doubts?

The reason for your doubts is basically your ignorance. Another strong reason for this is the incomplete and inefficient explanation of the preachers. Only the efficient knowledge of Satguru is the final solution to clarify all your doubts generated by the above said reasons.

52) How the mind is destroyed?

Mind is created by God. You have not realized the divine purpose of the creation of mind. Mind is the basis of devotion. If mind is destroyed the devotion is destroyed. Then the total spiritual path is destroyed. You have to divert the mind from the world to God. Suppose you are going in the opposite direction by a horse. You have to divert the horse to the right direction but you should not kill the horse. The horse is created by God and given to you so that you will quickly reach the right goal in right direction. The mistake is in your wrong knowledge that showed the opposite direction and not in the horse. You should kill your wrong knowledge with the help of the right knowledge-sword obtained from Satguru.

ESSENTIAL CONCEPTS IN SADHANA

Is the Destiny of Every Soul Written by God?

[September 24, 2006] It is a misunderstanding that the life history of every soul is written by God or destiny. God is certainly the creator of this whole world like the builder of the stage and the supplier of dress for a drama. He is responsible up to this level only. The story, dialogues and actions are written by the created self only. The self is pure awareness and is called as causal body, but is composed of several types of vibrations which are the feelings or thoughts or qualities. The various types result due to various mixing proportions of Sattvam, Rajas and Tamas. Some of these thoughts have become very strong since from several millions of births. Such solidified thoughts are like hard diamonds. The bundle of such diamonds is called as the subtle body. The soul writes its own story of drama based on the directions of these diamonds (Samskaras or Vasanas). Thus, in that way, these diamonds can be treated as destiny. But this destiny has nothing to do with God. The soul itself created its own destiny. Therefore, the theme of the drama will be uniform in any number of births of that soul. How to change these diamonds? You can change the destiny. The only way is to cut these diamonds by divine diamonds which come out from the preaching of divine knowledge by God through human form called as Satguru. The Gita says clearly that God has not created anything and only the nature of the soul, which is bundle of these diamonds, decides the theme of the life of any soul here (*Svabhavastu Pravartate*). When the God enters this world in human form, then only God writes His own program which is the story of His divine play. The Gita says that if you recognize such human incarnation and His divine mission, you will be liberated through your participation (*Janama Karmacha Me Divyam...*).

Pleasing the God in His divine mission should be your ultimate aim. To serve Him in His divine mission, you need the basic requirements like food, shelter etc. For that you need a job if you do not have sufficient support. Today the householders are not respecting the real monk because several mockers are there in the dress of monk. You must study well to

secure a job. For all this, your life should exist and therefore, you should never think of the suicide under any circumstances. If you are turned to ultimate aim, all your problems will be solved by God. You must have full faith in Him and infinite patience because God always has a special style of helping His devotee through an unimaginable way and that too in the last fraction of the last second. Your faith should not vibrate even if that last fraction of last second has also gone, because He can change the past, present and future in any way. He can take the present into past, past into present, future into present and future into the past. For God, after all, the time is also a relative reality like space. For some, the ultimate aim is the pleasure of the self or pleasure of the family. A person who aims at the self-pleasure is worst. A person who sacrifices his pleasure for the sake of the family is a better soul because the concept of sacrifice has started in it. But such soul should analyze and realize that the other souls will not even recognize it after leaving these gross bodies here. Thus, the ultimate aim should be divine, aiming at the God.

Importance of the Contemporary Human Incarnation

You are always fascinated to the infinite cosmic form (Viswaroopam) which is like one lakh. You are neglecting the finite human form present before your eyes which are like hundred. Your present one-lakh rupees were just equal to one hundred rupees in the past. To realize the value of the money you have to stand in the corresponding time. Thus, one lakh is equal to one hundred in magnitude also, if the analysis corresponding to the time is done. In your human life the human incarnation is neglected. When you leave this human body and go to the upper world after taking the energetic body, you will neglect the Lord in the energetic form also at that time. Therefore, the energetic form and human form of the Lord are equal in magnitude also in view of the corresponding times. You have given great importance to one lakh in the past and neglected the hundred. But today you are neglecting this one lakh also, which is as good as that hundred in the past. If you realize this point, you will certainly give top most importance to the present human incarnation and will not have any fascination towards energetic forms of God like Narayana, Shiva etc.

People want visions from the human incarnation as a proof of its divinity. They think that giving vision is just like switching on the T.V [Television]. The vision is given on the decision of God. If you are really a ripened soul in all the angles and if the vision is only the deficiency,

certainly the vision is given by God in a spontaneous way. The estimation of the ripened state is done by God and not by yourself. There is no use of giving vision to unripe souls. If it is given they will treat it as illusion and neglect. When Lord gave the vision of Viswaroopam, Kauravas neglected it as illusion. Dhruatarashtra was also blessed with vision that has very much excited him during the vision and he praised the Lord. But after the vision, he gained his original nature and became curved like a dog tail.

Asking the Lord for Devotion

Some people pray God to grant them with eternal devotion. You think that such people are greatest devotees. But I say that they are the cleverest. If the devotion is eternal, the subsequent protection from all the problems is inevitable. They show the climax of intelligence in asking such boon. They like to have the Railway engine which is linked with the whole train. In this boon, I am unable to understand one keen point. The devotion, development and maintenance of the devotion are responsibilities of the devotee only. God can never interfere in that. Will a girl ask a boy “Make me to love you”? It means that the love is not existing. Will the girl say “See that my love on you continues without failure”? It means her love is not real and fears in its failure. A real lover loves God spontaneously and retains it under any circumstances. The love should come from the side of the devotee. God cannot give the devotion so that a soul loves Him. Then it looks like a politician bringing public by paying them to clap during his lecture! God will not put His finger in devotion. Instead, God opposes your devotion to see its strength. God gives knowledge which is the generator of devotion like the fertilizer for the sprout from seed. The knowledge also acts as pesticide to kill the bacteria and worms which are the doubts. But the knowledge given by God is also in the form of general concept only. Satguru will speak about the importance and identification of the human incarnation, but will never say that He is the human incarnation. Devotion is based on personification. Krishna can say that one should find out the real form of God to worship. But He cannot say that He is the real form of the God and that He should be worshipped. He never told like this to anybody in His lifetime. Of course, He revealed Himself to Arjuna, who was an exceptional devotee being His closest associate (Nara) during several previous births. Even to Arjuna, He said this only once, during the time of preaching the Gita, which was a necessary occasion. Even Jesus told that He and His father are one and the same. But He disclosed this to a very few deserving devotees only, who were as good as Arjuna. The devotion should be generated when the knowledge is complete. Similarly

the answer in the examination should be generated if the study was perfect. If you are asking devotion from God, it is just like asking the answer from the teacher in the time of examination. If you get devotion and if it is proved real through service, the grace of God falls on you spontaneously. Similarly if your study is perfect, you must get the correct answer and if it is proved correct in the valuation, the degree falls on you.

Some people always aim at the attainment of eternal bliss as the final goal of all the spiritual effort. In such case, they are not the real spiritual people. If ordinary human beings are like small thieves, they are the big robbers. An ordinary person desires for a materialistic boon, which is certainly temporary and gives a drop of bliss. But this fellow wants the entire ocean of bliss. The Advaitin wants to be God so that he can enjoy the eternal bliss. He does not mind to leave the Lordship on the world. He knows that anything is only aimed to get bliss. He says that he is simple awareness. But the simple awareness is not having bliss. In the meditation, simple awareness without any thought is possible. Such state is giving peace but not the bliss. Only the service to God is giving the real and eternal bliss. But the service of God is full of sacrifices which are like thorns in the path. In such sacrifice also, the bliss continues in the heart of a real devotee. Such divine service is the aim of all the spiritual efforts and not the bliss which is the climax of selfishness.

Ocean of the World

Devotees often pray that they should cross this ocean of world. What is this ocean? Does it mean this physical world which is made of matter, awareness and inert energy? No. The world here means the worldly bonds which are just your strong feelings of mind. The drama is neither the stage, nor the dress nor the actors. The drama means only the story, dialogues and actions. Therefore, the drama means only the activity of mind and does not have any physical sense. Such worldly bonds with your human form and some other human forms (family) constitute the ocean of the world, which you have to cross. God also comes in the same human form and competes with those worldly bonds. God will not compete with the worldly bonds of every soul, because He knows that He will be utterly defeated without deposit in the case of almost all the human beings. If He wants to have a real bond with soul, He should be born as the family member of the soul. Then only He can achieve the real love from any soul, being its family member. Dasaratha, Nanda, Kausalya and Yasoda etc., loved the Lord as

their son but not as God. If God comes in human form, which is not related to the human being in anyway (as son or father or brother etc.), God is sure to lose His deposit in such competition. In such competition if God wins, you are blessed. Hanuman is not related to Rama in anyway. He does not belong to the family or caste or even the race (humanity) of Rama. But Hanuman was the top most blessed soul of God. Hanuman left His beloved mother to see Rama. Rama did not give such highest fruit to any relative.

Broad Classification of the Veda

The Veda is divided into three parts. The first one is Jnana Kanda, which is the divine knowledge. This belongs to the intelligence. The second part is Upasana Kanda, which is devotion to God. This belongs to the words (Prayers) and mind (feelings). The intelligence, mind and words constitute the theoretical part of the spiritual effort. The third part of the Veda is Karma Kanda which is practical. This belongs to the practical sacrifice of work and fruit of work. In the time of sages, the present concept of money and wealth did not exist. Preparation of meals from the procured grains was the greatest work. Offering such meals associated with ghee was the greatest sacrifice of wealth. Therefore, the whole Karma Kanda of the Veda was described in terms of gathering the materials to cook the food and offer the cooked food to the deserving devotee or God in human form, if available. Most of the Veda was concentrated on the description of sacrifice (Yajna) only. The deserving person was personified as fire due to the light of knowledge and heat of hunger. The fire is famous for light and heat. The ignorant and uneducated priests have taken real physical fire and are burning the food! Thus, the three parts of the Veda are concentrating on the five-fold service to God which constitutes intelligence (knowledge), words and mind (devotion) and sacrifice of work and fruit of work (karma samnyasa and karma phala tyaga).

Philosophy of Shankara: Gross body–Soul–God

Shankara was concentrating on the mistake of treating your body as your self (Dehatma Bhranti). This means that the soul which is pure awareness is generally treated as the body itself. Though the body and the soul are different, the soul is identified with the body, because the soul (Pure awareness as nervous energy) pervaded all over the body. When the current pervades all over the wire, we treat such a live wire as current itself. Similarly, the body can be treated as the soul for all the practical purposes.

Suppose a human being is a great poet. Poetry is the quality of the soul (in the sense of composite of causal and subtle bodies). If you mistake the soul as body or the body as the soul, it is ignorance. Neither the body has become the soul nor has the soul become the body. To remove such ignorance only, such illusion is analyzed and both wire and current are established as two separate items. But if you want to honor the poet by garlanding him, you have to put the garland on the body only and not on the soul. Therefore, the illusion is analyzed for the real concept only and not for the practical concept. If it is not analyzed you may think that the soul is also destroyed with the body. Even if the body is destroyed, the soul is eternal and leaves the body. Therefore, for such knowledge of reality, the illusion must be analyzed. But for all the practical purpose of worship and service the superimposition has to be retained. Shankara brought the difference between the subtle soul and the visible gross body. The main aim of the distinction is to distinguish the unimaginable God from the subtle soul. The superimposition of the subtle soul on the gross body is just equal to the superimposition of unimaginable God on the subtle soul. God pervades all over the soul and the soul pervades all over the body. Thus God pervades both soul and the body in the case of human incarnation. Shankara isolated the soul from the body and similarly we have to isolate the God from the soul of human incarnation. Unless this knowledge of isolation is done, one may mistake that the soul is destroyed along with the gross body in the case of an ordinary human being. Again due to the same mistake, one may think that God is also destroyed along with the soul which is destroyed along with the body. If you isolate the soul from the body, he may understand the movement of the soul to the upper world for enjoying the fruits. Up to this point it is correct. But if he does not isolate God from the soul, for him, God also goes to the upper world bound by fruits. The isolation of the soul from the body must help you to isolate God from the soul and the body in the case of the human incarnation. Thus, God can be understood as eternal even if the body and the soul of human incarnation merge in the world (*Ihaiva Pranah –Veda*).

Shankara left with the isolation of the soul from the body only. The reason is that atheists will not accept God. Therefore, He stopped with the isolation of subtle (invisible) from visible. He called the invisible as God so that at least the word “God” is introduced for the future analysis. The soul is pure awareness or knowledge in basic form (just basically to be aware of some object). Such soul exists in all the living beings as the basic common item. If you analyze such basic awareness, it is one of the three qualities called as Sattvam (*Sattvat Samjayate Jnanam—Gita*). All the three qualities

are special forms of work only. Work is a relative reality. Thus, the soul becomes a relative reality which is based on the existence of its cause. The brain, nervous system, inert energy produced by the oxidation of food etc. form the cause of awareness. All these components of cause are basically energy only and thus there is no defect of multiplicity of the cause. Any relative reality does not exist if its absolute real base (cause) is isolated. Therefore, without the basic energy, awareness by itself cannot exist. The grinding work is unreal if the basic system (consisting of grinding machine, grains and electricity) is isolated. This work cannot be the movement of the machine-rods, because neither the rods nor any general moment is the grinding work. When this entire world is essentially the ocean of inert energy only, the modifications of the energy (matter, work, awareness, light, heat etc.) become relatively real. The modification of this inert energy into various forms like matter etc., was discussed in various ways like Vivarta, Parinama etc., by the spiritual preachers. This basic inert energy is called as Brahman. Any theory of modification needs the knowledge of the basic substance that exists before modification. When God is unimaginable, how these theories of modifications can be applied to God? God and the process of creation of world from God- both are unimaginable. Only the world (Product) is imaginable. Therefore, all these theories which need imagination cannot cross the world. Therefore, any one has to stop with the basic form of the inert energy which is the space. Thus, these theories of modifications are not touching God. In such case, whether it is Vivarta or Parinama, what is the big difference? Any way, all your fight between these theories is limited to the boundaries of space or energy or world only. This basic inert energy in the form of awareness was taken by Shankara as the ultimate God. The energetic form called as Narayana was taken by Ramanuja as God. Both are not the ultimate God. The ultimate God charged both these items and thus both these can be treated as God. Thus both Shankara and Ramanuja used the basic energy as formless awareness and energetic form as the media of God respectively. The reason for this is that one cannot cross the basic inert energy (Space) by any extent of imagination.

Knowledge is More Important Than Miracles

Knowledge is more important than miracle. The miracle gives only information about the concept of unimaginable power which is wonderful. When the imagination fails the wonder is generated. Maya means wonderful and there by it means unimaginable. By this Maya, the possessor of Maya (Mayin) is inferred. Thus, miracle gives the inference of the

existence of unimaginable God. But this alone is not sufficient. Knowledge consists of three components. One is God (goal), the second is the soul (traveler) and the third is the path to please God. These three items (Triputi) forms the whole structure of knowledge. The soul cannot get the grace of the Lord unless the three components are perfectly realized. In miracle, you have understood only about the existence of unimaginable God, who can never be worshipped or served. Therefore, the real form of God is also not known even in that one component known by miracle. The knowledge gives the real form of God as human incarnation. By the knowledge you can know that your self is not God already. By the knowledge only you can know that the practical sacrifice is only path to please the God. Therefore the miracle is useful to just enlighten one aspect of one component (God) only. For atheists only these miracles are necessary who do not believe even in the basic existence of God.

SCIENCE AND LOGIC

[September 25, 2006]

Petitioner (P): You have to speak every spiritual concept within the limits of the scripture (Veda) based on ancient Indian logic alone. Do not bring science in o philosophy.

Mediator (M): Ancient Indian logic is as good as science. The Mithya Vada is exactly same as the present theory of relativity.

Respondent (R): Logic and science deal with the same subject, which is the study of the analysis of various items of the world. In the ancient logic also they were referring to experimental proof in the name of experience (Anubhava). The only difference between science and logic is that science needs experimental proof in every step, whereas in ancient logic (Tarka) the experimental proof is inadequate. Therefore, certain points like propagation of sound in vacuum as per the ancient logic are proved wrong in science. Of course, certain concepts like relativity established by Shankara based on ancient logic are good since the same theory of relativity is established in science in-to-to. This means that ancient logic has both defects and merits, where as science has all the merits only. The ancient spiritual preachers have taken the logic (science) that was developed up to their times. Why should I not take science (logic) developed by this time, when the subject of logic and science is one and the same? I have not deviated my self from the tradition of those ancient preachers in anyway. If you object my science, you have to object the logic of those preachers also for the same reason. You want to roam in the scripture based on the old underdeveloped logic so that you will be constantly revolving in the vicious circle only that never ends. This is the reason for the quarrels between the followers of those preachers which never end. If you are based on the present developed logic (science), the quarrels will end since the difference is not in the statements of scriptures but is in the logical interpretations of those statements.

P: We do not want either ancient logic or the modern science because Brahman (God) is above logic as per Veda (Scripture). Therefore, we have to confine to the scripture only regarding the discussions about God.

R: If scripture alone is to be followed, what is the reason for these quarrels? When the scripture is one and the same for every body, there

should not be any difference in the interpretations. Therefore, logic is essential to examine the validity of these interpretations to find out the correct interpretation. We agree that God is above logic or science because science or logic cannot cross the dimensions of space. Science or logic can never touch God who is beyond space. But certain items of creation like awareness, energy, energetic form, statue etc are projected as God by various schools. These items are defined by the spatial dimensions and therefore can be rejected to be God. Science is required to examine these items to decide whether they are beyond space or not. Therefore, science is useful to identify the non-God items, projected as God. If any one of these is proved to be beyond space, then it must be God. Therefore, science is useful not only to reject the non-God items directly but also to establish God indirectly.

God And Space

P: You have straightly entered in to Advaita Philosophy. Veda says that the space was produced from Atman or the soul (*Atmana Akasah...*). The word Atman is fixed in soul only and thus it is also Rudha-word. The root meaning of this word is also satisfied in the soul because the awareness pervades all over the body (*Atati Iti...*) and thus it is yoga-word and thus it is the Yoga Rudha-word. Therefore, the soul is beyond space since the soul is the cause of space and thus the soul is God.

R: Very good. You have also straightly walked in to the correct path. You have given the root meaning of the word Atman and applied it. Thus, Atman is fixed in the soul only (Rudha) through the application of its root meaning (Yoga) in the case of soul. Any thing pervades the space either directly or indirectly. The fragrance pervades the space directly. Current pervades the wire and since the wire pervades the space, current is pervading the space indirectly. Similarly the soul (awareness) pervades all the body and the body pervades the space. This means that the soul pervades the space indirectly. For pervading the space directly or indirectly, pre-existence of space is required for the object that pervades the space directly or indirectly. This means that the pre-existence of space is required for the soul to pervade the body. If the space exists even before the soul, how the soul can be the cause of space? The soul cannot be beyond the pre-existing space. Therefore, in this statement, the word Atman cannot mean the soul. It must mean some other item which is the cause of space and exists even before the generation of space.

P: If you are negating the soul, you must define the meaning of the word Atman in that statement. Neither you define nor allow anyone to define it!

R: You are taking some thing leaving the present topic. The statement says that the meaning of the word Atman should be beyond space because it is the cause of space. Within the limits of the present situation of the meaning of Atman, how can you define the meaning of Atman? Definition needs the pre-understanding of the item. The understanding capacity of the brain cannot cross the spatial dimensions. It can define any item limited to the spatial dimensions only.

M: That which cannot be understood need not exist also. How can you rule out this possibility?

R: This possibility is ruled out because the existence of God, who can be never understood, is proved through miracles. The miracles prove the existence of some item which is beyond our understanding limits. It must be beyond space since scientists (If not common people) can understand any item which is defined by spatial dimensions. The scripture also says that only the existence of God is proved (*Asteetyeva ...*).

P: This means that you have proved the meaning of Atman to be God. Veda says that an individual soul is Brahman (*Ayamaatmaa ...*) or God. Therefore, the individual soul must be above space and hence must be God.

R: For this reason only, we want to use the separate word “Para Brahman” for God. This word means that God is beyond Brahman. We can take this sense according to the grammar also. This word is used in Gita (*Anaadimat...*). Even your Shankara has used this word and He gave clear meaning of this word also. He stated that this word means the item which is indicated by silence (*Mounavyakhyaa ...*). When words fail, it means that it is beyond the capacity of understanding limits of intelligence and hence it is beyond space.

M: In that case you have to give the meaning of Brahman, which must be other than God. Such meaning should satisfy the definition of Brahman given by other Vedic statements also. Veda says that Brahman is the generator, maintainer and destroyer of this world (*Yatovaa...*) and that Brahman is this entire world (*Sarvam Khalvidam...*).

P: The respondent has no answer here. Veda says that Brahman is God who generates, maintains and dissolves this world. Same Veda says that the individual soul is Brahman. This clearly concludes that the individual soul is God.

R: The petitioner must give chance to answer the mediator before concluding like this. When we have separated God from the word Brahman

to avoid the danger of becoming the soul, it clearly means that no more Brahman can mean God. The word Brahman cannot be fixed in one item only, since it is used in the sense of several other items also. Gita uses this word (Brahman) to mean Veda also which is greatest among the scriptures. This clearly shows that the word Brahman is not fixed in one item (God) only. The root meaning of the word Brahman shows that it is the greatest. In a particular category, an item can be the greatest. It is not necessary that the word greatest should only mean the greatest item of all the categories. God is greatest among all the categories of items of the world, since God is greater than even the entire world. But within the limits of the category an item can be also the greatest. Within the limits of the category of scriptures, Veda is the greatest. Therefore, from the point of the applicability of root meaning of the word (yoga), Brahman can be used to mean various items. Thus, the word Brahman is not Yoga Rudha like the word Atman. The word Brahman is only Yaugika which can be used in any item provided its root meaning is applicable. Therefore, you cannot fix the word Brahman in God only as you fix the word Atman in the soul only.

M: Accepting your argument let me confine to one possibility of Brahman being fixed in God only. Anyway, you are not denying the possibility of the God to be the meaning of Brahman, since the root meaning is applicable to God also. In that case, you have to answer for the other Vedic statements, which indicate God. You cannot object the meaning of God for Brahman, since you have yourself stated that Brahman can mean various items based on the application of the root meaning. Since, God is really the greatest, we also mean God only as the real meaning of Brahman in the present context which also supports our possibility.

R: First you have to see that the Vedic statements quoted by you can mean any other item also, which can be the greatest among a category and thus happens to be called as Brahman. We have no objection to call the soul as Brahman (greatest) in the entire world. The soul or awareness has a specific quality of knowledge. By this special quality the soul can be Brahman among all the items of this world. God can be also Brahman who is greatest because He is greater than the soul. Thus, you need not jump to the conclusion that the soul being the greatest in the world should mean God only. But the Vedic statements quoted by you cannot be applied to the soul. The soul is not creator, controller and destroyer of this world and this is absolutely against to the practical experience. Similarly, the soul is not the entire world. Similarly, an individual soul cannot be every soul. Thus,

all the statements quoted by you (*Yatovaa, Sarvam Khalvidam and Ayamaatmaa...*) fail in the case of the individual soul. But these statements can be applicable to the basic inert energy. The entire world is generated, maintained or controlled and dissolved by this infinite ocean of inert energy. This entire world is essentially the inert energy only. Any individual soul is basically inert energy only as proved in the deep sleep and since it is proved that the awareness or soul disappears when the inert energy (produced by oxidation of food) is not supplied. But the inert energy cannot generate the awareness directly without the help of the other components of the nervous system. Thus, inert energy cannot design the world. But awareness as inert energy in the basic sense can be selected. But unfortunately, the awareness is discontinuous and cannot be the entire world. The other defects of awareness like the inability to create etc., also are to be remembered here. Thus neither you can mean the inert energy nor can mean the awareness nor can mean the awareness in the basic sense of inert energy in this context.

M: Since you are saying that God is unimaginable, suppose we say that an infinite ocean of inert energy in the form of awareness is God, there is no harm. Such continuous awareness being unimaginable is invisible in this world.

R: Such continuous awareness is invisible in this world. Invisible need not be unimaginable always. The continuity, energy and awareness are imaginable items in their isolated state. You have created the invisible continuous awareness-form of inert energy but that should be also imaginable though it is invisible in this world. When the components of your created item are imaginable, how can the composite of such components become unimaginable? When the individual components are defined by spatial dimensions, the composite of such components must be also defined by the spatial dimensions. In such case, it cannot be the cause for space because the cause for space should be beyond the space and cannot be defined by spatial dimensions.

P: Since you have fixed the word Para Brahman for God, the word Brahman should have the alternative meaning. It is your responsibility to show the alternative meaning for the word Brahman because you have separated God from the word Brahman.

R: We said that the word Brahman can be applied to several items which are greatest in their categories. We have not opposed the application of the word Brahman to God also because God is highest being higher than the entire creation. The context has to be carefully analyzed whenever Brahman is used to mean God. We are using the word Para Brahman for

God to avoid this confusion. But we cannot undo the usage of the word Brahman to God which was already done in the scriptures. If the scholars of scriptures are competent to take the meaning of God for the word Brahman in the correct context, the word Para Brahman is unnecessary. When you are analyzing the statements, some times you can take awareness and some times you can take the inert energy as the meaning of the word Brahman according the context. Since Brahman has several meanings, such possibility cannot be objected. Even while understanding the statement like “*Ekameva Advitiam...*”, which means that Brahman is only one without any second item, it still can mean the inert energy because all the items of the world are modifications of the same single inert energy. Therefore the inert energy has all the merits except one defect that it cannot design the universe being inert. The awareness has all the defects except one merit that it can design some thing. The existence of awareness as continuous inert energy having all the merits of both awareness and inert energy can solve all the problems. But such item being a composite of spatial modifications cannot be beyond the space. God must be beyond the space being the generator of the space.

M: You are not giving the alternative meaning of the word Brahman which happens to be your inevitable responsibility. You are beating around the bush.

R: There is no problem to give alternative meanings to the word Brahman, because continuous inert energy, awareness, Veda etc., are several items that can stand as the meanings of Brahman. We can take these alternative meanings for the various Vedic statements if considered independently. For example, we can mean awareness when it is stated that Brahman designed the Universe, over looking the impossibility of the design for awareness in absence of the pre-existing components (any soul can design based on the knowledge of pre-existing items only by choosing a new possibility of mixing the concepts of existing items. For example, a new design of animal having eight legs and two tails is based on the pre-existing components like leg, tail etc. But the design of this universe is done in absence of any pre-existing item and therefore the possibility of God to be the awareness is ruled out because the soul is not having such original creativity of entirely new design). In the case of all other Vedic statements we can mean the inert energy which is continuous. But the problem here is that if Brahman means God in the case of all these statements, there should be multiple Gods. At least two Gods become inevitable which are awareness and inert energy.

P: The design cannot be done by the inert energy and only awareness can do the design. The original creativity can be assigned to the special awareness which is unimaginable being beyond the space. The other statements indicate the inert energy. Since awareness is basically the inert energy, awareness can be continuous since we have concluded that this awareness is special which is beyond space. The conclusion is that this special awareness beyond space has both the meritorious aspects of awareness and all pervading inert energy, which satisfies all the Vedic statements and also the oneness of it.

M: We can say that the unimaginable special awareness can have all the unimaginable and contradicting properties and the oneness of such unimaginable item can be maintained.

R: As long as you conclude it as awareness and basic inert energy simultaneously, the unimaginability cannot exist. If it becomes imaginable, it cannot be beyond the space and thus cannot be the generator of the space. Therefore the only solution here is that the item is unimaginable and special. Due to its unimaginable specialty, it can have all the contradicting properties. In such case there is no need of calling it as awareness or inert energy and thus make it definable by spatial dimensions. In fact, such unimaginable special item, called as God is the source of the entire creation. All the items and the properties are generated from God only. The items are associated with certain specific properties by the will of God only. In such case God can design without being awareness. God can create etc., without being the continuous inert energy. The awareness is associated with designing capability only by will of the God. In such case why should you doubt when I say that God directly designs. If God wishes the awareness may be dissociated from such capability and become inert energy. When Lord Shiva stared at Indra, he became unconscious block of inert energy. Therefore, you can doubt the awareness to have always the property of will, but not God who will be the source of any property at any time. Thus, all the capabilities of inert energy can be assigned to God directly without making God as the inert energy. If God wishes, even the inert energy may lose its inherent properties. The fire could not burn a dry blade of grass by the will of God. Therefore, you are more secured in God about the properties than the created items possessing those properties. You will never fail in your conclusion if you say that due to will, it must be God. Some times you may fail if you infer the awareness through the will. Moreover, the failure of original creativity in the case of the awareness can be also avoided in the case of God. Since God is not awareness such failure need not occur in the case of God. Since, God is neither awareness nor inert

energy nor a composite of both, God can be perfectly above the space because all these items are defined by space. Thus, from all angles to correlate all the Vedic statements, the acceptance of God without being any item of the creation and thus becoming perfectly unimaginable being beyond space is only the best solution.

(This T.V. serial continues after a break)

ATMA YOGA AND BRAHMA YOGA

Stress Relief

[September 27, 2006 A devotee (Sai) from Pune asked Swami for the stress relief. Swami replied like this:]

The stress is developed whenever a problem causing misery arises. Today the spiritual preachers are stressing very much on this topic and are conducting workshops. There is a lot of response from the public. Every human being is very anxious about the solution of the problem and to get rid off the misery. This natural instinct is the reason for this big response, which is misunderstood as self-greatness by these preachers. Even the priests and astrologers are earning money exploiting this natural instinct. The desire for money and fame in the public is the main cause for the concentration on this topic by the preachers, priests and astrologers. The solution given by the priests and astrologers is worst. They involve God or planets in the stress relief claiming themselves as the brokers of God or planets. A broker takes money from you and says that it is passed on to the concerned official as bribe. If the work is not done, the brokers say that you have to give more and more bribe. At last, they will say that the officials tried to help to their maximum capacity but failed because the constitution (Theory of Karma) stands very strong against the case. Suppose, the work was done by its own way (Theory of Karma), they will claim that the bribe has solved the problem.

The solution given by the spiritual preachers is certainly good but not best because such solution is only temporary which is based on the self-realization (Atma Yoga). Such remedy has no side effects on the body like the sleeping tablets when used again and again. These preachers concentrate on your liberation from the external stress by making you realize that you are neither the gross body made of five elements nor the subtle body made of the four Antahkaranams (Manas, Ahankara, Chitta and Buddhi). Since the mind is mainly occupied by the three qualities (Sattvam, Rajas and Tamas), we can say that the subtle body is made of qualities or feelings or thoughts. The dissolution of thoughts leads to reduce the

strength of the subtle body. Due to this the link between the awareness or soul (Causal body) and gross body weakens. The problems of the body giving stress to the soul are weakened due to this. The attachment of the soul to the external atmosphere (world) also is reduced due to weakness of the subtle body. Therefore, the problems in the world have very little effect on the soul. The soul has two properties. One is Atma Jnanam by which the soul is aware of itself (Awareness of awareness). The second property is Para Jnanam by which the soul is aware of items other than itself. The second property weakens and the soul remains with the first property only. When the second property is weakened, it is called as samnyasa. In this state the stress is very much reduced. By practice one can attain the next stage called as Avadhuta, where the second property disappears completely. When the soul remains with the first property (Self-realization), it is said that it attained itself (Atma Yoga or self-attainment). This is also called as Mano laya Yoga which means the destruction of mind that is made of the thoughts or qualities. This is the state of meditation where the soul is limiting itself to the awareness of self only. Such determination of self-limitation is Buddhi. Such pure awareness is characterized by the pure ego (I) or Ahankara. Since, there is no will (Sankalpa) and debate of thoughts (Vikalpa), mind or manas is put off. By this the stress is either reduced (Samnyasa) or completely removed (Avadhuta).

Drawbacks in Atma Yoga

In this Atma Yoga there is one important and unexpected problem. Along with the misery, the happiness is also removed. When you take the antibiotic, it destroys the virus as well as the living tissue of the body. You are relieved from the fever but you are subjected to the weakness also. To remove the weakness, you take energetic food and tonics with vitamins and minerals. You have now gained strength. But you can be again subjected to the attack of the virus. Therefore, when you are following Atma Yoga, not only the misery but also the happiness is destroyed. Such state is almost inert state. The only difference between Atma Yoga and deep sleep is that in the deep sleep this awareness also disappears. In such Atma Yoga you have to lead your life with the same weakness, using the same antibiotic again and again. The human being does not want misery but wants happiness. When the doors are opened for happiness, the misery also enters. If you close the doors by Atma Yoga, neither misery nor happiness enters. Such a state is not called as life at all. For the happiness of yourself and

your family you are interacting with corruption. When you are arrested for the same, you are getting misery and stress. You are calling the stress due to misery only and not calling the stress due to happiness. In fact the stress is common to both. The poverty kills you by stress. Sometimes, the happiness causing stress also kills you suddenly by heart attack. The happiness in course of time certainly kills you because every happiness is the path to illness only. The Sanyasin is like a tree with the life energy only along with traces of Antahkaranams (since science proves the existence of feelings in traces in a very dormant state in trees). An Avadhuta is almost like a stone without the thoughts, which are completely destroyed. He is left with simple awareness constantly confined to self-awareness only. The only difference between the stone and Avadhuta is that in the stone the basic form of awareness which is inert energy exists whereas in him the inert energy is in the form of simple pure awareness. This difference is due to the existence of the biological systems of the body. When such life is led, due to such constant desire for such states, they are born as trees and stones, because they desired so much to live in such states constantly by putting lot of effort. The purpose of the creation of awareness is the activity of life. When the purpose is not served, the awareness is taken away by the Lord. Atma Yoga is just like preserving the money without any expenditure. Such stored black money is taken away either by the thief (death) or by the Government (God). When the person does not spend the money for the required purpose also and lives like a beggar only, let him become really the beggar. The main aim of creation of awareness and thoughts or qualities or feelings is to achieve God and get His grace using this awareness and thoughts. At least you are expected to enjoy this life with the help of awareness and thoughts. The main purpose of the money is to serve the mission of God or at least to spend for the welfare of the society. At least you can enjoy the money along with your family. When all these aims are not fulfilled, the existence of awareness or money is useless. Thought is the channel of awareness to function. Similarly expenditure is the channel of the money to function. When the thought or expenditure is arrested, what is the use of the existence of such awareness or money?

Therefore, Atma Yoga applied to the relief of misery only is temporary, since you are after happiness and therefore again interact with the external atmosphere. The same Atma Yoga applied to avoid both happiness and misery is destruction of life, which leads to the births of trees and stones. The scripture says that the result of the great sin is the birth of tree or stone. This means that such destruction of life is a great sin because you have not used the created item in the proper way for which God created

it. This path of Atma Yoga fails because you are developing the egoism in this line being self sufficient and self-efficient. In the beginning, though the egoism is purely limited to the concept of I only, in course of time it strengthens and becomes impure resulting in pride. It will not allow the concept of God. You will become an atheist or at the maximum the present Advaita Philosopher who thinks that he himself is God. All such states are going to lead you to hell also. The final result of Atma Yoga is either Zero (Trees or stones) or minus (hell). Atma yoga is confined to the soul only, thus is limited to the creation, and never touches the creator. Therefore, it is only Pravrutti or subject of the creation. The egoism resulting in pride due to Atmayoga will lead you to fall where the external Maya will drag you by attractions and finally insults you.

Atma Yoga is Just the First Five Stages of Patanjali's Yoga

The Atma Yoga is confined to the first five states of Patanjali Yoga. It ends at the fifth state called as Pratyahara, which means withdrawing yourself from the bonds of your body and world. The Yama and Niyama deal with control of your interaction with the external world and your body (mini world). The Asana and Pranayama result in the health of body which is again control of diseases. All these are the precautions to avoid the stress and the essence of these five stages is only to cut the second property of the soul (Para Jnanam). The detachment from the body or the world is a defensive measure. The control of food habits etc., the physical exercise along with the breathing exercise are offensive measures to avoid illness in the body. The offensive measure to remove injustice in the world is impossible for you, which God alone can do. Therefore, control of interaction and withdrawal are only mentioned as defensive measures in the case of the external atmosphere (world).

The last three states (Dharana, Dhyana and Samadhi) are actually related to Nivrutti or God. Dharana means formation of bond, Dhyana means intensifying the bond and Samadhi is fixation of the bond with determination. If you slip from such fixation, it is called as Savikalpa and if you remain permanently it is called as Nirvikalpa. All these three states are extended in Atma Yoga also because the concept of God is absent. Such people interpret these three states as formation, intensification and fixation of the bond with the self only, since self is God for them. For these people

the goal is self only. Such self may be limited to the single self in the body (himself or herself), or extended to some closely associated souls (family) or extended to all the souls (Society). In any case the limitation is to self only.

All these eight states can be also in the line of Nivrutti. Then the final goal is not the self but the super self (God). A spiritual aspirant also follows the steps up to Pratyahara because he also needs physical and mental health in order to serve God efficiently. Hanuman is the best example for this having the best physical and mental health. The detachment from the body and the world also is required for the attachment to God. The student requires good physical and mental health to study the academic course. The student also requires the detachment from side entertainments like cinemas. Such detachment certainly helps the students in his main activity. In fact the cinema exists as a side entertainment for a change in the main activity. Even to enjoy the cinema, the physical and mental health is essential. Thus, for both theist (student interested in studies) and atheist (student interested in cinemas), the yoga consisting of the eight states is required. The stress in Pravrutti can be compared to the depression of the student when the ticket for the cinema is not available. Such students have forgotten main aim and activity (study). An atheist also behaves in the same way when fails in Pravrutti. The Advaita Philosopher is like the student who says that cinema itself is the study. He is the mad student who says that he has already attained the degree in distinction without study. The atheist does not recognize and even denies the very existence of the college where the study is imparted. The Atma Yoga for such people is just like telling them to forget the cinema and limit to the awareness of self only. The cinema is giving at least some false entertainment where as Atma Yoga gives no entertainment except the silence of a burial ground. Instead of this, if the student is involved in studies, he derives entertainment from the knowledge. A student who has forgotten cinema by confining to self will certainly remember the cinema after some time and will again feel stress. But a student involved in studies will not be attracted by the cinema since study is giving a better entertainment. The bond with God gives bliss and is very powerful. From such bond nobody can be dragged by other bonds. The bonds with other souls or with the self are dry because the soul is basically inert form of energy only.

Stress Experienced in Path of Real Love

Lot of stress is faced in the path of Nivrutti also. God tests the strength of your bond with Him by creating lot of stress. In fact, stress evaluates the quantity of your real love present in the bond. You are involved in corruption knowing the consequences and the stress out of it. This shows your real love in your bonds with yourself and your family. In fact, for the maintenance of yourself and your family members, God always arranged the basic provision. Even the atheist is granted with such basic provision. Even the jailed person is given food, shelter and cloths by Government. In such case there is no need of stress. You are involved in the corruption due to your ambition for wealth more than the basic needs for yourself and your family that involves you in corruption or over work resulting in stress. The souls around you enjoy your wealth but will not share your sin. Valmiki was a hunter. Narada asked him to go the house and ask the family members about their share of the sin, since they are sharing the wealth earned by sin. The family members refused to share the sin. This clearly shows that they do not love you really. Their love is selfish and they are using you as the instrument for their happiness. This is told in the Veda that every worldly bond is only an instrument of self-happiness (*Atmanah Kamaaya Sarvam Priyam Bhavati*). No soul can protect you after leaving this gross body. In fact, the soul does not even recognize you. Abhimanyu did not recognize his father Arjuna in the heaven. For such souls you are prepared to do sins and receive stress! In the case of God (Nivrutti) also stress is received by devotee. Hanuman received lot of stress in search of Sita. At one state He was prepared to commit suicide! The aim of Hanuman was to please Rama as your aim is to please your family. Gopikas had lot of stress due to Krishna and they committed even sin for the pleasure of Krishna. You are also similar to Hanuman and Gopikas in receiving the stress and committing the sins but only the difference is that their goal is God where as your goal is yourself and your family. The family can neither protect you nor share your sin. The Lord can protect you from the sins (*Aham Tva Sarva Papebhyo...Gita*).

If you analyze the way of protection of God, it is a wonder to see His real love! He has the power to cancel the sin which will be against the justice. He is the establisher and protector of justice. He transfers your sins on to Him and protects the justice. See the difference between God and family members. For the sake of God devotees committed even sins and received lot of stress. Shankara left His old mother. It is a sin. Prahlada and Meera received lot of stress for the sake of God. Hanuman tore His heart

with His nails and Gopikas jumped into fire for the sake of Rama and Krishna respectively. The stress is directly proportional to the real love. Your love on your family is real since you are prepared to receive the stress in the hell for your sins. But they are not prepared to share your sins. God transfers all your sins on to Him and receives all the stress for your real love shown to Him.

The State of God

Avoiding the stress of misery only is the climax of ignorance because it is impossible. When you shut your doors to the stress of misery by Atma Yoga, the doors are shut for happiness also simultaneously. Atma Yoga is cutting the interaction of yourself with the body and world. Therefore, both misery and happiness are cut. Moreover such Atma Yoga keeping the self only as the final goal makes you become stone or tree. Such Atma Yoga definitely develops pride in the name of self-confidence or self-efficiency and also leads to hell. The realized soul is said to be the person who realized the self. He becomes a liberated soul temporarily without a trace of entertainment. But a realized soul who realized the super self is liberated permanently with bliss through constant entertainment. Such a devoted and liberated soul gets the state of God (*Brahmi Sthiti*) in this world by which he enjoys both happiness and misery as continuous entertainment which results in constant happiness or bliss (Ananda). He will never fall from such state due to the grace of God. The bonds with other souls give you temporary happiness and misery by which you will be vibrating like a wave. The final result of such bond is only hell or constant misery (*Duhkhayonaya eva te...Gita*). There is no bliss in such bond because the soul is basically inert energy. The Veda says that God is the possessor of infinite love and bliss (*Rasovai sah, Anando Brahma*). Therefore, the bond with God makes you taste the real love and bliss through entertainment of misery and happiness like Him which is the basic motive of creation. Yoga means equality according to the Gita (*Samatvam Yoga...*). In Atma Yoga also both misery and happiness are equal in the sense that both are not received by you as a stone does. Such equality is not the sense of Yoga. The equality means the equal bliss you derive from both happiness and misery through entertainment. Such equality (bliss) is seen in God. The equality (silence) seen in the stone is different. Perhaps for this reason, people have made the stone as God!

Stress in work is the first step and committing sin crossing the boundaries of justice is the next step. Both these steps indicate the reality of your love in your bond. Hanuman got stress in the search of Sita and tried to commit suicide twice for the sake of Rama. Gopikas got stress from families due to love on Krishna and jumped into fire when Krishna left the world. Even the suicide, which is the greatest sin, has its own value in the spiritual path. Jesus told that one should carry on his own cross for the sake of God. He carried on His own cross for the sake of God. He preached the correct knowledge and was killed. If He preached the wrong knowledge in line with priests, He would have been honored. Crucifixion of Jesus is a form of suicide only for the work of God. Krishna says that His real devotees leave their lives also for His sake (*Mat Gata Pranah...Gita*). Thus, all the sins also created by God have their own real value in the spiritual path (*Matta Eveti...Gita*). Even a good quality diverted to the world only is misuse and wastage. The practice of justice applied to this world only gives you the temporary heaven only. Any quality applied to world only is either a waste or will give little fruit temporarily. Any quality for the sake of God is divine and serves the original purpose of its creation. Thus, there is nothing bad in this world, if your looks are in the path of divinity. The ignorance is partial choice of happiness leaving the misery. Atma Yoga which shuts doors to both happiness and misery is like burning the house to remove the rats. You are burning your life to remove the stress by the fire of Atma Yoga. Thus, such Atma Yoga is foolishness. Deriving bliss by entertaining both happiness and misery as sweet and hot dishes is divine path of God and this is the basic divine motive of the creation. In fact, the creation is meant for the entertainment of God only. But the God extends this entertainment to the liberated souls also who surrender to Him. Except such liberated soul, every soul is for the entertainment of God only since it is an iota of this infinite universe. Attaining such state of God is the highest (*Mat bhavayopapadyate...Gita*). You may say that you can directly attain such state of God by practice. It is not possible. You can attain the Atma Yoga because it is your natural state. But such divine state belongs to God and He has to grant it to you with His grace. In Atma Yoga you may continue for some time. But in such divine state you will fall immediately by the force of divine Maya. Your egoism in not accepting God cannot allow you even to reach the doors of such state. You have to recognize God other than your self and surrender to Him to get such divine state. The surrender should continue even after attaining such divine state of liberated soul, because the liberated soul did not become God by attaining such state of God. The state of God in the entertainment is only attained by the

liberated soul but not the state of creatorship etc. Therefore, to attain such divine state and even after attaining such divine state surrender to God is essential.

Real Yoga is Attainment of God

Yoga means simply attainment. Astrologers use this word frequently in stating Dhana Yoga, Putra Yoga etc. Attainment of any item in the creation cannot be the real attainment. All the items of creation are basically inert energy. A soul (inert energy) attaining any item of the creation is attainment of itself (inert energy only). Attainment of self has no meaning. Attainment of another item of the creation is at least different as another modification of the energy. But attainment of self is attainment of exactly the same. In Atma Yoga, you may say that you may get rid of the illusion that you are the body and you may say that you have attained your self which is forgotten by you. Is it really the attainment, which means the profit of a different item? Suppose you are in the illusion of thinking the wealth of some body as your wealth and you have forgotten your own wealth. Now you have come out of both the illusions. You neither lost your wealth nor gained the extra wealth. Therefore, the word Yoga utterly fails in this self-attainment even after coming out of the two illusions. The yoga can have the perfect meaning only when you attain the creator, who is completely different from the creation. The entire creation is imaginable energy. The creator is completely unimaginable. Thus, the creator and creation are completely two different items. Yoga becomes meaningful when an item attains another different item. Such attainment should not be also momentary. When you attain money, it should be with you for a long time. If I show the money to your eyes for a few minutes, it is not Dhana Yoga. Similarly, when you see God in energetic form for a few minutes after doing such a long penance, it is not the real Yoga. If you attain statues and photos, which can stay with you, it is also not yoga. Suppose I give you a photo of money. Can it be Dhana Yoga? The attained object should be real. Therefore, statues and photos of energetic forms (Vishnu etc.,) and past human incarnations (Rama etc.,) do not have the real existence of God in them. Even though in the energetic form that appeared, God exists, it is a momentary vision only. Therefore, attainment of God in a live human form and having close contact with Him is yoga. The different item (creator) exists really in such human form and you have attained really the God. You have constant possession of God with you. Thus the word Yoga is completely satisfied since the main purpose of God to come into this world is only to guide the devotees to the correct spiritual path. The present alive

human body is inevitable for such main purpose. Therefore, God comes really in human form only.

The Advaita philosopher has come out of the two illusions and therefore he is neither thinking that others' wealth as his own wealth nor thinking that his own wealth is lost. He has realized that his money is in his house and the money of others is not his money. Here neither profit nor loss exists. He can be peaceful but there is no place for happiness. Happiness comes only when the extra money comes. The poor fellow is happy thinking his own money as the extra money. He thinks that his self is God and he is happy. Let the ignorance be his bliss.

Three Types of Preachers

There are three types of preachers, The Satguru, Guru and Asatguru. The Satguru preaches the truth always irrespective of your liking and disliking. His knowledge is complete and true. He will show the elephant completely. The knowledge of Guru is true but incomplete. He will show only a leg of the elephant and will say that it is the total elephant. The preachers confined to Atma Yoga are such gurus. The Asatguru has complete or incomplete wrong knowledge. He will show the leg of cow or cow and say that it is the elephant. Beware of such Asatgurus! The point is not your liking and disliking, but the point is finding the truth by doing very shrewd and intricate analysis. Only the complete truth can save you completely. When your love or devotion (Bhakti) is based on such complete truth, your love is divine and your total welfare is assured. Otherwise your love or devotion is blind. Of course, the liking towards a preacher depends upon your corresponding level also. A school student will like the schoolteacher and dislikes the college lecturer.

STRESS RELIEF WORKSHOPS

[September 28, 2006] The present spiritual preachers who are conducting workshops on the relief of stress are just doctors and psychiatrists only. They are preaching Asanas (Physical exercises) and pranayama (breathing exercise) which are the measures for the physical health. The preaching of Atma Yoga which is the dissolution of thought limiting to awareness is done under the headline of meditation. Meditation is a pious word used to limit yourself to the thought of God only forgetting all the other thoughts including the awareness of your awareness. I do not know how you are calling these as spiritual preachers and concentration on self as meditation. When I asked a spiritual preacher about this point, he told Me “What can we do? The people are up to that level only aspiring the stress relief only”. A Neuro specialist also behaves in the same way adopting hypnotic treatment in order to bring the stress relief by dissecting all the thoughts like a surgeon. When there is no element of God in such workshops, such workshops are only the nursing homes or mental hospitals of stress effected mad people. A stress in these worldly problems is very little compared to the stress at the time of death and after death. Then the soul is struggling a lot with agony to cut all these bonds forever to come out of the body. The two servants of Yama appear with frightening appearance. The stress is unimaginable at that time! At that time the human being cannot attend any workshop for stress relief since there is no time. The soul in a separate energetic body (Yatana Sareeram) is forcibly dragged out of the human body. It is taken to the hell and the entire journey is horrible. The soul will enter the hell and will be subjected to unimaginable torture. The hell is a real workshop of stress.

Are You Prepared for Real Stress in the End?

I am always feeling very very sad about the fate of these people, because I am clearly seeing the future. What are the measures that you have taken for such stress relief? The spiritual path related to God (Nivrutti) serves the purpose of relieving the stress in this world as well as in the upper world. The present workshops are useful to relieve the stress temporarily in this world. In the present workshop, you are preaching Atma

Yoga to forget all the worldly thoughts by meditating upon the self with full concentration.

Why Not Replace Self with God?

What is the harm if you replace self by God? Whether the concentration is on self or God, the diversion of the mind from the world is common. The dissolution of worldly thoughts is also common. Devotees forget all the worldly affairs in the love of God and get complete stress relief as the Atma Yogi gets. When everything is same, why do you prefer the self to God? Perhaps you think that self is God. **I can prove in hundred ways that self is not God.** The Atma Yoga is not completely efficient even in relieving the stress in this world. By concentration on self, the cycle of your deeds will not alter anyway. Hence, your problems in the world do not change at all and continue to give the stress as usual. If the soul is replaced by God, by the grace of God even the external atmosphere changes. The stress causing factors get altered. The effects of sinful deeds are either reduced or completely altered. You need not think that the cycle of deeds is disturbed and justice is violated by this. That is the job of God. Why should you worry about it? He can protect yourself and justice simultaneously. He has His own procedure. If He is pleased with your real devotion, He transfers your sins on to Him and suffers for your sake. You are relieved from the stress of sins. Even you will not know what happened. You do not know your own sins. When God suffers for those sins and gets you relieved, you are not aware of anything. Whenever you help somebody, the person who is helped by you understands you and thanks you. But you are not satisfied with this. You will advertise so that the whole world should know about it. But God helps you secretly and even you will not know that to thank Him. If you know the help done by God, your love on God certainly improves. Such love is impure because the love is developed due to the knowledge of the help from God. When your love improves on God without help, such love is real and pure. Expecting such pure love from you God hides His help to you. When your devotion reaches to climax, your love also goes to climax in which you will love God even though He appears to be harming you apparently.

It is sheer foolishness to think that the worldly affairs get spoiled if you are involved in devotion. You are thinking that God can help you only

in the upper world. You have forgotten that He is the Lord of the both the worlds. His help to you in the upper world is sure if you are helped here. If you are not helped here, you will not be helped in the upper world also. If He is furious, you are neither helped here nor there. If He is pleased, you are helped here as well as there. Tyagaraja was completely devoted to God. He had one daughter and she attained the age for marriage. He was not having a single paisa. He was not worried about the crisis. God appeared before a rich devotee who has a good son. The Lord ordered Him to go to Tyagaraja to get his son married with the daughter of Tyagaraja. God also ordered him to perform the marriage with his money only. Every thing went on well as per wish of the Lord. If God is pleased with you, even the cause of the stress is removed. But in Atma Yoga, such possibility is ruled out because the self has no trace of super power. Every thing and every body in this world is on the finger tips of the Lord. The works which are giving lot of stress to you will be done either with your little effort or even without effort. Tyagaraja did not apply even a trace of the effort in the case of the marriage of his daughter. Even if you put hectic effort, you cannot change even a trace of the fruit of your deeds. Therefore, Nivrutti (God) is not against to Pravrutti (Self). Instead, Nivrutti includes Pravrutti. The Lord said that if one is always associated with His service, He will take care of both the worlds (*Yoga Kshemam Vahamyaham...Gita*). The welfare in the upper world is called as Yoga and welfare in this world is called Kshema.

DIVINE TV SERIAL

[September 29, 2006]

Observer(O): I cannot understand these discussions. You can give me the final conclusions like this: God is unimaginable and comes down through a human form called human incarnation. The ordinary human soul is not God by itself. What is the use of all these hectic discussions? We shall search for the human incarnation whose sign is the divine knowledge and serve Him to our best to get His grace. This is the essence in nutshell which is sufficient for us.

Respondent (R): If these conclusions are accepted by all without any variation, there is no need of any debate. But several people are deriving conclusions in different ways. Some body says that God is formless like space. Some body says that He is the energetic form. Some body says that He is the ordinary individual soul. We say that the God is unimaginable and charges a medium for the sake of giving experience to us regarding His existence. We say that the human incarnation is such best medium charged by God to preach and guide us in the spiritual path. We say that the main purpose of God charging the human body is to preach and guide us in correct spiritual path and therefore the special divine knowledge is the main sign of God in human form as said in the Veda. If you take our conclusions as final, tomorrow some body will come and will give his final conclusions. Day after tomorrow some body will come and will give his final conclusions. Each one of us contradicts others. If you are to take only the conclusions, which conclusion will be taken by you as correct? The Veda has given the conclusions of spiritual knowledge. But they are interpreted in several ways. How can you choose the correct way of interpretation without taking part in the debate? Sages have gone to forests and spent their lives in such spiritual debates. If you take simply our conclusions, you cannot stand firm on such conclusions. If you have drawn these conclusions by taking the trouble of participation, then these conclusions will be your own firm conclusions. Tomorrow if somebody tries to

deviate you, you will stand with all firmness. Therefore, take trouble to participate in the debate and wherever you are not clear, you have a right to ask for clarification. Let the petitioner start his argument.

Petitioner(P): You have accepted that the word Atman is fixed in the soul only. Its root meaning is also justified in the soul (Yoga Rudha). The Veda says that the space is generated from Atman. You have clearly established that only God can be the generator of the space. In such case there is no other alternative than to accept that Atman is God. In the Gita also, God says that He is Atman (*Ahamatma...*).

Mediator(M): The generator of space can be the soul, because the soul is generating the dream space. In a daydream, the soul is generating the imaginary world, controls it and dissolves it finally. The entire dream is an apparent modification of the awareness and therefore the entire dream is basically awareness only. The awareness is a single entity. Thus all the Vedic statements are correlated in the soul.

Respondent(R): Even though the word Atman is fixed in the soul as Yoga Rudha according to the grammar (Vyakarana Shastra), the word Atman can stand for another item also according to the figure of speech (Alankara Shastra). In the figure of speech called as metaphor (Rupaka), a brave man is called as lion. Only in the sense of the braveness, the person is lion and not in the sense of the physical nature like nails, jaws etc., (Swaroopam). In such case the root meaning of the word is not necessary. The soul is very important in the body. The body is like a chariot and the soul is said to be the owner of the chariot (*Atmanam Rathinam...*). This means that the soul is very very important item. Similarly, God is very very important item and is the owner of this world. Ramanuja also treats the world as the body of the God based on the Vedic authority. Hence, Atman can stand for God as a metaphor. The usage of figure of speech in poetry is appreciable. God is the poet and the Veda is His epic. The Veda says that God is the poet of poets (*Kavim Kavinam...*). Hence, the figure of speech in the Veda is quite natural. In the Rigveda, you can find several similes while describing the sunrise. When you hear the word lion, you are getting the physical structure of the animal along with other qualities like braveness, cruelty etc. Therefore, the world is giving the complete picture of the object.

The object is the meaning of the word. But when we use any word to know God, except the existence no other picture is available. Hence, all the words fail to give the meaning and so God cannot be the object of any word. All the words return back unable to touch the God (*Yatovachah... Veda*). A blind man feels the existence of some being in the house by the sound heard produced by the fall of a vessel. It may be the air or animal or bird or human being, which has entered the house and pushed down the vessel. Only the existence of something can be imagined from the sound. Similarly, from the miraculous knowledge, you can imagine something beyond this creation. The blind man infers something different from the existing items that entered the house. Even in the human incarnation, you are experiencing the existence of God in the human body, by which you are not knowing the actual characteristics of God. When a word fails to give its meaning and gives only the existence of some unimaginable thing, we will use the word "Something". This word indicates the existence of the object that is not known. In such case the grammar is not completely sufficient in God because grammar deals with words which give complete meanings. In such case we can take only the figure of speech (*Alankara Sastra*). In figure of speech the word used in metaphor stands to express a specific quality that is common to both something and the object of the word. The word lion can be used to a brave person by which you are confining to one quality of braveness only. Similarly, when you say God as the awareness (*Chit*), it means that God is wishing like *chit*. The word *chit* gives the complete meaning of the awareness which is the nervous energy in any living being. But when it is used for God, it is used in metaphoric sense only as it is not giving the complete meaning. God is not the nervous energy in the living being. Only the quality of wishing is indicated by the word and not its object. In such case, can we use all the words to God so that we can understand that God as the possessor of all the properties of all the items? This is the sense of the *Sahasranama Stotram* (praising God by thousand names) of God. Here the word thousand means several or all. All the words used for God indicate that God is the generator and possessor of all the properties of the world. In fact, even the objects are also properties in view of God because God is generator and possessor of all the objects also. Therefore, the

entire world is only a group of properties (Gunas) since the entire world is the imagination of God. Any property or item in the imaginary world is only a feeling or thought or quality (Guna) only. The association between specific properties is also by the will of the God. Hence, we find certain properties (Objects) only associated with certain other specific properties. The object (Property) can be dissociated from its specific property at any time if God wishes so. The fire could not burn a blade of dry grass, when God wished so, as we hear from the Veda. The word Sagunam (possessor of properties) means God associated with the world and the world is a big property of God in collective sense. Thus, the need of Alankara Sastra to indicate a word for God in confining to comparison of a specific quality is essential in understanding the Veda. The need of grammar (Vyakarana Shastra) is to reject God being the item indicated by the word for which we must know the meaning of the word. This analysis (Tarka Shastra) is useful to come to conclusions. Thus, the knowledge of all the Shastras (Branches of knowledge) is required to arrive at conclusions in spiritual knowledge (Vedanta Shastra). Simple knowledge of the Veda by translation leads to misunderstandings.

The generation of dream-space and generation of imaginary world as dream from the soul, is again a simile created by God to show the concept of generation of space and world from Him. The simile cannot be completely the item that is compared. The differentiating aspects of the simile clearly establish the difference between the two items of comparison. The soul after withdrawing the dream along with the space exists in the more real worldly space. But, for the existence of God, other more real space is not required. Thus, God and soul are differentiated by this aspect. As Brahma Sutra says, there is no perfect simile in the world to God having all the comparable aspects without any differentiating aspect. In such case, such simile gives the full meaning of God directly! A simile or metaphor must have differentiating aspects also. In this comparison, we have to take only the comparable aspect. You can say that the soul is beyond the dream space, because the soul generated it and exists even after its dissolution. You should limit yourself to this aspect only

when you compare the soul with God. You should not touch the aspect of the existence of the soul in the worldly space, because if you touch that, the comparison of God to the soul is lost. Similarly, the generation, maintenance and dissolution of the dream- world is a comparable aspect. But if you analyze, the soul is nervous energy which is an invisible special work form of inert energy. Since the dream is modification of this energy, you can say that the dream and the soul are homogeneous. But God is unimaginable whereas the world is imaginable and you cannot have such homogeneity between God and the world. Since the soul is known item and the dream also being the known item, the relationship between these two is also known (Vivarta or Parinama). But God is unknown and the world is known. The relationship between these two is naturally unknown (Avyaktam). The followers of Shankara and Ramanuja fight about Vivarta and Parinama without knowing that such conversion relationship is between the primary energy (the first creation) and its other modifications like matter, awareness, light, heat etc.(world). They think that this conversion relationship is between God and World which is unimaginable like God. They are quarrelling for the vacant basket without seeing the fruits which have already fallen into drainage! Shankara and Ramanuja have stopped at the energy only since beyond that no one can proceed to understand God who is beyond space (energy). Both the awareness and the energetic form (Narayana) of Shankara and Ramanuja are basically energy only which stand for God when charged by God. Thus, a particular energetic form (Narayana) and a particular soul (Krishna) can be taken as God. Without understanding their hearts, the followers are fighting with each other!

The energetic form of Ramanuja is basically energy and limited to a specific form charged by God. If the charging of God is absent, such specific energetic form cannot be God. Similarly, a specific awareness or soul like Krishna can be God since such specific soul is charged by God. If the charging is absent, such specific soul or any other soul is only a specific work form of energy. Since energy being the item of creation, it cannot be creator in the absence of charging by God. Thus, every soul or every energetic form is not God.

Awareness is invisible work form of energy like the special grinding work. The grinding work is invisible unlike its cause (Various components like grinding machine, grains, electricity, movement of grinding rods etc.,). But the grinding work can be experienced through the product, which is the flour of grains. The awareness, which is exactly similar to the grinding work, can be compared to God, who is unimaginable but His existence can be experienced through His creation or an item of creation (Medium). It is a good simile. But God is unimaginable, whereas the awareness or grinding work is invisible and becomes imaginable on doing intensive analysis. Here there is no really unimaginable item in this world, because every item has spatial dimensions. Awareness or grinding work may be unimaginable to ordinary people. But it is imaginable to scientists as the invisible work form of inert energy. Therefore, for the comparison of the unimaginable nature of God, we can take only an invisible nature of an item like work since there is no really unimaginable item in the world. We can use the word of unimaginable nature for the work also with respect to the common people for whom the invisible is unimaginable due to their low intellectual capacity. Thus, work is relatively unimaginable with respect to common people. But God is unimaginable to all the people including scientists and thus is absolutely unimaginable. There is no other alternative except to take the invisible item which is relatively unimaginable in view of ordinary people as comparison to the absolutely unimaginable God.

While comparing any item of the world to God, we have to take the relative reality of the item as absolute reality with respect to its modifications. But with respect to its cause, it becomes relatively real. We should see the item in its causal state only as absolutely real with respect to its modifications and then only you can compare it to God. If you touch the other side (its cause), the item itself being the modification of its cause becomes relatively real. For example, you compare the relatively real world and the absolutely real God with the rope and the illusory serpent. Here if you strictly limit yourself to the boundaries of the simile, the rope is absolutely real and serpent is relatively real. Similarly, the mud and pot or any cause and its effect stand in the same way. You have to limit the concept within these limits of simile only and say that the rope or mud or any worldly cause is absolute reality

and its effect like illusory serpent or pot or any worldly modification is the relative reality. Suppose you say that rope or mud (matter) is also relatively real in view of the energy, because the rope or mud is a relative modification of energy (according to the concept of inter-conversion of matter and energy), then the rope or mud can no more stand for the absolutely real God. Due to such limitations, we have to confine to the comparable specific aspects only without crossing the limits of the comparisons, while we preach about God through worldly examples. Such limitation is also the rule of figure of speech (Alankara Shastra). The Gita says that Shastra should be taken as authority (*Tasmat Shastram...*).

- P: Since you have established the worldly space and the dream space separately, there is no harm if we say that a third space, which is called as eternal space, exists in which, the soul can remain in it. When the worldly space is dissolved the eternal space being more real remains, just like the more really worldly space remains after the dissolution of less real dream space. There is Vedic Authority for the eternal space (*Parame Vyoman...*). Ramanuja agrees to the eternal space in which Lord Narayana remains. In our view Lord Narayana is not different from the individual soul of the world. Therefore, even after dissolution of the worldly space, the soul remains in the eternal space. The same soul or God exists in eternal space, worldly space and the dream space continuously. Therefore, there is no need of simile between God and soul since both are one and the same.
- M: The degree of reality of space is acceptable to science also. Einstein proposed both the theory of bending of space as well as the theory of geometrical space. In the first theory space is the original form of energy and means something. In the second theory the space is relatively true with respect to the existence of material bodies. Energy or space being the absolute reality with respect to all of its modifications like matter, awareness, light, heat etc., (entire world) can have the aspect of the highest reality with respect to the world. At the same time, energy with respect to God or soul is relatively real. In the chain of relatively real items, if space is also one item, it can have sub-divisions within itself as an internal micro chain of relatively real spaces. Thus, the existence of eternal space is valid according to science also.

Even in the philosophy of Jainism, the seven-fold truth is proposed, which indicates the chain of relatively real items.

R: Let there be a separate sitting of scientist and the philosopher to draw the conclusions about the concept of relativity of space.

A Separate Session for the Scientist and the Philosopher

Scientist (S): When you compare the geometrical space of Einstein and the relative space you proposed in the philosophy, the geometrical space exists as long as its modifications or material objects exist (since space is energy and matter is modification of energy, you can treat the matter as modification of space). But in your philosophy, the same geometrical space becomes relative with respect to God and not with respect to materials. The space is absolutely real with respect to materials and relatively real with respect to God as per your philosophy. The concept of Einstein is reversed in your philosophy.

Philosopher(P): In science God is not accepted and no place for God. Therefore, space can never become relative or geometrical with respect to their non-existing God. The dissolution of all the materials cannot be experimentally verified. Therefore, the geometrical aspect of space has no practical proof and it can be considered as theoretical physics. However, the relative reality of space is imagined though the reference for such relativity is wrong. When space is energy, it can exist even after the dissolution of all materials (matter). You can easily imagine the existence of space without matter containing only the radiations traveling in it. Space is required for the waves of radiations to propagate. When space is energy and matter is also energy, the space or energy can remain even after the dissolution of matter. The dissolution of matter means only conversion of matter into energy.

Scientist (S): Bending of space around the object proves that space is some thing. Space is not matter since it is not seen by eye like solid or liquid. It is also not seen by powerful microscope like the molecules of air. Therefore, it is not matter in three states. It is also not vacuum because the vacuum cannot bend. It must be energy only. The space is relative or geometrical with respect to the bodies of matter. If all the matter disappears, space also disappears. Thus, space is a relative reality with respect to existence of matter. This is the essence of the theory of Einstein.

Philosopher (P): You also say that matter is modification of energy.

Therefore, we can say that matter is modification of space because space is also energy. If you say that space is relative with respect to matter, then it contradicts that space is energy. The reason is that if space is energy and if matter is modification of energy, then matter must be modification of space. Any thing is relative with respect to its cause only but not with respect to its effect (modification). Therefore, the space (energy) is absolutely real with respect to matter since matter is its modification.

S: We do not want to accept the existence of anything beyond the space (energy). We treat the space as the ultimate absolute reality and its modifications like matter, awareness, light, heat etc., (energetic forms) as relatively real items. These relative items have cause-effect relationship between them and form the items of the chain of relativity. The top most item is space (energy) from which all the other items of the world appear by modification. Such space can be relative with respect to matter. This means that the space and matter disappear simultaneously.

P: You can say that space is the absolute reality since you are not accepting anything above space. But you cannot make this absolute reality (space) to become a relative reality with respect to matter, since matter is relatively real with respect to the space (energy) only. When you say that space is the absolute reality, it can never become relatively real. Especially, with respect to its modification (matter), it must be absolute reality. Otherwise the very theory of relativity is burnt. Since you are not accepting anything beyond the space, space can never become relative or geometrical. If the space has to be relative, you have to accept the existence of some thing beyond the space as its cause. Energy (space) is beyond matter and is the cause of matter. Matter is the modification (effect) of energy. The cause always requires its pre-existence even before the generation of its effect. Similarly, something must be beyond space and space must be the modification of that something. Before the generation of space that something must exist. Now with respect to that something, space can be relatively real or geometrical.

You say that space disappears, when all the matter disappears. This is only your hypothesis, which cannot have practical proof under any circumstances. When matter is relative with respect to space (energy), how can the space (energy) be again relative with

respect to matter, which is its own effect? Even if we imagine that all the matter is converted in to energy, space is required for the propagation of energy, which may be in the form of corpuscles or waves. Then, how could you imagine that space disappears simultaneously, when all the matter disappears?

- S: Does this mean that space is never relative or geometrical as proposed by Einstein? He stated that space is geometrical or relative with respect to matter only. There is no absolute space according him. The space exists as distance between two bodies as long as the two bodies of matter exist. If the bodies disappear, the distance also disappears. Therefore, the space is conventional only.
- P: If you say that space is relatively real with respect to matter, it is not possible according to the fundamentals of theory of relativity. As long as the space is treated as vacuum, space can be relative with respect to the matter. But when you say that space bends, it means that space is energy. In science, energy is the ultimate absolute reality. This means space (energy) is the ultimate absolute reality and space cannot be vacuum. You have either to accept the space as the absolute reality or to make the space relatively real. You have to accept the existence of something beyond space. You cannot have two contradicting concepts to go together.
- S: How to make space absolutely and relatively real to honor both the science and Einstein?
- P: If you accept the space as the relatively real item, your desire is fulfilled. A relatively real item is absolute with respect to its latter modifications. At the same time it is relatively real with respect to pre-existing cause. Now the space as a relatively real item can be absolute with respect to matter and other modifications and at the same time relatively real with respect to its cause beyond the space. Therefore, you have to accept some thing beyond space with respect to which the space is relatively real. You have to sacrifice partially the honor of science and partially the honor of Einstein. Since some thing beyond space is accepted, the honor of science is affected. Since space is relatively real with respect to that some thing and not with respect to matter, the honor of Einstein is also partially affected. However, science is honored to great extent because space (energy) is the absolute reality with respect to all other items of the world. Since that some thing is

beyond space and is unimaginable, for all practical purposes space (energy) can be treated as the absolute reality. The honor of Einstein is also protected to a great extent because the relativity of space is proposed by him. It is really very powerful imagination of Einstein to recognize the relativity of space, which is the absolute reality for all practical purposes. Therefore, with all our humble respects to Einstein, these minor modifications become inevitable.

- S: Suppose we say that space is also a modification of basic primary energy. Space can be relatively real with respect to such primary energy. Ofcourse, all the items of the world like matter, awareness work, light, heat etc., are modifications of primary energy only in a sequential chain. Therefore, the primary energy is the top most absolute reality. The next immediate item is space. Like this we can compose the chain of relative items.
- P: Since primary energy is the cause of the space, it must be pre-existent to space. Then primary energy is beyond space. It means we cannot understand the word primary energy because the limits of our imagination cannot cross space. When you cannot understand the item, how can you use a word like primary energy? We can use only one word i.e., “something unimaginable”. For other modifications like matter etc., the same logic applies and thus no word can be used to indicate that unimaginable some thing because once you understand an item, it must have been defined by spatial dimensions. Ofcourse, these modifications are proved to be effects of space (energy) by your self and so there is possibility for them to stand in the causal state of space.
- S: We say that primary energy is separate item indicated by the word “category”. In ancient logic the existence of category (Jati) is accepted. Therefore, primary energy is the category which is existing in all its modifications like space, matter, awareness, work, light, heat, etc. Therefore, primary energy is not a separate item beyond space but exists as a collective unit in all its modifications.
- P: If you take the category of cows, suppose you remove each cow existing from the earth, where is the “cow category”? The category does not exist separately leaving the individuals. You cannot also say that category is the first cow from which, all the cows are generated. Since the first cow does not exist now, the

category also does not exist now. In any case you cannot have the category as the separate entity which is an imaginary concept to distinguish a group of individuals from another group of individuals. It is a system of cows with imaginary boundaries.

- S: If you say that there is no separate existence for the word energy, how can you say that all the items of the world including space are modifications of energy? Energy must exist separately from space because space is also a modification of energy.
- P: There is no provision for energy separately beyond the space according to your science. For this reason, we must say that space is the original form of energy. All the other items are only modifications of the space which can be called as energy. Therefore, space is not modification of energy. Space is the very energy it self. In the Veda it is told that the first item of creation is space (*Atmana Akasah*). In the same Veda it is stated that the first item of creation is energy (*Tat Tejo Asrujata*). Thus, space and energy are said to be the first items of the creation. Therefore, space is energy since there cannot be two first items.
- S: Can we say to save the honor of Einstein completely that when matter disappeared, since energy in the form of matter disappeared and since it means that space (energy) in the form of matter disappeared, this means that matter and space (matter being space) disappear simultaneously? What we mean is that when matter disappears, that much energy also disappears since matter is modification of energy. Since space is energy, we can say that when matter disappears, that much space disappears. This means that the volume of space is decreased. This point can be supported by the theory of constant expansion of space.
- P: It is a funny conclusion. You are giving two alternative names for the same object. You are calling the body as matter as well as space (because space is energy and energy is matter). The constant expansion of space is again hypothetical. Any thing which is different from space can expand in space. How space can expand in space? Moreover, when the modifications are separate within the limits of this world, you cannot treat the matter as space or space as matter. You must know that Einstein is a very strong believer of existence of God. By proposing the relativity of space, he has clearly indicated the existence of God. He has taken matter in the place of God just to honor the science

which does not accept the existence of some thing (God) beyond the space.

O: Therefore, now it is clearly proved that space is a relative item. It is absolute with respect to other items of the world. It is relative with respect to something (God) beyond itself. Space is energy which is the original form of energy and so space is not vacuum. This is the conclusion of this separate sitting of scientist and philosopher.

R: Let us accept the above conclusions of the separate seminar between the scientist and philosopher. The space is a relative item and is not the ultimate absolute reality. The sub-divisions within the space, like dream space, worldly space and eternal space cannot disturb the overall relative reality of the space. The sub-divisions can be the internal sub-gradations. Therefore, there must be “unimaginable something” (God) beyond the entire space irrespective of its internal sub-divisions.

P: The mutual invisibility of dream space and worldly space does not disturb their basic reality. In the dream space, the worldly space is invisible and in the worldly space, the dream space is invisible. The dream space is made of nervous energy, where as the worldly space is made of cosmic energy. Though the former is weaker than latter, the intensity is not related to the basic reality. The visible light rays are having lesser intensity than the invisible ultra violet rays and all the rays are basically real. Even if you say that intensity is proportional to reality, the degree of reality is established, but the general reality is not disturbed. We may say that the dream space is less intensive energy and thus less real. Similarly the worldly space is more intensive cosmic energy and thus more real. Therefore, the intensity develops the degree of reality and the possibility of the chain of various relatively real spaces. Thus, we can say that the eternal space is most intensive energy and so happens to be the most real. The soul (Lord Narayana) has equal intensity with the eternal space. The same energy of worldly space generated dream space by reducing its intensity. Similarly the eternal space produced this worldly space by reducing its intensity. This means that the eternal soul existing in the eternal space (having equal frequency of energy) has generated this worldly space. The eternal soul can be awareness since you have already established that the soul is basically

energy only. In this way the eternal soul generated this worldly space and such eternal soul is God.

M: Intensity is only the quantitative aspect of the energy. The eternal soul can be treated as the individual soul in this world in qualitative aspect. Thus, we can say that this individual soul is the generator of the space in general because the eternal soul and this individual soul are basically energy only, though their intensities (Frequencies) differ, since intensity is only a quantitative aspect. Thus, we can conclude that the individual soul which is qualitatively equal to the eternal soul due to common awareness can be treated as the generator of this worldly space. In Advaita we filter this quantitative aspect and say that the eternal soul (Ishwara) and the individual soul (Jeeva) are basically one and the same due to common awareness form of the energy, which is called as Brahman. From this angle, the inability of the individual soul to generate the worldly space and world is filtered off.

R: The Veda says that God generated space in the beginning. The same Veda says again that God generated energy in the beginning. The respondent (Myself) correlated both these and concluded that space is energy and therefore there is no contradiction. Thus, this aspect disturbs the basic reality of space, because the space in general is this general energy only. The creator of space in general cannot be the general energy. All the relative spaces must stop with some most real space which is named as the eternal space. But, the eternal space including the relative spaces becomes only the space in general. Since the eternal space is also space, the creator of that eternal space cannot be another more real space due to ad-infinitum (Anavastha). The generator of your eternal space cannot be another more relatively real space due to this Anavastha. Due to this, the aspect of higher intensity of energy as the cause of the eternal space is ruled out. You cannot say that the general energy is the cause for the eternal space because the eternal space is also general energy in the absence of degree of intensity. In such case, space being energy, space shall be the cause of the space or energy shall be the cause of energy. This is meaningless and impossible. There must be some different item which is beyond the spatial dimensions to be the generator of the eternal space. The eternal soul is also eternal

energy and thus, cannot be the cause of the eternal space. The individual soul, being qualitatively similar to the eternal soul, can never become the generator of this worldly space for the same reason (when the eternal soul cannot generate the eternal space, the individual soul cannot generate the worldly space). Therefore, the word Atman referred in the Veda in this context can be neither the divine soul nor the individual soul. Moreover, when the cause of the space is beyond the spatial dimensions, how can such cause be the divine soul or individual soul or space or energy, which is general energy only that is definable by spatial dimensions?

The space or energy or awareness or matter or other energetic forms like fire, light etc or any other worldly item cannot be such “unimaginable some thing” which is God. All these words give the meanings which are understood by the intelligence. The intelligence cannot cross-space and cannot understand anything which is beyond space. The very fact that you are understanding these words means that all items meant by words (understood by intelligence) cannot be God. If you say that you are God, our question is: have you understood your self? If you have understood yourself, you are not God because God cannot be understood as per the statement of Yama in the Veda. If you say that you have not understood yourself, then also how can you say that you are God when you have not understood the God? Neither the awareness (the soul or yourself) nor any energetic form is God. Indra is also energetic form but not God. All the angles are energetic forms but not God. The only energetic form, that is Lord Narayana, is God because it is charged by God. Similarly, Brahma and Shiva are also God. Simultaneously, more than one energetic form can exist charged by God. Similarly, in human incarnations also more than one human incarnation can exist. All the energetic forms and all the human beings are not God. Even in the specific energetic form or in the specific human body God is hidden even though God pervades all over the energetic forms or human body. Only the existence of God is experienced through medium. The current pervades all over the wire. You can experience only the existence of current in the wire but not the original form of current. You can treat the electric wire as current for all practical purposes, since there is no other way directly to experience the current. Similarly you can treat the specific energetic form or specific human body as God for all practical purposes of worship and service since there is no other way to serve or worship God directly.

MESSAGE ON DASARA-2006: DAY-1

[October 2, 2006] Goddess Durga fought with the demon called Mahishasura for ten days and got victory on the tenth day. Durga means protection. This protection has very little significance as far as the problems in this world are concerned. People do not realize the insignificance of these worldly problems because they have not witnessed the greatest problem, which is faced at the time of the death before going to hell. Unfortunately this greatest problem is visualized at the exact moment of death when the person is unable to even express his feelings on seeing the messengers from hell. A line appears small only when a bigger line is present next to it. If the soul could witness the last scene during this life time itself, then a comparison could be made through the concept of relativity. When the bigger line is not seen, the smaller line itself looks big. In fact, that last scene is the biggest line! Scriptural knowledge has no value unless one experiences. The knowledge achieved by experience is like the signature of the official and the scriptural knowledge is like the stamp-seal below it. The stamp-seal has no importance if the signature is absent. The signature alone without the stamp-seal is valid. When the experience is obtained and the scriptural knowledge is simultaneously correlated, the person gets full belief like seeing the signature along with the stamp-seal.

Preachers today are stressing only on the relief of worldly stress. The preacher should not stop at this point. He should impress on the minds of disciples regarding the greatest stress that is to be received at the time of death and afterwards. The solution for removing worldly stress is the attainment of the self (Atma Yoga). This solution is also not real because it does not solve worldly problems. It only gives you detachment like a sleeping tablet. Even in this field of Atma Yoga, if you want a solution for your problem so that you will be relieved from stress through the solution alone, God has to be introduced (Brahma Yoga). Both the introduction of the self and the Superself (God) come under the topic of Jnana Yoga. People misunderstand that Jnana Yoga means only self-attainment. Jnana Yoga means the attainment of something by knowing its details [getting knowledge]. When Rukmini got the details [information] of Krishna from

Sage Narada, it was Jnana Yoga. In fact, in self attainment, there is no real attainment. Will you say that you have reached yourself after a journey? Attainment means getting something other than yourself by some effort for which the details [information] of that thing are needed. Such details are called as Jnana Yoga. Therefore, even in the path of attainment of the Superself by devotion (Bhakti), knowledge (Jnana) is essential. Even in Atma Yoga, if one is very much interested in self-attainment, such intensive interest is self-devotion. Thus, Jnana and Bhakti are not two different paths. Both these are components of each path. The two paths are:

- 1) Attainment of Self
- 2) Attainment of Superself

The details of self (Jnana), deep interest (Bhakti) for the self and self service (like eating food oneself in the name of offering to God) are the three components of the first path. The details of God, deep interest for God and service to God (like offering food to God in human form or to His best devotees) are the same corresponding components of the second path. Hence, the quarrel between the followers of knowledge and devotion is meaningless because they have not cared to analyze the facts.

Therefore, the word Durga indicates the power that protects you by solving your worldly problems (Not by giving a sleeping tablet like Atma Yoga). The possessor of such power is God. When you worship Durga, you must feel that Durga is not simply the power but God who is the possessor of that power in a female human body. A human incarnation means God in a human body, which may be male or female. If you are interested only in the power, you are like a politician who serves the person in power. He worships the possessor of power just for the sake of utilizing the power. If the person loses his power, the politician will not care for him. Thus, the cult of Shakteya is like the cult of politicians. Durga is not only the savior from these small worldly problems for which your self-effort is sufficient. When you have problems related to your family members, you become weak and lose energy. A weak person can neither think about the correct solution of the problem nor can he put any effort to solve the problem. Why does the person become weak and lose energy? The reason for losing energy is excitement and tension. What is the reason for this excitement and tension? The only reason is your attachment to your family members who have problems. Due to your attachment, you get excited and your energy is lost. You become weak and can not solve your problem.

Therefore, you approach God to solve the problem. How foolish is this situation! You have sufficient energy to solve your problem. But you have lost your energy due to attachment. In such a state your concentration

is only on the power which solves that problem. In that state you worship the possessor of the power to utilize the power for your solution; like a politician worshipping the chief minister. In fact, worship of God is not necessary to solve any worldly problem. Even atheists are happy by solving their own worldly problems. The grace of God is very much required only in the upper world. The state of a devotee using the grace of God only for the upper world and solving the worldly problems by self-effort is certainly a higher level. The highest level is that in which one does not aspire for the grace of God even in the upper world. He serves God to please God and not for getting any help from God. These two higher and highest levels are possible only when you are completely detached from all worldly bonds and avoid tension. Such detachment comes only by the grace of God. Using God's grace for solving your worldly problems which can be easily solved by you is a low state. Preserving the grace of God for use in the upper world and solving worldly problems by self effort is the middle state. Aspiring only for the pleasure of God and not aspiring for the grace of God here or in the upper world is the highest state. If you are in the highest state you will become the family member of God called as the liberated soul. For such a liberated soul, God gives protection here and there [upper world] even though it is not aspired for by the liberated soul.

Detachment from the worldly bonds is the main reason for the success in your worldly efforts. Attachment to family members brings tension when they are facing a problem. By this tension, your mind has no strength to think about the solution. Even if somebody gives the solution, you have no energy to put effort in solving the problem practically. Suppose your neighbors had the same problem, you can readily give them solutions and also help them by solving the problem through your practical effort and you are not at all strained in that effort. What is the reason? The only reason is that in the case of neighbors, you are not attached to them and hence there is no tension. Therefore, you are energetic to solve their problem but not the problem of your family.

The philosophy of Lord Datta is to cut your worldly bonds (Dattam Chinnam). When you get detachment from your family, you can help them effectively. Now you must know whether Datta is helping your family or harming your family. When you are attached to your family, your attachment to God is not real, because real attachment requires a single direction (*Eka Bhaktih*—Gita). Generally people get attached to their wives or husbands and their children. The other attachments are not as strong as the attachment to your limited family. If your family is replaced by God, your attachment to your family becomes weak and some times nil. As your

bond to your family becomes weaker and weaker, the bond of God to your family becomes stronger and stronger. When your bond with your family becomes nil, your family looks like any other unrelated family in the world. In such a case you can help them very easily without any tension. Then even God helps your family to His best. God will take your responsibility on His shoulders. Your family is now fully protected by God. If you are confined only to the detachment from your family without any attachment to God, your effort to solve their problems succeeds generally if divine factors do not hinder. But if your detachment to family ends in the attachment to God, even the divine factors do not hinder the solution. Therefore, mere detachment is effective but the detachment resulting in the attachment to God is more effective.

Real love lies in the welfare of your family. If you really love them, you must withdraw yourself from their love so that they are fully protected by God through your single attachment to God. If you are attached to your family, your love for them is not real because their welfare is not secured.

MESSAGE ON DASARA-2006: DAY-2

[October 2, 2006] Yoga means attainment. Attainment is meaningful if you attain something other than yourself. After traveling some distance if you say that you have attained yourself, it is meaningless. Only when you attain the Superself (God), who is other than yourself, can you use the word Yoga. God in human form is attainable by your effort. Just as you have your family, God also has His limited family, which consists of a few liberated souls. For you, your family is more important than society which consists of the general public. You maintain business with society but love with your family. God also behaves like you. In business you serve people in society in a two way traffic [mutual give and take]. But, in love your service is a one-way traffic [there is only giving, no taking or expectation]. Similarly, God serves the public in a two way traffic since they express artificial love through their different forms of worship. God too postpones their sins to their future births and cheats them by giving an impression that He has cancelled their sins. This balances their cheating God through artificial devotion; they show devotion to God only for solving their worldly problems. Regarding the liberated souls, His service to them is without any account due to real love. God transfers their sins onto Him and relieves them from the sins. You too sacrifice your happiness for the welfare of your family. The human form of God has such a program of enjoying the sins of the liberated souls, which were committed by them before liberation.

In the Gita the word Karma Yoga means the service to God which is in fact practical devotion. The word Yoga denotes the attainment of God and the word Karma means service. The word Karma means the necessary work or job (service) to be done in order to maintain oneself or one's family. Even an unmarried Sanyasin [monk] has to do some job to earn his livelihood if he does not have sufficient ancestral property. In the Kali Yuga [present age of materialism] a Sanyasin has no value if he depends on society for maintenance. People misunderstand a Sanyasin that the aim of all his preaching is only to get food from them. Then they neglect all his knowledge and his effort in preaching goes waste. If the people are sure

that the Sanyasin has his own food already arranged for, they will be very much attentive to his preaching and will also compel him to take food in their home. A householder cannot reject his family since during his marriage ceremony, he has promised before God to maintain it. He has the responsibility to maintain the family especially when the family is also devoted to God and does not oppose his practical devotion to God. In any case, work or having a job is essential if sufficient ancestral property is absent. Such work to earn one's livelihood is called as karma. Since the basic needs of one's body or the family are the essential basis for the divine service, this karma is a part and parcel of Karma Yoga [divine service]. In that case, the aim of karma is God alone and not the self or the family. Then you are not the doer (Karta). You cannot be the enjoyer (Bhokta) of the basic facilities needed to maintain your body or your family because your aim is to please God by your service and not to please yourself or your family. The basic needs cannot be called as enjoyment (Bhoga).

Thus, in the path of karma, you are not bound by the merits or defects (sins) of such karma. When your aim is to please God and not to please yourself and other souls, a sin committed in such a path cannot touch you. Kannappa, a hunter, killed rabbit (a soft natured animal) and offered the flesh to the Lord and he was maintaining his body too by the same hunting. His body was maintained with only one aim which was the service to the Lord. His sin did not touch him in any way by the grace of the Lord (*Ahamtva Sarva Papebhyo—Gita*). A priest, a businessman, a job holder etc., who maintains himself and his family through justified work without any sin, neither goes to hell nor does he become a member of the family of God. Such a fellow will be born as a bird or a soft natured animal which only concentrates on its livelihood. The aim of this very rare human birth is to achieve the grace of God and not merely earning one's livelihood.

The word Akarma means leaving the work to earn one's livelihood and depending on the society for one's basic needs. Such a lazy fellow who is not active even to earn his livelihood cannot be active in divine service either. Activity is very important and is the basis of Rajas (*Rajah Karmani—Gita*). Knowledge is the basis of Sattvam. Tamas is determination. Knowledge leads to determination, which leads to activity or practical devotion or divine service. Even in your worldly job this sequence is required. By knowledge one understands the concepts and clears all doubts which results in determination and finally ends in practice. The worldly job is required to avoid worldly stress like hunger etc. Similarly, the divine job is necessary to avoid the stress of hell after death. If you compare the stress of the hell and this worldly stress, you can understand

the difference. Then you will realize how much the divine knowledge is more important than this worldly knowledge.

Human beings being generally blind to this realization are concentrating only on worldly education and are completely neglecting spiritual knowledge. Such people may not do sins but they do not understand that such actions will result in their useless future births of birds and animals. Such births are also considered as another form of hell on earth. The human birth is a chance of getting a huge profit. A birth as an animal or bird is neither profit nor loss. The neutral state is relatively minus with respect to the plus. Therefore, such a neutral birth is also considered as hell with respect to the state of salvation. This neutral state generally tends to minus. People first think of earning their livelihood for themselves and their families. Up to this stage there is no problem because God arranges for the basic needs for every living being in this world. But after some time, since the concept of God is not realized through spiritual knowledge, these people extend their desires for more and more facilities (Bhoga). Then they start earning wealth by doing sins. Even after attaining the highest facilities, their earning through sin does not stop because they become addicted to the process of earning. A drunkard cannot stop drinking after sometime. Such people are thrown into permanent hell. Such work, which started off as earning one's livelihood but got extended to earning endlessly for pleasure and luxury through sinful means, is called as Vikarma.

What is the solution for such Vikarma if the person realizes it? The only solution is to sacrifice back such wealth for the welfare of society. Rich people often speak about such social service by saying that since they have taken from society, they have to return at least something to society. The solution is justified because the sacrifice of extra wealth (karma phala tyaga) is equal to the sacrifice of work. Wealth is the fruit of work and therefore it is another form of work. Work is energy and wealth is matter. Energy and matter are inter-convertible forms. Thus, the person who sacrificed some wealth is equal to the person who has sacrificed work that was done to earn that much of wealth. You should not say that a rich man purchases heaven by sacrificing wealth. Since, sacrifice of the fruit of work (matter) is equal to the sacrifice of work (energy) according to science, you cannot object to this concept. Moreover, if such an alternative did not exist, what would be the fate of that sinner who realizes the truth before his death? You cannot condemn him since he has realized his mistake. There must be a way for the repentant soul. Therefore, such sacrifice is not purchasing heaven by money.

Jesus said that a camel may pass through the eye of a needle but a rich man could never reach God. For this statement it appears as if all rich people are permanently condemned. But Jesus always showed path to the people who repented. Therefore, that statement of His applies only to the rich people who did not repent. If you close the doors for all rich people permanently, irrespective of their repentance, what work can be done by the devotees who only sacrifice work? A person who only sacrifices work is either a poor householder or a sanyasin. Both cannot do any divine service without money [money is required for any activity including divine service such as the propagation of divine knowledge]. The situation will be like that of two sanyasins rubbing their shoulders against each other. What will be the result? Only some ash applied to their bodies will fall down! Therefore, there is always a way for the repentant soul even on his deathbed. Thus, even Vikarma has a solution. The Gita emphasizes the sacrifice of the fruit of work by giving it the highest place (*Dhyanat karma phala tyagah*) by stating that mechanical practice of tradition without analysis (Abhyasa), knowledge (Jnana), theoretical devotion (Dhyana) and sacrifice of fruit of work (karma phala tyaga) are in the increasing order of importance. Again here you must note that the sacrifice of the fruit of work also stands for the sacrifice of work. Between these two terms (karma samnyasa and karma phala tyaga) any one can be used to mean both.

MESSAGE ON DASARA-2006: DAY-3

[October 2, 2006] Today a most important concept is to be analyzed. By doing social service one will certainly reach heaven which is only a temporary place. One has to return back to earth and again take the risk as per the Gita. But the abode of God is permanent and if one attains this divine abode, one will not return back in a normal human birth. Such a divine soul is liberated and comes to earth as a human incarnation along with the Lord. The same social service can be done as a secondary activity keeping the preaching of spiritual knowledge and devotion as the primary activity. Such divine service includes the social service. But the social service alone does not include the divine service. Heaven (Svarga Loka) is the third upper world on the path to the abode of God, which is the seventh upper world (Satya Loka). If you are traveling towards the seventh world, you can make a break in the journey and visit heaven for some time, since you have a ticket up to the abode of God. But if you have a ticket only up to heaven, you cannot travel up to the abode of God. Social service is just like a hostel feeding boys and girls without giving them any education. If you run a college giving them education as the primary activity and hostel accommodation as the secondary activity then the entire activity taken together can be called as college (education) and not hostel (mere accommodation). In divine service, devotees are served. In this world there is a large majority of devotees. Thus, a large part of society is served. Only atheists remain. They should be also helped to achieve their basic needs. There is a chance that they may become theists when they are settled in their lives. Perhaps the stress caused in earning their basic needs made them turn into atheists. Only a peaceful mind can digest spiritual knowledge. But even for them you must give the basic needs and then preach philosophy. God often helps the devotees with a view that when worldly worries are removed, they will travel on the spiritual path. Even after receiving help frequently from God, if the devotee does not change and continuously depends on the help, God becomes silent to that devotee's prayers and condemns him/her. There is a limit for patience in hoping for the possibility of change.

Mahishasura is a he-buffalo. This animal is of a soft nature and is not cruel like a tiger or lion. A blind person who follows tradition without

analysis can be compared to this animal. Such a blind ignorant fellow without intelligence to analyze the truth is often scolded by calling him by the name of this animal. A tiger or lion is a cruel animal but is in the service of Goddess Durga [Durga is shown riding a tiger or a lion]. Even such a cruel animal is honored since it is in the service of God. The silent and peaceful animal like a he-buffalo is condemned [Mahishasura, the buffalo-demon was killed by Goddess Durga].

The message from this story is very important. A person who is always interested in himself and his family and goes on earning without any trace of spiritual knowledge, represents the climax of ignorance like the he-buffalo. The he-buffalo is always interested in eating grass and is employed in routine mechanical worldly work [he-buffaloes are made to pull heavy burdens like bullocks]. This indicates that such a fellow will be born as a bullock or a buffalo which is always employed in routine work and constant earning of food. You find such people frequently in this world. They are constantly engaged in work and they keep propagating that work is worship. We agree that work is worship provided the work is confined to earning the basic needs of life. Beyond that, work is not worship but is a sin. Beyond such work done for one's livelihood, worship to God is to be followed.

Thus, work and worship are correct [a balance of both]. You can find the other extreme of people who say that worship is work. They do not earn their livelihood by any separate work. They like to earn their livelihood only through worship. Both these extremes are wrong and the middle golden path of Aristotle is correct. In the concept of work and worship, work is done only to earn one's livelihood. That much work is essential to maintain the body, which is required even to do any worship. In fact such work is a part and parcel of the worship. Hence, such a devotee is doing worship alone [even when he is working to earn his livelihood].

Remember that the word worship always means practical devotion (service by the sacrifice of work or the fruit of work) and not theoretical devotion like meditation, prayers, songs etc. Knowledge can come under this theoretical devotion. Though it appears as theoretical devotion, it has a separate status (Jnana Yoga is separated from Bhakti Yoga) because without the knowledge, both devotion and service are impossible. Of course, if the knowledge does not end in service through the devotion, such knowledge again comes under useless theoretical devotion. Knowledge, devotion and service are the three consequent steps to please God. If service (which can be called as practical devotion) is not done, the knowledge and devotion are only theoretical and useless. We find great scholars of divine

knowledge and great devotees without the aspect of sacrifice of service. Such theoretical scholars and devotees are useless and do not achieve even a trace of the grace of God. Such scholars can be useful in preaching to the public and such devotees who are good actors in expressions and singing can be used as actors in devotional cinemas.

A boy saw a movie called 'Bhakta Prahlada' and was greatly inspired by it. He became a saint after living in a cave without food (Bala Yogi in Andhra Pradesh, India). But the girl who acted as Prahlada in that movie became a great actress in the cinemas and earned a lot of money. Such unfortunate preachers and devotee-actors are mocked by the Veda as animals of angels (*Devanam pashuh*). Such unfortunate souls are meant only for serving others and cannot enjoy the result. An animal like a bullock cultivates the land through hard work. The fruits of the crop (grains) are taken by the farmer and the useless grass is given to the bullock. The bullock even carries the grains from the field to the house of farmer as a vehicle. The film actress who acted as Bhakata Prahlada is like such a bullock and all the money earned by her is like the useless grass. The boy who sat in the cave in the meditation of God is like the farmer who got the fruits of the crop.

Majority accepts the existence of God. But God is unimaginable. A form is required to pray to, praise or meditate upon God. Prayer, praise and meditation are theoretical devotion, which are the preliminary step. When you love a girl with mind and express love for her by sweet words, it is all just the theoretical phase. She may be trapped by you to fulfill your desire by such theoretical love but your love is that of a prostitute [insincere love]. You will avoid marriage which is practical love. Married life involves continuous service to her in the form of sacrifice of wealth and work. Sometimes, if she is bedridden by a life long disease, you have to continue your service without aspiring for any fruit in return from her. Instead of all this risk, you may spend a little money on her for fulfilling your momentary desire. In that case you are a merchant investing something for profit. Your behavior to God is also similar to these two (prostitute and merchant). Both these are called as Veshya Bhakti and Vaishya Bhakti respectively. Some want to fulfill their desires just by expression of love (mind) and words (prayers or songs) like a prostitute. Some are prepared to spend a little temporarily for God apart from theoretical devotion, to fulfill their desires like a merchant. They treat God as a prostitute and make business by paying some amount in worship for fulfilling their desires. They all forget that God can never be trapped by any soul. Some want only enjoyment from the girl but not any dowry. Similarly, some want only bliss from God

and not any materialistic benefit. Some are exactly the the opposite since they want to fulfill their materialistic desires by loving a rich girl. Such people are not bothered about the form of the girl. Similarly, some people love God for His super powers, which are used to satisfy their worldly desires. They are not bothered about God whether He has form or no form or any form.

A few people love the girl not for their selfish enjoyment and not for her wealth. They really love the girl and the aim of their love is the happiness of the girl. Such lovers have no reason for their love and are ready to sacrifice anything for the sake of the happiness of the girl. Similarly, a very few devotees love God not for bliss and not for using His super powers to solve their problems. The love of such rare devotee is reasonless and real. Their aim is the pleasure of God and not their own pleasure. Such a person loves the girl in a one-way traffic and is ready to sacrifice even his life to please the girl. Similarly, some blessed soul loves God in a one-way traffic and is ready to sacrifice even his life to please God. I have given this simile to you because all of you are very good scholars of cinemas and you will understand the concept through a simile which is very familiar to you.

Thus knowledge, love (devotion) and service to God can thus be found either in the selfish path or in the selfless path. The first path is called as preyas and the second one is called as Shreyas as per the Veda. In both the paths, all the three (Jnana, Bhakti and Seva) exist as the common components. Even in loving a girl with selfish motive or with selfless real love, all these three steps are inevitable. Getting the details [knowledge] of the girl (Jnana), developing interest in her (Bhakti) and serving her temporarily or permanently (Seva) are the sequential steps in both path (selfish or selfless).

MESSAGE ON DASARA-2006: DAY-4

[October 2, 2006] The Advaitin says that by attaining the self [Atman or soul] which is just pure awareness, one attains infinite bliss. This is absurd since it contradicts practical experience. In every living being the soul (pure awareness) exists but every soul is not blissful. If you say that the impurity in the soul hinders the bliss, one can easily achieve the pure awareness at least temporarily during meditation with a little practice. In such meditation, peace is experienced but not bliss. Peace is not bliss. Zero is not plus. Even zero may appear as plus relatively with respect to minus. But with respect to plus, zero is relatively minus. In meditation you are relieved from worldly stress for some time and such relief may appear as bliss relatively with respect to the stress you had. You may feel that it is bliss since you have not tasted the real bliss separately. If peace is bliss, God would have been entertained with such 'bliss' through peace without this creation [in the absence of creation God alone existed and there was nothing to disturb His peace]. If such bliss existed already there would have been no need for any entertainment. Bliss is higher than entertainment. In that case, the Veda would not have said that God was not entertained when He was alone in peace without creation (*Ekaki Na Ramate*). Entertainment is needed for happiness and hence, the state before entertainment must have been without happiness. If God did not have entertainment before creation, it means that God was not happy. In that state how can you say that He was blissful? Assuming that God was happy even before creation, He must have been bored with such continuous happiness and the state of boredom shows lack of happiness. Only after creating this creation, which consists of variety by alternating comedy and tragedy, did He derive continuous happiness as per the Veda. Such happiness continues throughout the existence of creation and therefore God is blissful.

The state of boredom is removed by the alternating disturbance in creation. Bliss is defined as continuous happiness. The word Ananda (bliss) is a composite of 'Aa' and 'Nanda'. 'Aa' means continuity. 'Nanda' means happiness. The reason for the continuity of happiness of God during the existence of creation is His detachment to the creation during tragedy. The tragedy removes the boredom obtained from the previous comedy and the detachment to the tragedy avoids misery. Together this means

entertainment—deriving happiness continuously without boredom. God is like a spectator of a cinema (*Sakshi cheta*—Veda) and after sometime God is like the actor acting in a role in the drama when He enters this creation (*Tadevanu Pravishat*—Veda). In both cases, He covers Himself with the ignorance of Maha Maya and Mula Maya and becomes equal to the individual soul. But He is in full realization of the awareness of the unreal nature of Maya. God in human form restricts Himself to the lowest level of Maya like the individual soul. Such knowledge of the unreality of Maya in tragic situations keeps Him in the continuous entertainment (bliss). This technique is possible even for the soul because the soul is also above Maya and can attain the knowledge of the unreality of Maya by self analysis. The difference between God and the soul is that God is really above the Maha Maya and Mula Maya also, where as the soul is not really above Maha Maya and Mula Maya.

Of course, God also gets controlled by Maha Maya and Mula Maya like the individual soul by imposing ignorance on Himself. The difference is that God is controlled by apparent and artificial ignorance whereas the individual soul is really controlled and there is no point of ignorance in the case of individual soul. God crosses Maha Maya and controls the Mula Maya by simply removing His apparent ignorance when He has to perform some miracles in an emergency. Even a blessed soul can perform miracles by the grace of God. He too crosses the Maha Maya and controls the Mula Maya. But in fact, the soul cannot cross really Maha Maya. The soul is awareness, which is a component of Maha Maya. The soul cannot cross itself. The soul cannot control Mula Maya because the soul can never dream of crossing Mula Maya. Therefore, whenever an individual soul performs miracles, God alone performs miracles in the name of the individual soul. Demons do not realize this and become egoistic thinking that they [souls] performed the miracles. The demon-soul as well as the spectators [other souls in the world] are under the illusion that the individual soul is performing the miracles. But the devotee realizes the truth and reveals it to the public whenever a miracle happens through him. God can even cross the Mula Maya, if God wishes to withdraw the world including space. Mula Maya is the primary energy or space. Such a situation is possible but it does not happen. The primary energy exists continuously just as the roll of the film is preserved even after the show is over. The film [primary energy] contains the subtle impressions of the world (*Avyaktam*). The producer can destroy the film but he is not a fool to destroy it just to satisfy you regarding his capability to destroy the film! When God enters into this world through the human form, He remains only

in the status of a realized individual soul by crossing just the Maya and keeping Himself controlled by the Maha Maya and Mula Maya. In this state, the entire drama of His divine play is also limited only to Maya. There is no need of crossing the higher Maha Maya and control the highest Mula Maya in order to do a miracle unless such emergency action is required, which is very rare. God is reluctant to perform miracles frequently because the miracles have a side effect on the devotees of making them selfish and tempting them to use the super power of God for selfish ends.

God stands just in the position of a realized soul to set an example for the ignorant soul, which is controlled by Maya. An ignorant soul laughs and weeps alternately, facing the corresponding scenes of happiness and misery. You can propose that such an ignorant soul can cross Maya and be in continuous happiness (bliss) like God by its own self effort (self attainment) following the above divine technique. But you cannot attain this divine technique of God without the grace of God. Otherwise, you might also say that God is unnecessary because such bliss can be attained by even self attainment. But it is not correct because the soul can only attain peace but not bliss by self attainment. You may say that peace can be treated as relative bliss and therefore real bliss is not needed. But even such self attainment cannot be continuous without the grace of God. The higher Maha Maya disturbs your state by insulting you, since you cannot cross the Maha Maya. Since Maya is under the control of Maha Maya, you will fall again to the state of an ignorant soul and even the Maya will insult you under the instruction of the superior Maha Maya.

The sages were insulted even by Maya, when a beautiful dancer from heaven appeared! They were controlled by the Maya of the beautiful form. Their self attainment simply crashed! Totapuri is the best example of a realized soul; he had self attainment. Yet he could not overcome the feeling (Maya) of stomach pain and tried to commit suicide. Therefore, one may cross Maya (forms and feelings) temporarily by self attainment. Such a state is temporary because he will be trapped by Maya again within a short span of time. Even during the temporary existence of such a state, the soul only enjoys peace and not real bliss. Therefore, there is no use of this temporary state because the real fruit is not achieved.

If you accept God and surrender to Him, the entire story changes. Your self attainment remains permanent because Maya or Maha Maya will not try to disturb you by the grace of God. Shankara acknowledged the necessity of the grace of God in the path of self attainment (*Ishwaraanugrahaadeva...*). By the grace of God you can even attain the real bliss from the world because your knowledge of the unreality of Maya

is not disturbed and therefore you will enjoy even the tragic scenes continuously. Therefore, without the grace of God, all your self effort is only a modification of your foolish and rigid egoism.

Still, if you do not realize this truth in spite of the divine preaching of God, God will leave you to your fate. You become a debarred and condemned soul. In that case God blesses you to have the state of self attainment permanently because you desired it so rigidly. The father will be vexed with the rigid son and leave him after some time of advice. Now what is the future of this rigid Advaitin? God sanctions the materialization of such intensive desire in the next birth of that soul because God is the Creator (father) of even such a rigid soul. God has waited for the present birth of the soul hoping for some change in him before death. God is always kind and never has the aspect of revenge even if you scold Him. Unable to convert you He sanctions your irrevocable desire in the next birth. You have continued in such a state of continuous peace of pure awareness (Chit) throughout your life as per your strong wish. Such a state of Chit is exactly found in meditation and even the self awareness disappears in deep sleep. The state of meditation, which has no other feelings except a trace of self awareness, is the state of a tree. The state of deep sleep, in which even that trace of Chit disappears by the total transformation of Chit in to the basic inert energy, is the state of a stone. The tree has almost complete peace where as the stone has absolutely complete peace. An Advaitin as a Sanyasin is a tree in human form and as an Avadhuta is a stone in human form. God still waits and sees whether such a soul can change at least a few minutes before death. When there is no hope of change, such a soul will be permanently materialized as a tree or a stone in the future birth. This is the fate of the Advaitin, who does not accept God other than the self. The strongest desire always materializes (*Yat Bhavam Tat Bhavati*).

People think that such materialization is the power of the soul. But it is not correct. The actual truth in this statement is that God sanctions the materialization of the strongest desire of the soul because every soul is the son or daughter of God. The soul is under the illusion that it has the inherent power of materialization of its desire through strong will. It does not know that the materialization of its desire is taking place due to the will of God since it does not understand the advice that God was trying to give it for a long time. The father advises the son to study well. But the son is rigid and does not study. The son wants to enjoy the wealth without study. Finally the father is vexed and gives the part of the property which was earned by him (father) to the son. Now the son thinks that his desire is fulfilled because of his own strong will which came from the powerful self.

He does not know that due to his foolish rigidity, the kind father who was unable to change him, gave him some self earned property and fulfilled his desire. The Advaitin thinks that the self can achieve anything by its powerful will because the self itself is God. They follow the path of continuously desiring for the fruit since they believe that the strong will always materializes due to the power of the self. Can you become the king by constantly desiring to become king or by constantly thinking that you are already the king? The Advaitin constantly thinks that he is God (*Aham Brahmaasmi*) and he believes that he becomes God by such constant thinking due to the power of the self which is already God. It is like the foolish son thinking that the property given by his father is the property earned by himself due to his powerful desire. The Advaitin can also feel that he achieved the state of a tree or a stone by his powerful will. The Brahman of the Advaitin is pure awareness without any contact with the world and such Brahman, representing perfect silence can be either a tree or a stone. For a tree or stone too, Ishwara is unreal as Advaitin believes.

MESSAGE ON DASARA-2006: DAY-5

[October 2, 2006] The soul is the weakest form of energy in this creation. The nervous system can be easily burnt by even little heat (fire). The awareness is flowing in such tender nerves and is therefore weaker than even a little bit fire. Such weakest form of energy (soul) is imagining itself to be the strongest energy (Brahman; assuming that Brahman is understood as strongest energy), which controls even the sun as per the Veda. Fire, which can burn the nerves very easily, could not burn even a dry grass blade when God did not wish! In that case, I am unable to understand how this weakest soul can do anything without the grace of God! When the soul becomes absolute zero by this knowledge, it will completely surrender to God and then it can be uplifted to the state of God (Hanuman) or even to the state of master of God (Radha). Such complete surrender to God is stressed by the Gita (*Tameva Saranam Gachcha...*). You can reach the highest state of Advaita (becoming God) in all aspects like controlling world (state of Ishwara) through the path of complete surrender to God. You can even cross Advaita by becoming the Master of God through this path.

We are not negating the fruit of Advaita for a soul. We are only negating the path (Atma Yoga) adopted by the Advaitin to reach that state. Hanuman attained the perfect and real Advaita by becoming the Creator of the world (Ishwara). Ishwara is potentially Brahman like the chief minister in the post. The Brahman of Advaitin is like an ordinary person sitting in meditation or in a coma, who is only aware of himself and thus such Brahman is called as impotent Brahman. Does the Advaitin really become the omni-potent Brahman? What is the sign of Brahman? The second Brahma Sutra says that the sign of Brahman is the creation of the world etc. In that case how can you be that Brahman without its sign? When the sign of fire is heat, how can you claim that you are fire without heat? You are ice-cold and claim to be the fire! You may say that the creation of the world etc. is not the real inherent sign of Brahman. Then what is the real sign of Brahman? You will say that Chit (pure awareness) is the real sign of Brahman. Then why did not Vyasa say in the second Brahma Sutra that the Chit (mere pure awareness) is the real sign of Brahman? Did He not know

this real sign? Looks like you have discovered the real sign of Brahman which was not known even to Vyasa!

We agree that the creation of the world etc., is not the inherent sign of Brahman and it is only an associated sign because the inherent sign of Brahman is unimaginable. But exploiting this point, you should not try to establish that another associated property like Chit is the real sign. At least the creation of the world etc., can be treated as the real inherent sign because it is always associated with Brahman. There is no Brahman without the aspect of Ishwara. Ishwara is a property (creation, ruling and destruction of the world) of Brahman, which is always associated with Brahman and can be treated as the almost inherent sign. Only with this view, did Vyasa mention Ishwara as the inherent sign of Brahman, immediately in the second Sutra. The first Sutra mentions about the enquiry regarding Brahman. The second Sutra gives the sign of Brahman by which you can recognize Brahman. Since Brahman is unimaginable, no real inherent sign can be given. Only the constantly associated sign can act as the inherent sign. There is no meaning in denying this given sign and imposing another sign on it, when no real inherent sign can be found out.

The main reason for such an action of the Advaitin is to avoid the inconvenient sign (Ishwara) and to establish the convenient sign (Chit) so that he can immediately become Brahman without any effort, because the convenient sign is common to both Brahman and himself. If he agrees to accept Ishwara as the real sign, he can never become Brahman because he can never become Ishwara. Therefore, he changed the very basic constitution and stated that Ishwara is unreal since He is an associated sign. To achieve the selfish end, he introduced Chit as the real inherent sign of Brahman so that he can immediately become Brahman on the spot! However, even Chit is an associated sign of Brahman and not the real inherent sign. The Advaitin could have at least accepted the special knowledge (Prajnanam) as the assumed inherent sign. He did not do this also because such special knowledge is found only with his Guru (Shankara). He reduced Shankara to mere awareness without any knowledge so that he can claim himself to be equal to Sankara through the common Brahman. All this is the effect of the unlimited ambition to become greatest Brahman, infinite egoism of the self and unimaginable jealousy towards a co-human form of God including his own Guru (Shankara). All these are welded with the Advaitin's over intelligence in creating misinterpretations of even scriptures like the Brahma Sutras.

Hanuman never agreed to this point; He never claimed to be Brahman. The Sun-god who was taught the Gita by the Lord for the first

time also fears God (*Bhishodeti*—Veda). Yama said in the Veda that He is unable to know Brahman. Veda Vyasa says that Ishwara is the sign of Brahman and did not mention Chit in the place of Ishwara. This petty Advaitin, who is like a small monkey before Hanuman, who dies by sunstroke under the summer sun, who shivers even by seeing the messengers of Yama and who is not fit even to be a student of Veda Vyasa, claims to be Brahman! If Chit were the inherent characteristic, why would Vyasa take the associated characteristic (Ishwara) to identify Brahman when the inherent characteristic (Chit) is available?

In the Veda too an associated characteristic of Brahman is given which is special divine knowledge (Prajnanam). Knowledge is also not the inherent characteristic because Brahman is unimaginable. Knowledge indicates the existence of Chit but Chit does not necessarily indicate knowledge. A scholar must have awareness but every living being having awareness like animal is not a scholar. When Chit does not indicate even knowledge, how can the special knowledge be indicated by Chit? A lump of gold does not indicate even an ornament having an ordinary design. How can such a lump indicate an ornament having a special design? If knowledge were the inherent characteristic of Chit, every living being would have knowledge.

The Advaitin means not only knowledge (Jnanam) but also the special knowledge (Prajnanam) by the word chit. The special knowledge like the Gita can be given only by a specific human being like Krishna. Therefore, just like the state of Ishwara, Prajnanam is also impossible to be achieved by every human being. Hence, in interpreting the Veda too the Advaitin played his usual over intelligent tricks. Since knowledge or special knowledge requires chit, he has fixed the meaning of chit to both these words. The design of the ornament is not the inherent characteristic of gold. The design needs gold for its expression. The designer is responsible for the design. Similarly, knowledge requires chit for its expression. The designer of the knowledge is different from chit. God is the designer of the special knowledge and not the chit. God is the source of both chit and knowledge. God granted knowledge only to certain items of chit, which are human beings. God granted special knowledge only to a specific human being like Krishna. Due to this reason, every living being having chit does not possess knowledge. For the same reason, every human being possessing knowledge, does not possess the special knowledge. Therefore, neither knowledge nor the special knowledge is inherent characteristic of chit. If design is the characteristic of gold, wherever a lump of gold is seen, the design must be seen simultaneously. Wherever fire exists heat is present

simultaneously and therefore heat can be called the inherent characteristic of fire.

The continuous entertainment of comedy and tragedy arranged alternately in repeated sequence is based on the alternate use of ignorance and knowledge of the reality. In a cinema, when comedy comes, you should have the ignorance of the reality that it is just an imaginary picture, so that you can fully enjoy the comedy under the illusion that it is true. When tragedy comes, you should have the knowledge that it is just an imaginary movie, so that you can be free from worry and entertain yourself even with the tragedy by detachment. Such alternate application of knowledge and ignorance is the cause of continuous happiness (Bliss or Ananda). The Lord says that He uses such alternate application of ignorance and knowledge (*Mattah Smritih—Gita*). The Veda also says the same (*Vidya Chaavidya cha...*).

In the human incarnation, God dwells in the human being (*Manushim...—Gita*). In the Gita it is said that God enters the human body. Here the human body is the human being. The human being consists of the causal body (Atman), subtle body (Jiva) and the external gross body. Therefore, in general, the human being is a body consisting of the three sub-bodies. The Atman and Jiva together are called as the human being (Jivatman). In a very general view, the human being is meant to indicate the Jivatman along with the gross body also. In any case, God enters the human body which is the human being (Jivatman) along with the gross body. This does not mean that God enters only the gross body without Jivatman. When the king is in his palace, he is associated with servants also. The servants are under his full control and therefore can be treated as inert parts of the inert palace. Thus, when we say that the king lives in the palace, it does not mean that the king is alone in the palace. Similarly, when we say that God enters the human body, it naturally means the gross body along with the servant Jivatman. The Veda says that God (Master) and His servant (Jivatman) live in the gross body like two birds on a tree (*Dvaa Suparna...*).

In the comedy, the ignorant Jivatman feels happy and the happiness is also shared by God due to His pervasion all over the Jivatman. In the tragedy, God with His usual knowledge of reality avoids the worry and derives happiness by entertainment. Such happiness is shared by the Jivatman who is pervaded by God. The individual soul is capable of drawing happiness from comedy using its inherent ignorance. God is capable of drawing happiness from the tragedy using His inherent divine knowledge. It is an alternating system of ignorance and knowledge. Thus,

the continuous happiness (Ananda) is maintained by this special two-in-one system of human incarnation. Such a system is mentioned by the Veda when God enters the world in human form (*Satcha Tyatcha Abhavat...*). The word Sat indicates absolutely real God and the word Tyat indicates the relatively real human being.

God always possesses divine knowledge and cannot get real ignorance in spite of His hectic efforts. Darkness can never cover the sun. Ignorance cannot cover God. While enjoying the comedy, full and real ignorance is required to receive the full and real happiness. Such full and real ignorance is not possible for God. This is the reason why He does not get full enjoyment on seeing the world-cinema [as a spectator]. Of course, His knowledge of the unreality of the world helps in not getting worried due to tragedy and thus converting even the tragedy into entertainment. This is the defect regarding comedy and this is the merit regarding tragedy on the side of God. The individual soul in the world is quite opposite to God. He has full and real ignorance to enjoy the comedy and get full happiness. At the same time the individual soul cannot have full and real knowledge regarding the unreality of the world in spite of his hectic efforts. Therefore, he cannot get full and real relief from the tragedy. God cannot enjoy the comedy fully like the individual soul and the individual soul cannot be fully entertained in the tragedy like God. Both these defects can be rectified and both these merits can be mutually used if both God and individual soul join together like lame and blind persons (*Pangvandha Nyaya...*).

The Veda says that both God and the individual soul are joined in a human body in the world like two birds on a single tree in a forest. In the same hymn, the Veda says that the individual soul is enjoyer whereas God is non-enjoyer (*Dvaa Suparnaa....., Atti Anasnan...—Veda*). Since, the individual soul has full ignorance, it can really enjoy the world since the world is real to it. Since God has full knowledge, He cannot really enjoy the world. In comedy full and real enjoyment is required and in tragedy full and real non-enjoyment is required and therefore the individual soul and God are suitable to comedy and tragedy respectively to derive continuous happiness. Thus, God and the human being (Jivatman or individual soul) are sharing the continuous happiness by alternating interaction. The happiness derived by the individual soul in comedy is shared by God and the entertainment without grief derived by God from tragedy is shared by the individual soul because God is pervading all over the individual soul in human incarnation. Thus, the human incarnation is a two-in-one system working alternatively like radio and tape recorder.

MESSAGE ON DASARA-2006: DAY-6

[October 2, 2006] The continuous entertainment (Ananda) is possible only in the world when God exists in the relative reality. In the state of absolute reality, space also disappears and God alone remains. In this state there is no question of any entertainment. If you take God into such a state of absolute reality, you are making God bored. There will be no necessity at any time for God to cross space (Mula Maya) because God need not destroy this world completely and regenerate it. The show of the cinema is withdrawn but the film roll is never destroyed by any producer unless he is extremely mad. The dissolution of the world means only the closure of the show and the world in a subtle state remains protected; it is regenerated as per the Veda (*Yathaa Purvamakalpayat...*). Therefore, God will never cross the Mula Maya (primary energy or space) at any time. He is only aware of the absolute reality and such awareness exists in God but is not always remembered.

In the human mind too there are several concepts that are stored even though they are not remembered always. Similarly, God can attain the awareness of the absolute reality at any time if He likes and can really become alone. But such awareness is only stored in God and is never attained since such a lonely state bores God. The next inferior level of ignorance is Maha Maya which consists of matter, awareness and forms of energy like light, heat etc. God never crosses this Maha Maya also unless there is an emergency requiring the use of His super power. Thus, the human incarnation of God is under the control of Maha Maya and Mula Maya and therefore resembles a realized human being who is just above Maya. Maya consists of forms of matter and energy and the feelings of awareness. The ignorant soul is under the control of Maya. Thus, the human incarnation tries to uplift ignorant human beings above the Maya through the preaching of divine knowledge. The entire drama is confined only to the boundaries of Maya, which is the story, dialogues and actions of the actors. Standing above the Maya, the realized soul can have continuous entertainment like God. Even God in human form enjoys the creation just standing above the Maya. The realized soul need not go beyond Maha Maya and attain super powers, which will only spoil the soul with egoism ending in misery.

In fact the soul can never cross Maha Maya and can never dream of crossing Mula Maya. The Advaitin is often trying to run to the state of absolute reality and is trying to make God bored for fulfilling his impossible ambition. In such a case, this creation along with the Advaitin does not exist at all and the entertainment of God is completely lost. The dualism of the relative reality must be maintained in order to maintain the entertainment of God. Hence you should not say that nothing except God exists. In fact, from your angle such a statement is absolutely wrong. In the state of absolute reality, you do not exist because you are a part and parcel of creation (Prakriti). The human being is mixture of Para [superior] and Apra [inferior] Prakriti as per the Gita. Such absolute reality is true only from the angle of God. But God does not like to even remember that boring state. The Advaitin also says that God is everything [This entire creation is God]. If God is everything, nothing exists apart from God and then there is no concept of entertainment because that state is nothing but the absolute reality. Some say that God is every living being. If an actor plays every role in the drama simultaneously (it is possible to produce such cinema with the present technology, but not a drama), then also there is no entertainment. The entertainment becomes meaningful only when something different (object) from God (Subject) exists and also when the souls other than God exist like different actors in the drama. The entry of God into the world is only limited to a specific role of His choice. Only then does the entertainment become real and continuous.

A spectator of a drama does not have any bond with any role or with any material present in the drama. He is completely detached from the drama and then alone can he entertain himself in the real sense. The aim of the spectator is only entertainment and not the achievement of anything from the drama. Thus, God is completely detached and also has complete fulfillment (*Aptakamasya...—Veda*). Therefore He derives continuous entertainment. A spectator who is attached to the drama or to any role emotionally is always upset. This is the difference between a realized soul and an ignorant soul. The state of a realized soul exactly coincides with the state of God (*Matbhavayopapadyate...—Gita*). Such a state of God is the philosophy of life, which is the highest. This highest level is realized through logical analysis of the scriptures and such analysis is the science of life. Attainment of the self, leading into the state of peace without any entertainment (since interaction with the world is cut) is the art of life. Philosophy is superior to science and science is superior to art. Art is artificial or unreal and involves ignorance while science reveals the state of reality. Unless the grace of God falls on you, you cannot attain the

philosophy of life through science. The art of life also involves analysis to attain the self but the result of such analysis based on egoism is not permanent and the soul will fall down bitterly. With God's grace the analysis is extended in the right direction to finally reach the philosophy of life.

Mr. Anil Antony asked whether the devotees of Iskcon can be considered as the best due to their sincere devotion. Swami replied: Those devotees are really the best cream of devotees because they have realized the concept of the human incarnation which is Krishna. They are not much worried about the energetic forms like Narayana which are meaningful only with respect to the souls in the upper world. But from another angle they are in the lowest state. The practical aspect of worship is service, which alone yields divine fruit. Service requires a living being and not an inert object. Only a living being can receive service rendered by you. These devotees are serving idols and pictures of Krishna which are inert. These idols and pictures serve the purpose of development of theoretical devotion in you, which is related to the mind. But mere theoretical devotion without the practical aspect is useless. The theoretical devotion should result in practical devotion and the fruit is always associated only with the practical devotion. Knowledge and devotion are like the degree and the appointment order achieved by you. But both these cannot get you the salary unless you work in the job. The salary given at the end of the month is for the work that you have done in that month. The salary is not given for your degree or for the appointment order. The degree and the order help you to procure the work. Water and fertilizer help the plant grow and give fruit. The fruit is directly associated with the plant and not with the water or fertilizer. Thus, knowledge (Jnana Yoga) and devotion (Bhakti Yoga) help the achievement of the state of service (Karma Yoga). Only Karma (work) can get the fruit directly.

These [Iskcon] devotees are not serving the present human incarnation and therefore all their service done to the statues or pictures becomes waste. Some undeserving people behind the statues or pictures are benefited by such service. You can worship the devotees and preachers of this cult and in such a case Krishna will be more pleased. The Advaitin is wrong in extending the concept of the human incarnation to every human being. In this angle the Iskcon devotee is better than the Advaitin because the Iskcon devotee has confined this concept to a specific human being like Krishna. But when the concept of service to God comes, the Advaitin looks better than that devotee. The Advaitin is serving himself assuming that he is

God. At least a living being (Advaitin himself) is served; he really receives the service.

Lord Krishna Himself stated that He will come down whenever it is necessary (*Yadayadahi...—Gita*). In that case, why are these devotees confining only to the past Krishna and why are they not searching for the present human incarnation? Do they accept Rama too as another incarnation of Krishna or not? They accept Rama as another human incarnation. It means more than one human incarnation of Krishna is accepted. Then, why not accept some other human incarnations especially when Krishna said that He will come again and again whenever required? In the Gita, Krishna said that He should be worshipped. Since Krishna was preaching the Gita to Arjuna, for Arjuna, Krishna was the human incarnation of that time. For other human beings belonging to other generations, Krishna means the human incarnation that is present in each generation. The Bhagavatam says that Krishna died and His body was cremated by Arjuna. If Krishna was God, it means God was cremated. In that case God cannot come again. Then the statement of Krishna that He will come again and again becomes false. God was in the body of Krishna like electric current in the wire. The wire may perish but the current is eternal. During the time of existence of the current in the wire, such a live wire should be treated as current directly. Similarly the medium in which God exists has to be treated as God directly because God cannot be contacted directly. Therefore, the body of Krishna at that time had to be treated as God directly (*Vasudevah Sarvamiti...—Gita*).

MESSAGE ON DASARA-2006: DAY-7

[October 2, 2006] Today Goddess Saraswati, who is always associated with Brahma, is worshipped. Saraswati is different from Brahma but is constantly associated with Brahma. Saraswati represents the special divine knowledge (Prajnanam) and Brahma represents God in human form. This means that the divine knowledge is separate and is an associated sign of God but can be treated as an inherent sign due to its constant association.

Any state in the spiritual path is to be appreciated relatively with respect to the lower step, but it is criticized relatively with respect to the higher step. You are encouraged by showing the lower steps, but you are inspired to become active by seeing the upper step. If you become lazy assuming that the step attained by you is final, the upper step is to be shown to you. If you are discouraged by seeing the higher steps, you are encouraged by showing lower steps. A theist who worships formless God is better than an atheist. Such an theist is lower than the theist who worships statues and pictures because God with some form is easy for concentration. Again the theist worshipping statues is inferior to the theist who worships God in human form or at least the best devotees. This is the ladder of the spiritual path. The devotee worshipping the living human incarnation cannot be criticized because there is no higher step than that. Hanuman and Gopikas who worshipped living human incarnations of their times were the highest devotees. Similarly the lowest step is atheism below which there is no other lower step. Hence, an atheist can never be appreciated. Thus, the highest step has no criticism and the lowest step has no appreciation. In between these two extreme ends, all the other steps have both criticism and appreciation according to the requirement of the situation of the devotee.

Therefore, in My divine knowledge, rituals and the worship of idols have both appreciation and criticism with respect to the state of devotee. If you are on the ground, I will appreciate the first step before you. But if you have climbed the first step, I will appreciate the second step and criticize the first step with respect to its higher step. Therefore, My appreciation and criticism vary from one level of devotees to the other level of devotees. You should not misunderstand that My criticism means condemning that stage totally in all directions for all levels of human beings. Sacrifice (Yajna) should be performed and I am not condemning Yajna as the

followers of Jnana do. I am only condemning the misinterpreted practice of Yajna [burning of food in fire]. If Yajna is performed in the right sense [cooking food and serving to human incarnation or devotees], it is far far greater than Jnana (knowledge) and Bhakti (theoretical devotion). The sacrifice is practical devotion or service to deserving human beings like the human incarnation, devotees, poor people etc.

Yajna does not mean burning food in the fire which is criticized by Lord Kapila in the Bhagavatam. The fire is only a means to cook the food (Yajna Sadhanam). Fire is not the deity (upasya) of the Yajna. The Sadguru is the deity of Yajna who acts as the priest and is the fire personified (*Yajnasya Devamritvijam—Veda*) due to the radiant light on His face and hunger-heat in His stomach. Fire is characterized by light and heat. Today in the Yajna the priest who does not know the meaning of Vedas is acting as the Sadguru. In olden days, Sadguru who knew the meaning and essence of the Vedas acted as the priest. Everything is reversed today. Here again I am not condemning the priests. I am only criticizing them. Due to their lack of knowledge, they are giving food to the physical fire. I am only advising them to learn the Sanskrit language in which the Vedas are composed. They should study the Shastras to give the right interpretations. For example in Yajna, to understand the personification of fire as Sadguru, the knowledge of figures of speech (Alankara Shastra) is required. Sadguru is indicated by the word 'fire' through a metaphor (Rupaka). These priests do not even know the language; the knowledge of the Shastras is far beyond expectation. This Yajna which is looked upon as a very inferior path of karma, now becomes the highest state of the spiritual path, which is the practical sacrifice and service to Sadguru or to devotees or at least to poor people. Such Yajna according to the correct interpretation is greater than knowledge and theoretical devotion.

The scholar and devotee without service are useless. When the fate of the scholar of the Vedas without practice is this useless state, what is the fate of the present priest who does not have even the basic knowledge of the Vedas? Only a scholar of the Vedas should be called as a Veda Pandita [scholar of the Veda]. The present priest who simply recites the Veda without knowing its meaning should be called as Veda Pathaka [reciter of the Veda]. Ignorant people call the present priest as a Veda Pandita, since they do not know the difference between these two words. The present priests may be angry with Me misunderstanding that I am spoiling their livelihood. No no. I am only increasing their status both financially as well as in terms of their honor. The Sadguru will be paid much more by the public and will be honored equal to God.

Similarly, I am not condemning the worship of idols. I am only requesting all of you to know the right aspect in such worship. All the idols are in the human form. Such worship is a training to serve the human form of Lord. Since you have repulsion to worshipping a co-human being as God, such training is given to minimize your repulsion. You must know the point behind such worship. It is said that Brahma has no worship. This means that the absolute God can never be worshiped directly since God is unimaginable. The next step is worship of Shiva in the form of a stone without human form. This step is for such egoistic demons who do not like to worship even a stone if it is in human form. This is the reason why demons worship only Shiva in the form of a wave but not in human form. The wave represents energy or power. Demons worship God only for power since they want to become God in human form through the exhibition of super powers. The third state is Vishnu in the human form represented by any statue in human form.

Let not the followers of Vishnu condemn Lord Shiva to be the God of demons. Shiva exists in human form also represented by such statue, which becomes the third state of Vishnu. The Veda says that Shiva and Vishnu are one and the same. Demons by exhibiting the super powers are also serving the divine mission, since super powers alone can turn the atheist into a theist. It is a service at the basic level. God is not foolish to give boons (super powers) to demons. The fourth state of the spiritual path is Datta. Datta means Sadguru who is the living human form of God. Service to Datta is the final stage.

The statues can be used to develop theoretical devotion by inspiration. But the statues are useless for practical devotion, which is practical service that is confined only to living beings. It should not be extended to inert objects. Innocent people are fooled by the priests who say that God is receiving the practical service through statues. This is an utter lie! The priest hiding behind the statue is receiving your service. If the priest is a real devotee or at least a poor fellow, your service to the statue is meaningful. In that case, your sacrifice goes practically and directly to the priest according to the degree of his deservingness. The statue is only a drama of undeserving people to extract more service from you. Another drama is to put money in the hundi [donation box] kept before the statue. Such money is again monitored by the management of temple. You may have the satisfaction that the undeserving priest is avoided. But the management is also not spending the money in right path. Though the management is not personally enjoying the money like the undeserving

priest, your money is wasted in the constructions in the temple in the name of service to visitors.

The devotee who goes to temples should not enjoy the facilities. In olden days the temples were on hills and forests so that the devotee faced a lot of stress to reach God represented by statue. The facilities hinder spiritual progress like the super powers. Such money should be spent on scholars and talented devotees to spread divine knowledge and devotion to God. Such money can also be spent to help beggars but such service to beggars should be associated with preaching spiritual knowledge and devotion to them. I do not criticize the management of temples stating that they are enjoying God's money. But I criticize them for not spending the divine money in the correct way. The divine money should not be touched by the government for social service. Only the money collected by tax is meant for social welfare. The management of temples should be constituted of perfect scholars of divine knowledge and not of mere administrators (officers) of social welfare. Saints, scholars and devotees should constitute the management of temples and not ordinary people having worldly education (I.A.S. degrees). The whole system is going in the wrong direction and should be rectified so that the grace of God will shower upon humanity and the government will also get good name and success.

The uneducated and undeserving priest stealing your service and the innocent management wasting the money is one extreme end. The Advaitin who eats the food offering it to himself assuming that he is God is another extreme end which is selfish greediness in disguise. In between these two extreme ends, which are totally unreal, the middle golden path of truth is serving deserving beggars, the deserving devotees and Sadguru in increasing order of importance. Sadguru is God in human form directly and is more pleased if His real devotees who participate practically in His divine mission are served. God likes such real devotees (having practical devotion) more than Himself. Between God and real devotees, the real devotees are more important for Him. God will tolerate if He is insulted (Bhagavatapachara), but will never tolerate if His real devotee is insulted (Bhaagavataapachara). Ramanuja left His wife since she insulted real devotees. Lord Vishnu did not react when Hiranyakashipu scolded Him, but He reacted vehemently when His real devotee, Prahlada was insulted. Between beggars and God, God should be more important. Jesus supported His personal service of applying perfume to His feet over serving beggars. He said that beggars are always present, but the chance to meet Him was very rare. A hungry person should be fed immediately as an emergent service. Even if he is an atheist, human life should be saved because there is

a chance of change in him in the future if his life is saved. Social service involving helping the poor is always appreciable provided such service is followed up by the divine service i.e., propagation of knowledge and devotion.

MESSAGE ON DASARA-2006: DAY-8

[October 2, 2006] Mr. Surya asked a question “You have said that in the Gita the Lord said that awareness is born daily and perishes daily. But how come some people are pointing out that in the same Gita it is told that the soul is eternal?”

Swami replied: There are two theories about the soul. In one theory the soul is eternal. This is correct because if you take the soul (awareness) as inert energy in its basic form, energy is eternal. The eternity of the soul is proved in deep sleep since life continues due to the existence of inert energy as the heat in the human body. Due to this inert energy alone, all the systems in the human body are functioning and the life is maintained in the body. Deep sleep indicates the co-functioning of two systems which are food (Annamaya Kosha) as body and respiration (Pranamaya Kosha) to produce inert energy by the oxidation of food. In the same deep sleep, the awareness has perished. Even the last trace of awareness, which is self awareness (awareness of awareness itself) as seen in meditation, disappears in deep sleep. Therefore, you have to agree that the awareness is transformed into its basic content which is inert energy. In other words you can say that the awareness has disappeared or is destroyed. When the golden ornament is converted into a lump of gold, you can say that the ornament is destroyed. When you awaken, the awareness is reborn. This is our experience and cannot be disputed.

If you view the soul as inert energy, it is eternal as evident from deep sleep. If you view the soul as awareness, it is born daily and dies daily. Both these are two angles of view about the soul. It is like the dualistic nature of an electron which is a particle as well as a wave. The electron exhibits the properties of both in different contexts but not in the same context. Similarly, the soul exhibits both the properties in different contexts. Both cannot co-exist in the same context because both contradict each other. The Lord mentioned both the theories of the soul in the Gita and it is very important to note that the Lord did not condemn any theory. The two words used in this context which are ‘Atha’ and ‘Cha’ mean that both are equally valid theories in their own contexts (*Athachainam...—Gita*).

The soul is a bundle of qualities or feelings. Awareness of awareness is also a quality. Therefore, you can never filter the qualities from the

awareness (soul) because the awareness itself is a quality of the inert energy produced by the oxidation (Prana) of food (Anna). Awareness is a special type of work done by the inert energy flowing in a specific system (machine) called as the nervous system. Inert energy does several types of work when it flows in different systems. If inert energy enters the lightbulb, a special type of work called as light is produced. The same inert energy enters a radio and the special type of work called as sound is produced. The work has beginning and end. Therefore, awareness being a specific type of work has birth and death. In deep sleep the nervous system is not functioning since the inert energy does not flow in it. Therefore, according to the Gita, both the concepts are correct in their contexts.

The awareness or soul is again sub-divided into various feelings. The awareness of awareness is also a feeling. Therefore, the soul is not different from feeling. Feeling, thought or quality is work. The Gita says that the soul is not different from the bundle of qualities (*Nanyam Gunebhyah*). At the same time, the soul as the essential inert energy is different from all the feelings because the works (feelings) are done by the inert energy. This aspect of inert energy different from qualities (feelings) is also mentioned in the verse of the Gita (*Gunebhyashcha Param...—Gita*). In this verse the above two theories are clearly explained. The work always begins and ends, but the working source (energy) remains always. The light may be put on or off. But the electricity remains stored in the battery.

Shankara spoke everything from the view of God since He was an incarnation of God (Lord Shiva). For God, everything in the creation including the primary energy (Mula Maya) is a relative truth with respect to Himself. Therefore, God is the absolute truth (*Brahma Satyam*) and the world is a relative truth with respect to Him (*Jagat Mithya*). When God comes in human form, you misunderstand that an individual ordinary soul (Jiva) is in the gross human body. Such a Jiva, who is a Jiva in your angle, is not really a Jiva but is God (*Jivo Brahmaiva Naparah*). Therefore, whatever Shankara said is absolutely true from the point of God.

Why did He say so from the view of God and not from the view of the soul? The reason is that Shankara was God and not the soul. Shankara explained the complicated subject assuming that the ordinary subject is well known to everybody. You are the soul and this point is very clear and needs no explanation. But Krishna is a subject of dispute. You say that He is an ordinary human being. But sages like Vyasa say that He is God. Shankara only clarified this complicated subject of Krishna. But clever human beings, to satisfy their egoism, jealousy and ambition without any effort have misinterpreted the total theory. The ordinary subject that every human

being is a soul and not God and that the world is real has to be explained again because it is made complicated. To explain this manmade complicated subject, Ramanuja (Adishesha) and Madhva (son of Vayu) came down and explained the whole concept from the view of the soul. Since they are souls, they could explain the view of the soul very clearly. Similarly, Shankara was incarnation of God (Shiva) and hence could explain the view of God very well.

The word Avyaktam generally means an item which may be invisible or unimaginable or both. Avyaktam cannot mean vacuum which is perceivable and imaginable. If you think that vacuum is imaginable but not perceivable, you can use the word Avyaktam to space also which is vacuum or the primary energy. Since vacuum is energy, it means that it is something. Therefore, vacuum cannot be the meaning of shunyam [nothingness]. The word shunyam means 'absence of everything' or 'unreal'. You may restrict the word Avyaktam to an item which is both unimaginable and invisible. Even then the word shunyam cannot be an alternative for the word Avyaktam. Both God and the relationship between God and world are unimaginable and invisible and can be the meanings of Avyaktam in the strict sense. Both God and the relationship between God and world are real and cannot be the meanings of shunyam. Thus, the word shunyam is unreal by itself. However, if Buddhists take the original sense of Buddha for this word, shunyam can indicate the existing real item which is unimaginable and invisible. When the understanding capacity of an item is absent with us, the word shunyam means the absence of the understanding capacity and not the absence of that item. Buddha meant the absence of the grasping power of the intelligence when He used the word shunyam in the case of God. Buddha meant that the grasping power is shunyam and He does not mean that God is shunyam.

The three qualities are common to the human incarnation and human being. In the human being the three qualities are already set up in certain fixed proportions called as samskaras. In the human incarnation (in the case of God creating a fresh human body for His incarnation) the three qualities are available in equal proportions and can be spontaneously mixed in any ratio that is required for the divine play. The gross body and the three qualities are common in both the human being and the human incarnation. The human being has no other extra item and thus can be defined as the composite of the three qualities (Jivatman) and the gross body. The human incarnation has an extra item which is God.

The special divine knowledge of the human incarnation is not the inherent characteristic of the awareness or Chit (Atman) because of its

specialty indicated by the prefix 'Pra' in the word Prajnanam. The knowledge of the ordinary level is also not the inherent characteristic of awareness. Awareness is only the medium of expression of knowledge. The knowledge present in a scholar is from the teachers who taught him and their source was books. The chief source of all the books is the Veda. The source of the Veda is God. If this knowledge is the inherent sign of awareness (Chit), all the living beings having common chit must have knowledge to the same extent. Thus, God is the source of knowledge of all levels including the Chit. But God has not granted the same level of knowledge to all living beings. If God had granted equal knowledge to all living beings, you could have said that knowledge is the characteristic of Chit.

The different levels of knowledge differentiate the various categories of living beings. Human beings have the highest level of knowledge with respect to other living beings. But within the category of human beings, different human beings again have different levels of knowledge as sub-divisions. Such sub-divisions differentiate ignorant people from scholars. Such sub-divisions are again due to the wish of God alone. In this setup when God comes in human form, He exhibits a special divine knowledge which is not seen in any human being and this is also according to the wish of God. The source of such knowledge is also God present in the human form and not the Chit. Such special knowledge differentiates the super man from all the other human beings. In any case chit is only a medium of expression of the design and not the real designer. If chit were the designer, every living being having the same chit would have the same level of knowledge. This concept separates God as the Designer who is different from the Chit which is the material of the design.

MESSAGE ON DASARA-2006: DAY-9

[October 2, 2006] The three qualities are not distinguished in the spiritual path by God as long as the possessor of these three qualities does not disturb the balance of the society which is the stage for the divine play of the God. Scriptures say that all the three qualities co-exist always and never a single quality can be isolated. For God all the three qualities are one and the same which are created by Him only. These three qualities bring variety in the divine play by combining with each other in different proportions causing multi natured scenes. These are just like three basic colors which are mixed in various proportions to develop various shades. All the spiritual preachers have predomination of Sattvam which is a favorable medium for knowledge. You must be calm and peaceful without any disturbance for preaching or grasping the knowledge. Such nature is sattvam. During preaching, the human incarnation also uses the same medium as usual. Narasimha exhibited Rajas showing the climax of anger and tension, which was required to the context. Krishna exhibited Tamas in dancing with Gopikas with excess of blind love on them which is the climax of ignorance. Gita says that Rajas indicates action. Tamas indicates determination of decision with rigidity. Thus, the rigid practice is a mixture of Tamas and Rajas. The Tamas was used by Krishna to cut their bonds with their family members according to their request in the previous birth. Such Tamas cannot be equated to the lust on women for selfish happiness as seen in human beings, even though both look same externally. The surgeon cuts the stomach of the patient with the knife for the welfare of the patient based on his request only. A criminal also does the same with a knife for his selfish end and this murder cannot be equated to the above surgery even though both look same externally. The three qualities are used by God to uplift the devotees and not for any selfish end. The same three qualities are used by human beings for fulfilling their selfish desires. All the three qualities are equally good when these are used by God. All three qualities are equally bad when these are used by human beings. Demons used Rajas and Tamas in wrong direction due to egoism, ambition and jealousy. But Narasimha and Krishna used the same Rajas and Tamas to uplift the devotees without any selfish motive. Krishna used Sattvam to uplift Arjuna by preaching Gita. Shakuni used the same Sattvam

(Knowledge) in the form of preaching to ruin the Kauravas. A sage throws seeds on the ground to feed the birds. A hunter also throws seeds on the ground to trap and kill the birds. The direction of the quality decides whether the quality is good or bad. Otherwise all the three qualities are equally good since these are created by God only. Everything in the creation is good only because everything is created by God only (*Mattaeveti—Gita*). These three qualities represent the three sacred energetic forms of God (Brahma, Vishnu and Shiva).

In the world every item is a cause for some thing and is effect of some other thing. For example energy is the cause of matter and matter is the cause of an object with a form. Matter is effect of energy and is the cause of the object. For energy God is the cause and for God is there is no cause. God always remains in the causal state only and is the cause of all the causes indirectly also. For energy God is the direct cause. For matter God is hidden indirect cause through the energy. Energy cannot modify into matter by itself without God. Thus, directly or indirectly God is the cause of every causal item (*Akhilahetuhetum—Vyasa*). The energy has no will but has the capacity to create by modification. The awareness has will but has no capacity to create any worldly item like energy or matter. Every item in the world has some defect by which it cannot prove itself to be the cause for other causal items. If energy has the capacity to wish, one can spontaneously conclude that energy is God. If awareness has the capacity of worldly creation, one can easily conclude that awareness is God. God has no defects (*Nirdoshamhi—Gita*). If you neglect the defect of the item, you can call any item as God through metaphor. But you should remember that God is not actually any item in the creation. Any item in the creation can stand for God as representative model if its merit is only considered. With this angle only, all words can be used to represent God by all their merits (*Sahasra nama stotram*). Even then God is only possessor of those merits, which are not the real inherent characteristics of God since God is unimaginable. Thus, God is not a group of all these items in which case God should have all the merits and all the defects of all these items as His inherent characteristics. If you imagine a group of items having only the merits, then also such proposal faces two objections: 1) The God is single but not the multiple of items 2) Such group of items having only merits is imaginary (since each item is imaginable) without any practical evidence and this again contradicts the total unimaginable nature of God. Thus, infinite ocean of energy having the quality of will (awareness) is only imaginary. You have the infinite ocean of inert energy as creator of this world but it is not the designer. You have the awareness as the designer but

it is discontinuous in the form of living beings. A combination of these two is imaginary and is called as Brahman by the spiritual preachers because the unimaginable God has to be introduced through some different medium other than the existing media in the world. Veda as negated all the existing items as God and there is no other alternative than to bring some imaginable item which does not exist in the world. The existence of such imaginary ocean of awareness is again contradicting the unimaginable nature of Brahman (God) as stated in Veda. Such imaginary infinite ocean can be imagined by the intelligence and cannot be the unimaginable God in real sense. Such imaginary ocean can be the medium (creation) only but not the creator. Such medium charged by God can be taken as Brahman (God) as the live wire is considered as current. But remember that such medium is again imaginable and invisible. You are representing the unimaginable God through invisible medium but such medium is not unimaginable. The concept is that such a ocean represents God but not actually the God. Instead of this, it is better to represent God through visible and imaginable medium. Even the energetic body like Narayana is invisible and imaginable. The invisible medium can only represent God but cannot be the God. In such case why not we represent God by visible medium? For representation, the visible and invisible media can have the same chance since both the media are imaginable and cannot be God actually. The best convenient imaginable and visible medium is the human body. The other inert items are also imaginable and visible but do not serve the purpose of preaching knowledge and receiving your service. The medium should be visible (and imaginable) and also should serve the main purpose of visit of God to the earth. If you take such imaginary ocean of awareness, the process of creation also cannot be explained properly. If the world is projection of such awareness, the entire world should be alive without any inert item. You may say that the awareness is basically inert energy and therefore both life and inert objects are projected in the world. This point is ruled out because the imaginary ocean is homogeneously awareness every where even though it is basically inert energy. In such case the whole world also should be homogeneously living beings only which may be basically inert energy. But the world shows living beings and inert objects separately. In such case the ocean must be a heterogeneous mixture of both awareness and inert energy. Even if you take Lord Narayana in the place of ocean, the entire world must have all pervading awareness resembling the body of Lord Narayana in which the awareness pervaded all over. You cannot say that logic should not be applied to the process of creation by God. When you have defined God in terms of medium, such God is within the

boundaries of the creation and cannot be the creator. Logic must exist in all the definable items of the creation. While explaining the process of the creation, the subject – object concept should be protected. If you say that the entire object (World) is subject (God), then there is no entertainment to God because there is no difference between subject (Drashta) and object (Drusya). In order to protect this, you have to say that a part of the ocean of inert energy is modified into inert world in the beginning. Such modification was done by the will of God who did not charge the ocean and then God is expected to exist outside the ocean. After the creation, the remaining ocean is charged by God (Subject) so that the dualism exists for the sake of entertainment. Similarly the inert energy of the Lord Narayana and His awareness can be explained in the same above sequence. The energy of the body cannot modify into the world because the body gets deformed. The awareness in the body should have been modified into the world, in which case, the above objection facing the ocean of awareness repeats here also. The awareness in the world is seen as the dependent on nervous system and inert energy of the body. In the ocean of awareness, the generation of awareness without nervous system can be objected. In such case you have to say that the awareness of the ocean is due to the super power of God. This independent divine awareness differs from the natural awareness which depends on the nervous system. In such case you cannot call this depending awareness as the independent Brahman which is independent divine awareness. In such case, you can take directly the unimaginable God and justify the unimaginable awareness that is generated by God directly without assuming the imaginary ocean. Of course even the imaginable nervous system and the dependable awareness are also created by God but such creation is indirect as the cause of cause. The difference between the two types of awareness with reference to absence and presence of nervous system is also created by God. Unless the natural power exists as contrast, the super natural power has no meaning. Without the night there no significance of day. When the difference is established, the super power can be used to indicate God directly without any mediator like ocean of awareness, where as the natural power indicates the ordinary soul. When the super power is exhibited, the unimaginable reason only indicates God. Except this unimaginable reason, all other components of miracle are imaginable only. The finger of Krishna, the mountain and the lifting process are the imaginable components of the miracle. The reason behind the lift of the mountain by a tender boy is unimaginable that indicates the existence of God in Krishna. The divine will of God (or the imaginary ocean of awareness, if you insist on a mediator to represent God through

medium) and the natural will of the soul are one and the same in the content i.e., awareness. Both wills (awareness) are imaginable items only. Hence, the divine will cannot be the inherent characteristic of the unimaginable God. The reason for the generation of the divine will without nervous system is unimaginable which is attributed to the unimaginable God. Therefore, any imaginable property cannot be the inherent sign of the God. God is the generator of divine will which is responsible for the divine worldly works. Soul is generator of the natural will which is responsible for the natural worldly works. Therefore, the fruits of works of soul bind only the soul and not the God. The generation of the soul (Atman) is also by God but the generation of natural will (feeling or quality) is by the soul only. If God is soul, the works of the soul will bind God by their fruits. Since all the souls are the same God, the different fruits of the different souls have to be enjoyed by all the souls in the form of the God. You may say that the pure awareness (Atman) is not bound by the fruits and the subtle body (Jiva) is only bound as doer. But the subtle body (Bundle of strong feelings called as Samskaras) is made of pure awareness only. If the waves of the water are beaten, the water is also beaten. The soul being the very awareness has to be aware of the pain in the punishments. Such awareness of pain is the process of receiving the punishment. God is responsible for the creation of entire Mula Maya and Maha Maya. In the field of Maya, God is responsible only up to the divine play. The soul is responsible for its own Maya (forms created by soul like house etc., and all its feelings). The soul also generates the feelings with the power of God only and thus God is the indirect cause of feelings also. But the design of the feeling is directed by the soul and hence the soul is responsible for the fruits. The direction of journey decided by you gives you the fruits but the vehicle that is responsible for the journey does not receive any fruit. God is responsible for the process of feeling but the design of the feeling is done by the soul, which receives the fruit. In Gita Lord says that He is not the doer, not creating any action and not receiving any fruit, since the natural will of the soul is totally responsible (*Svabhavastu...*). God is the creator of awareness and the process of feeling (*Kartaramapi...*) but not the creator of the design and direction of the feeling (*Viddhyakartaramavyayam*). The soul is given freedom to design the feelings. The soul is directed by the previous strong feelings (Samskaras) for which also the soul was responsible in their generation during the previous births. These samskaras were generated from the soul and cover it as the algae produced from the pond covers it fully. The soul is controlled by these samskaras as the paralysis produced in the body controls the body itself. The soul (Atman) is limited to the

awareness existing in this bundle of samskaras (Jiva). The awareness cannot come out of these samskaras in pure state. When you say that the Jiva is going to the upper world, it means Atman confined to Jiva is also traveling and hence it is correct to say that Jivatman is traveling. You can never separate Atman from Jiva though the reverse is possible. You can separate waves from the water when the waves disappear but you cannot separate water from waves when the waves are existing. Such samskaras can be smashed only by stronger concepts of the divine knowledge which are like the flashes of divine fire. Thus, the entire fate of the soul can be changed only by the divine knowledge which should be grasped patiently, digested slowly and practiced after full determination.

MESSAGE ON DASARA-2006: DAY-10

[October 2, 2006] Today Shiridi Sai Baba left His divine body due to a disease transferred on to Him from His devotee. Such decease is like the poison taken by a person who commits suicide. Does this mean that Baba committed suicide? It was not the natural death. The death of Himself was executed by Himself. This point should be clarified to the people who commit suicide in the world. The person is committing suicide by the disturbance created by the illness that entered the body or by some other stress in the external world. This disturbance or stress is the fruit of his own sins and he himself is responsible for his own sins through his own Samskaras. But the illness in the body of Baba was not of that type. Some times a person may compare himself to Baba since he is committing suicide to remove the problem of his beloved souls as you see in the Titanic cinema. Such sacrifice is foolish because his sacrifice is limited to the Pravrutti (Behavior of a soul with other souls). After the suicide, the fellow is going to hell (*Asuryaa Nama...Veda*) for spoiling his precious human life meant for achieving the grace of God. The soul for which he committed suicide does not even recognize him after this birth. He is not benefited in any way by such sacrifice. He should think that his life is as important as the life of the soul for which he is committing the suicide. He thinks that the main aim of his life is only the other beloved soul and not the beloved Lord. Gopikas jumped into fire for Krishna and they were granted the top most world by the Lord for such suicide which is in the field of Nivrutti. But the beloved soul cannot do anything for this fellow who is going to hell. You may say that the sacrifice of this fellow should be appreciated. The sacrifice becomes appreciable only when the sacrifice is done to a deserving person.

A person wrote the story, directed and produced the cinema. After seeing his own cinema, he is upset and runs out of the theatre. When he goes into the world he will face more serious situations. Therefore, running away from the theatre is not the solution. He should have written the story of cinema properly. Still, even after the show he can censor the film and modify the picture. That is the solution. For such modification he can take the help of the senior producer. I heard that a cinema which ended with tragedy in love was censored after the show, since the reaction of the public

was very serious. I am explaining the case of a person who is upset in his life and commits suicide. When he leaves this world (theatre), he will enter the hell which is very very harsh. Let him take the guidance of Sadguru and change his Samskaras so that he can censor his life and regenerate the life in modified form. Becoming inert to the life with the help of Atma Yoga (Self attainment) is like taking sleep tablets in the theatre so that he avoids seeing the picture. Such a person will be born as inert object so that he will not have any possibility of producing any cinema forever. I heard that there was an advertisement about a medicine that cures the pain of teeth. The advertisement says that the pain of the teeth will be permanently cured since the medicine will remove all the teeth forever! The philosophy of Advaitin resembles this. Please note that I have told that this is the philosophy of Advaitin but not as the philosophy of Shankara. Ramanuja always says that He is criticizing the philosophy of the followers of Shankara but not Shankara (Yaduchyate Shaankaraih..). Therefore, forced death is not at all the solution. People think that one can become peaceful after death. No no. The soul has to face unimaginable stress in the hell and also in the future condemned births. The self attainment through the spiritual workshops is some what a better solution. To become stone is better than going to hell. But in both cases the human rebirth is ruled out. The best solution is to enjoy the picture consisting of happy and tragic scenes alternatively. Such state is the state of God and can be obtained only by the grace of God. Once he goes to hell or become stone, there is no control and there is no possibility of any further change. You have the advantage of control and possibility of change only during this human life. Even angels of the upper world always try to take human birth because in the upper world, only the fruits are enjoyed and there is no freedom to change the fate. You must realize the logic of the necessity of misery in this world. Without misery the world will bore you with continuous happiness like a cinema without tragic scenes and like sweet meals without any hot dish. In KrutaYuga, God created only happiness. The continuous happiness bored the souls. The very boring process itself is misery. Thus, the birth of first misery is only from continuous happiness. In KrutaYuga, the justice in the form of cow was having all the four legs, which means all good deeds are only done due to predomination of Sattvam. Afterwards, since misery was required to avoid continuous happiness, the legs of the cow were broken gradually in the subsequent Yugas. This means that subsequently Rajas and Tamas predominated gradually. If you learn to enjoy the misery in the life, it is the philosophy of life. Such philosophy can be achieved if you realize the unreality of Maya with respect to yourself and matter. By

the grace and the divine knowledge of Sadguru you can achieve such divine state of God. Sadguru is God in human form who came down to guide you by preaching this concept. Lord Krishna was entertaining Himself by seeing the mutual killing of His kith and kin including His sons and grandsons at the end with sweet smile on His lips through out the cinema. The same smile continued when He was bleeding by the shot arrow. Jesus carried on His own cross with a peaceful face even though the spectators were weeping. Jesus asked them not to weep for Him and suggested to weep for themselves and for their children in view of the future hell. God is defined as He who takes even the most serious issue as a joke. Soul is defined as he who takes even the joke as the most serious issue. The simple reason for this difference is that God (or a realized and liberated soul) realizes the unreality of Maya (forms of matter created by God like beauty or created by self like a house and all the thoughts of the soul), whereas the soul is not realizing this unreality.

The three layers of ignorance (Maya, Maha Maya and Mula Maya) are placed one above the other. The fourth (Turiyam) top most unimaginable item is God. You are existing in the second layer called Maha Maya. You will disappear even in the third layer (Mula Maya) and you are talking about God who remains after removing the top third layer (Mula Maya). The God alone exists above the Mula Maya. Why are you talking about that state in which you do not exist? Therefore you cannot claim that you are God. It is sufficient if you cross the Maya and enjoy the world like God. Even if you do a miracle, you have not done it because to do a miracle you have to cross Maha Maya and control the Mula Maya. When you materialize an object of matter (Matter is component of Maha Maya), the primary energy (Mula Maya) should be modified into matter. For this purpose you have to be above the matter (Maha Maya) and control the primary energy (Mula Maya). If you produce light in vision, the primary energy (Mula Maya) is modified into light (Maha Maya). Similarly if you give life to a dead body, the awareness (Maha Maya) should be generated from primary energy (Mula Maya). For all such miracles you (awareness) have to cross your own state of Maha Maya (Matter, light and awareness are the components of Maha Maya) and you have to control the primary energy (Mula Maya) which controls you. You cannot cross your own state (Maha Maya) and you cannot control your controller (Mula Maya). Both these are possible only to God and hence the miracle indicates the power of God that is working through you as medium. Therefore, God is doing the miracles through anybody and gives fame to the medium in the public. In the awakened state (Jagrat) matter and its forms along with the forms of

inert energy like light, heat etc., exist. In the dream state awareness along with its forms (Thoughts) exists. In the third state (Sushupti), only the primary energy is left over. Thus, in these three states the three layers of ignorance (Maya, Maha Maya and Mula Maya) are adjusted by some re-arrangement. These three states mentioned in Veda come under a different type of classification only.

A baby becomes happy by the sweet and weeps by taking the hot dish. Similarly, an ignorant person is happy over the success and profit, but weeps for the defeat and loss. This is one extreme end. A patient affected by long illness loses the sensitivity of the tongue and for him both sweet and hot dishes have no taste. Similarly, the person who achieved the self attainment (Atma Yoga) becomes peaceful and insensitive to both misery and happiness since the interaction of the soul with the world is cut. This is another extreme end. The baby is better than the second person because a baby has at least the partial enjoyment of sweet, whereas the second person (patient) has no enjoyment at all. Thus, an ignorant person is better than Atma Yogi. Atma Yoga is like anesthesia given in the case of emergency. Arjuna was such a patient of emergency who was hit by the Tsunami of grief. In such case, Lord Krishna gave the immediate anesthesia (Atma Yoga) in the beginning of Gita itself. Whenever the surgery is performed the anesthesia is given in the preliminary stage for an effective operation. The Atma Yoga is like the relief order from the old institution, so that the employee will join the new institution immediately. By Atma Yoga you are withdrawing yourself from the world and this is exactly the state of Pratyahara in the Patanjali Yoga. Such Atma Yoga helps you to attach yourself to God with unidirectional concentration since the multidirectional concentration in the world is removed by Atma Yoga. The attachment to God is the major operation which is like joining the new institution. The attachment from the world through self attainment is the preliminary anesthesia which is like the relief order from the old institution. But the Advaitin stops with the anesthesia and continuous in permanent coma without operation. He feels that coma is the perfect health. The perfect health is the new vigorous life obtained after the operation to live in the world and not the coma to sleep on the bed in the hospital permanently. The relief from the old institution is for joining the new institution and not to sit in the home after the relief. The Advaitin takes the relief order from the old institution (creation) and sits in the home (self treated as Brahman) stating that the home itself is the new institution (Ishwara). He says that he has realized both institutions as unreal and therefore he need not join the new

institution after such realization! He says that his home alone is the real new institution.

The design of medium is important to serve the purpose. The human being has the required design suitable to preach the divine knowledge. Therefore, the human form is selected by God. In order to get circulation of air, the design of fan is important for the current to serve the purpose. If the current enters the radio, you cannot get the circulated air. Similarly, if God enters the inert objects, the purpose for which He came down is not served since stones can neither speak nor receive the service of devotees directly. Stones have their own design and purpose like building a house in which the human incarnation can live. You wish that the current should enter the radio and give the air by some super technology. When fan is available, no fool wishes and no fool does like that. Even if a fool wishes, it will not be done since doing it by some super technology is more foolishness. Similarly, you should not desire that God should enter the statue to receive your service and guide you by divine knowledge by using His super power. Even if you are rigid, God is not a fool to do it, when a natural and alternative facility is available for such purpose.

People misinterpret the idea of Gita by saying that the deeds will not bind the doer, if the deeds are done by submitting the deeds to God. This is correct as far as the karma or the work essential for livelihood is concerned, because the maintenance of the human body is required to do the work of God. In such case the karma also becomes a part of the work of the God and hence such work can be surrendered to God. It means that the defects (sins) in such work do not affect the devotee. Arjuna is fighting for the livelihood and therefore the war is inevitable. Hence, such war is called as karma. Killing his grandfather is a sin. But the sin in the karma cannot bind him because his life aim is service to God. Arjuna is the sage Nara who is always associated with Lord Narayana in every human birth participating in divine mission. Therefore, the Lord said that there is no sin in killing the relatives even without referring to the God at the very outset of Gita. Later on the Lord interpreted the war as the work of God and in such case the sin becomes the righteous deed. When God wishes to do something that is the justice. The final aim of justice is only to please God. Therefore, the deeds will not bind the soul in the case of karma (work for livelihood) and Karma Yoga (work of God). This cannot be extended to Vikarma which is the endless work to fulfill one's own desires. You cannot do sins and surrender to God. In Vikarma sins have to be done to earn endlessly.

The temples must be converted as institutions for spreading divine knowledge and devotion in the public. The scholars and devotees must be

given the top most places in the temple. The status of the present uneducated priest is only that of a labor. He cannot be the head of the temple who simply recites Veda without knowing meaning of even a single word. He tries to exploit the psychology of the public which is always inclined to fulfill the ambitions by the grace of God. He tries to get the honor and money from the public showing the statue as God. The statue is not God but only a representative model of God in human form. The priest is like the candidate who tries to get the job by showing a recommendation letter.

The devotion is both theoretical and practical. The theoretical devotion is the inspiration and emotion of the mind towards God expressed in feelings, words and songs. This theoretical devotion includes the divine knowledge also. The theory is expected to end in the practical devotion which is the divine service. If the practical devotion is perfect, the theoretical devotion is naturally perfect. Therefore, God tests the devotee in practical devotion only and a separate test in the theoretical devotion is not required. The sages became ripened in theoretical devotion during several births and became ready for the practical devotion. The sages were born as uneducated Gopikas because the education (theoretical devotion) is already over in the past births. An engineer who is expected to work in industry is tested in his practical knowledge. Service is practice and therefore the practical aspect of devotion is tested. The fruit is to become the servant of God as a liberated soul. The practical test involves two aspects: 1) The extent to which the soul is liberated from the worldly bonds and 2) The extent to which the soul is practically attached to God. If the liberation from the worldly bonds is complete and if the attachment to God practically is full, such blessed soul becomes the servant of God. Such a liberated soul is never born in the normal cycle of the world. He will also come in human form along with God in human form and will serve God. Such a soul is constantly associated with God. God tests the detachment from the world and attachment to Himself in all the strong worldly bonds like bond with body, bond with life, bond with wealth, bond with children, bond with the life partner and bond with the traditional justice. Gopikas were tested in all these bonds. When the Lord stole their saris, the bond with the body was tested. They felt shy to stand naked before the Lord forgetting that every atom of the body was created by the Lord only. The Lord preached the concept. When Krishna left the body, Gopikas jumped into fire and this showed their detachment from the bond of life for the sake of the Lord. Krishna stole the butter which was their hard earned wealth. Gopikas were happy about such stealing and this proved their detachment from the wealth

for the sake of the Lord. Gopikas were giving butter to Krishna secretly over looking even their children. This is detachment from the children for the sake of the God. Gopikas were dancing with Krishna in Brundavanam and this shows their detachment from their husbands for the sake of God. Gopikas gave the dust from their feet to Krishna as medicine for the headache. Narada told that Gopikas will go to hell for such act. Gopikas replied that they were prepared to go to hell if Krishna gets rid of the headache. This shows the lack of fear for hell and the in justice that is to be done for the happiness of the Lord. Thus, the Lord conducted all the practical tests to Gopikas in Bhagavatam, which is a laboratory for doing practical. Bhagavat Gita is a class room of teaching the theory. Gopikas were given the highest divine fruit. When you serve the Lord in one-way traffic, the Lord keeps silent for some time to test your patience. When you do not aspire anything in return from God at any time, what is the necessity to become impatient? After some time God starts granting divine fruit for your service and during such period it becomes the two way traffic. When God becomes sure that you will remain in the one-way traffic only forever, His grace on you becomes so much that the service from your side becomes negligible before His infinite shower of grace. At this stage the grace of God on you becomes one-way traffic.

I am advising all My closest devotees who participate in My divine mission of spreading the divine knowledge all over the world. The most important instruction to you is that you should spread the divine knowledge without any fight with the people who discuss with you. There should be no point of success or defeat in propagating the knowledge. Love towards all the human beings to uplift them spiritually should be the basis of the devotee. Before starting the discussion you must instruct other side about these points and you must constantly often remind the other side regarding these points during the debate. He is co-operating with you to develop the subject. Both runners and winners are equally awarded. The circuit of current is complete only when both positive and negative poles exist. There should be no superiority or inferiority on any side at any stage of discussion. Both of you are mutually helping each other in finding out the truth. Shankara and Mandana Mishra argued for about a month day and night. Shankara is the incarnation of Shiva and Mandana is the incarnation of Brahma. Both Shiva and Brahma are one and the same. The arguments given by Mandana Mishra helped Shankara to project the subject in various angles. Their debate is the vast subject of finding out the truth from Vedas. Both are responsible for the constitution of knowledge. Shankara argued with a saint who was Vyasa in disguise. Vyasa was incarnation of Vishnu.

The debate between them never ended. The debate constituted the subject of spiritual knowledge to unimaginable heights. A cobbler argued with Shankara to show that practice is the real test of theory. Shankara fell on the feet of cobbler. The cobbler was Lord Datta. Shankara defeated Mandana and Vyasa in theoretical knowledge. But Shankara was defeated by Datta in the practical aspect of divine knowledge. Here the point of success and defeat is only a drama. The main point is bringing out the truth. Even if you are defeated by the other side, you must thank the other side with gratefulness since the other side has taken so many pains to let you know the truth. The other side was strained without any benefit. But you are benefited by your strain since you have come to know the truth from that moment onwards. Therefore, the defeated person should feel happy for the benefit and should not have any unhappiness or tension. The person who succeeded in establishing the truth is strained without any benefit, since he already knows the truth. But the winner should also feel happy since the truth is projected in several new directions due to the opposing arguments. If you are propagating the divine knowledge based on these instructions, God will be pleased with your excellent service. You might have won in several points in several places. But if you are convinced with a new point, you must immediately fall on the feet of that person like Shankara. He did not see the status of the cobbler who was very low by habits, education, caste etc. Shankara was never bias and prejudiced that He was a great saint and that He should not fall on the feet of a street cobbler. If your point is true, stand like Shankara with Mandana or Vyasa for any long time. But if you find that your point is really wrong and if the point of the opponent is the truth, accept it at once by falling on his feet and thanking him for taking so much strain to preach the truth to you.

PATH AND METHOD OF UPLIFTMENT

The Complete Sacrifice of the Gopikas

[October 21, 2006 One converted Christian from Hinduism (Shri Shastri), who is a Sanskrit scholar, visited Swami on this festival day. He told that he was attracted to Christianity by the spotless character of Jesus and was very much repelled by the bad character of Krishna regarding Gopikas. Swami replied him, which is given below as the divine message on Deepavali. After hearing the reply from Swami, which was spontaneous discourse, Shri Shastri bowed to the divine lotus feet of Swami with tears and went away silently.]

Reply of Swami: If you are converting your religion just for the sake of your liking to Jesus, there is no objection, because liking has no reason. But, if your conversion is based on repulsion to Krishna, I will not agree to it. Similarly, if a Christian is converted to become Hindu, due to liking on Krishna, I have no objection. But, his conversion should not be due to repulsion to Jesus. Same God exists in Krishna and Jesus. Krishna and Jesus are like two shirts of the same person with different colours.

Christianity is represented by Jesus only. But Hinduism is represented by various forms of God like Rama, Shiva etc. Rama is equal to Jesus in all aspects. You can still remain in Hinduism by worshiping Lord Rama. Shankara was also a bachelor and preacher like Jesus. Some say that Jesus also was married. In such case Rama is like Jesus.

If you say that Krishna was a sinner by dancing with Gopikas and for His illegal affairs with them, Jesus also should be a sinner because He was a non-vegetarian. The ethical scriptures say that killing a living creature is the greatest sin (*Ahimsa Paramo Dharmah*). If you compare these two sins, the latter is more severe. Killing a living being by force is equal to rape, which is also done by force. Krishna did not rape Gopikas, where as a non-vegetarian kills the living being by force. The person, who eats the flesh of a killed living being is equal to the killer in sharing the sin because the killer is killing for the sake of the eater only (*Karta Karayita Chaiva...*). Kapalikas eat the flesh of a living being, which dies in natural way and thus there is no sin in it. I am not criticizing Jesus because Rama was also a non-vegetarian. Just for a counter argument only, I have raised this issue,

because criticizing Jesus means criticism of God or Krishna or Rama only. You have to analyze properly to find out the truth in such cases of human incarnations of the Lord.

Infact, Parikshit also asked sage Shuka regarding this matter. The sage told that one can reach God even through bad qualities like Shishupala, who scolded Krishna. Shishupala was the gatekeeper of the Lord. Similarly, Gopikas were the sages, who were trying to cut the worldly bonds from the past three Yugas. By the end of the third Yuga, they have become all most successful in their spiritual efforts. They requested Lord Rama to give final salvation from all the worldly bonds. They were having still the effect of three bonds viz., caste, sex and knowledge. To remove these three effects, they were born as illiterate women in the backward caste as Gopikas by the will of Lord. The six strong worldly bonds (Eshanas) are with body (Deheshana), life (Praneshana), life-partner (Dareshana), children (Putreshana), wealth (Dhaneshana) and traditional justice (Dharmeshana). By saluting Lord in naked condition, they have cut the bond with body. After Krishna [left the body], they jumped into fire and thus could cut the bond with life. They left their husbands to dance with Krishna and thus could cut the bond with life-partners. They gave butter to Krishna even avoiding their children and this shows their detachment to children. Butter was their hard-earned wealth, which was sacrificed to Lord only and this shows their sacrifice of wealth to the Lord. They gave the dust from their feet to remove the head-ache of Krishna, even though the sage Narada told that they will go to hell for such act. They were prepared to go to hell, if the Lord is happy and this shows their lack of fear to hell and its concerned injustice. They could cross all these six charkas (illusions) due to the attraction to the Lord. They have sacrificed even the bond with salvation (Mokshena). The word salvation is used in the liberation from bonds to attain mental peace. Due to their love to Krishna, they faced torture from their husbands and elders, due to which they lost peace in their lives. When Krishna left them forever, they became fully mad and were constantly shedding tears for Krishna. The entire life became tragic and this shows that they have sacrificed even the salvation (liberation from pain) for the sake of Krishna. They refused even the advice of a Guru like Narada in giving the dust from feet. This shows their sacrifice of bond with Gurus (Guru-Eshana). Bali also refused his Guru Bhrugu and donated the land to Vamana after knowing that Vamana was Vishnu. For the sake of God even Guru is to be rejected. Therefore, the sacrifice of all the worldly bonds is seen in Gopikas for which, they were given Goloka by the Lord, which is the highest fruit.

Cutting the bond with the life-partner is only a part of their total sacrifice. Such part itself is not the total sacrifice. You are talking as if that particular part of the sacrifice is the only spiritual way. If that were so, a prostitute should get the salvation very easily, who surrenders her body and not anything else. The Lord did not give Goloka, just because they have danced with Him leaving their husbands. Such dance indicates only a part of their total sacrifice and it is cutting of one of several bonds. If you are tied by several ropes, you cannot get liberation by cutting only one rope. Therefore, you need not fear that the society will be spoiled by such dance. Such dance alone cannot give the salvation. In analyzing the divine case, you have to search the divine background also. Only special cases like Shishupala, who was the gatekeeper of the Lord, could get the salvation by enmity and not every atheist, who also scolds the Lord. Similarly, any lady who can dance with Krishna will not get salvation because the total sacrifice in all other aspects is absent.

If you think that Krishna is a fan of such illegal relationships, since Krishna is a form of God, all the other forms of God like Rama, Vamana, Parasurama etc., should also exhibit such quality atleast to some extent. Except the case of Krishna, no other form of God exhibited such quality. Even in the life of Krishna, you cannot see this quality anywhere except in the case of Gopikas. If Krishna has such habit, He should have shown this elsewhere also. If you say that Krishna is very fond of Gopikas only, such assumption is also totally wrong. Krishna never returned back to Brundavanam even to see Gopikas atleast once. This shows clearly that Krishna is having a special background of this event, which is explained as above. If you believe the dance of Krishna with Gopikas based on the scriptures, you must also believe the background of it from the same scriptures. You cannot take the scripture partially to suit to your prejudiced conclusions only.

We accept the case on Krishna straightly without any diversion or coverage. When a case is filed against you, you should accept it, if it is true. You should not try to cover the case by concealing the fact or you should not try to mislead the court into wrong path by misinterpretation of the truth. You will face the double punishment for the double sin. Therefore, we accept that Krishna had illegal relationship with Gopikas, who were married. The Gopikas say that they have come to Krishna even by neglecting their husbands, who were opposing them. The tenth Skandha of Bhagavatam clearly explains the illegal secret sexual act of Krishna and Gopikas in the five chapters (29th to 33rd). The words like *Surata*, *Jara* were used very clearly. Even the sage Narada mentions this in his Bhakti

Sutras (*Jaravachcha, Yatha Vrajagopikanam etc.*). One scholar interprets the word Surata in the sense of good devotion by Yoga. There is no support of usage of this word in such sense anywhere. The word is fixed in the meaning of sexual union only (Yoga Rudha). Even if you take the sense by Yoga, you cannot avoid the sense of Yoga Rudha. For example, the word Brahman is used in the scripture (Veda) by Yoga and the usage in such sense is seen in Gita (*Brahmaakshara Samudbhavam...*). Even then, this word can be used to mean the God also. Some scholars are covering the case by saying that Krishna was between five and nine years age only (Pauganda), while the stealing of the clothes of Gopikas took place. Gopikas were praying Goddess Katyayani at that time to get Krishna as their husband. This means Gopikas must be younger to Krishna. In such case, such prayer was impossible since Gopikas must be between three to four years of age only. If you say that Krishna danced with Gopikas in the subsequent season of full moon (*Mayaimah Ramsyadha Kshapah—Bhagavatam*), this is also impossible. In such dance, how Gopikas told that they came to Krishna by neglecting their husbands and children (*Ativilanghya...Rasapanchadhyayi -Bhagavatam*)? The clear description of sexual union in the same place is also impossible. The stealing of clothes took place in the month of Margasirsha. Hence, the subsequent season of full moon is impossible for the Rasa dance. Krishna meant the future by the word “Mayaimah”. He assured Gopikas in the near future only and not in the very next year. The verb “Ramsyadha” need not mean the future tense of next year only. It means only the future in general. After the Rasa [dance], Krishna went to Madhura and killed Kamsa. Vasudeva was pained that Krishna became late for Upanayanam. The scripture says that the Upanayanam should be before 16th year. This means Krishna was above 16 years. Infact, Krishna danced with Gopikas between 16 and 18 years of age.

Lord Krishna’s Message and Actions Are for Kali Yuga

You should not cover or misinterpret the truth to defend the Lord. That shows you ignorance about the Philosophy of the Lord in such incident. This incident took place in the end of Dwapara Yuga only. Therefore, the message of the Lord (the Gita) and actions of the Lord were meant for Kali Yuga only, which is immediately coming. The message and the life of the Lord were not for Dwapara Yuga, which has almost ended with Him only. If you analyze the standards of Kali Yuga without any trace of hesitation, one can easily understand that the society is not spoiled by the Lord, whereas, it is already spoiled. The sin comes by the feeling itself. Mind is the main reason of the sin. The inert body without mind cannot

have the sin. Even though Sita was touched by Ravana through body, she was sinless as per the certificate given by the Fire God. Renuka was punished for her mental sin even though her body did not even touch the other person. In such case, can anyone say frankly that he or she is not a sinner at anytime of the life? I have to be very frank because the case that you have moved is very delicate and is of critical nature. I have to expose the facts of this case from all angles without any shy. Therefore, the sin is already prevailing in the society, when Krishna entered this world. He did not generate the sin in the sinless society. He became close to the sinners, through such common sin. To uplift a fellow from the mud pond, you have to jump into it and become close to him. The Lord gave a new divine direction to the already existing sin in the society. When the sin is inevitable, you cannot advise to come out of the sin, because such advice is useless atleast in the majority, provided we are frank. Everybody speaks about the justice and good qualities but when the practice comes, hypocrisy is followed. This is clear to everybody because the self is the real witness. We cannot condemn such souls because these qualities are precipitated from millions of previous births and are like hard diamonds.

Even the top most spiritual preacher like Veda Vyasa wrote that he was attracted by Ghrutachi, a dancer from heaven. The sage wrote this truth very frankly and this shows his sincere exposure of truth without any hypocrisy. If somebody else is in the place of the sage, he should have censored this fact! It is foolish to think to get rid of the bad qualities completely. By spiritual efforts, you can control these bad qualities (Rajas and Tamas) to certain extent and this is also essential because uncontrolled bad qualities disturb the balance of the society. In such case God will punish them. Control is possible but complete eradication is impossible in the case of these bad qualities. Control is boasted as eradication. Therefore, after achieving the control by the detachment from the worldly bonds, these qualities remaining in the soul should be diverted towards the Lord. The Lord is pleased by the basic love existing in these qualities. The selfless love is like sweet milk and the bad quality is like a ceramic cup. The selfish love is like salt water and the good quality is like a golden cup. The milk is paid but not the golden cup. The sage Shuka says that if the devotion exists, the nature of the quality is not important at all. This was the answer given by the sage to Parikshit in this context (*Jarabuddhyapi...*, *Kimutadhokshajapriyah...* Bhagavatam). Here you must be very careful to understand that the already existing sin is diverted by the Lord and the Lord did not generate the sin. Wealth from waste means extraction of wealth

from the existing waste. It does not mean that to extract wealth, waste must be created!

Similarly, you can explain the non-vegetarian food of Jesus. People cannot be controlled to avoid the non-vegetarian food. It is already existing, which is uncontrollable. Jesus tried to divert this atleast towards the God. He advised that one should thank God for providing such non-vegetarian food instead of taking it directly. He showed the dry fish to God with gratefulness. The Veda says that you should offer the flesh of the killed animal to God in the sacrifice (Yajna). This does not mean that the Veda is asking you to kill the animal. Anyway you are going to kill the animal to eat it and you cannot be controlled under any circumstances. In such case, the Veda says that you should offer the flesh to God and eat it. Shankara says that the scripture is based on the existing nature of the human being and is not generating the same nature (*Jnapakam Natu Karakam*). Even if Krishna did not exist, such nature is existing in Kali Yuga. Even if Jesus did not exist, such non-vegetarian habit is existing in the world. God comes through a medium having the same common qualities of human beings to be close with them. By such common qualities, the Lord encourages them also to have a straight path to God from their qualities without any change. If such encouragement is not given, the sinners will go deeply in the path of sins only, since the path to God is opposite to the sin (*Apichet Sa Duracharah, Apichedasi Papebhyah, Sarva Dharman –Gita*). The society will not be spoiled by the Lord and in such point, you are assuming as if the society is not spoiled already. The Lord is trying to uplift the spoiled people in their own inevitable way. If you are not spoiled, you have your own path of purity and you need not come to the path of the spoiled people. When you insist that the spoiled people should rectify themselves and should come through your path only, some of them may succeed. But a large majority is unable to change their bad qualities and such people are dejected forever due to their inability. Such people resort to the path of sin only further and further since the divine path of good people is closed to them forever. For such people, there should be a path to God. The path is to divert their sinful nature towards God instead of applying it towards the world (*Tepi Yanti...Gita*). If you are with mud on the body and if you are unable to wash it by any amount of effort, you have a path by which you can also reach God with the same mud. This gives hope to such dejected people. When they turn towards God, atleast the society is saved from their involvement.

If you realize that the entire responsibility of sin is only on the mind, there will be hardly any person left over in this world, who is not a sinner.

When Jesus asked the people to punish the prostitute in case they have not committed any sin, all went back because if anybody comes forward with hypocrisy, Jesus will reveal the sins of such person. You can fool another human being by your hypocrisy but not God. Any amount of effort cannot eradicate the sinful nature but can control it. Therefore, the effort is certainly appreciable but nobody can claim that the nature is completely destroyed. Even the unimaginable torture cannot do it and the soul returns to the earth with reduced nature (Karma Sesha) only. In the spiritual path, fooling others has no use because it becomes fooling yourself. Therefore, you should not criticize the sin of any other soul since any soul is in such state of inevitable sin only atleast in the mental plane. Only the sinless God can criticize any soul. But God comes down to uplift the souls from the sins. First He advised to get rid of sins and reach Him. A few could succeed and when they became proud, God showed the inherent sin hiding in them! Every soul is made of the three qualities (Good Sattvam and bad Rajas and Tamas). Good quality may predominate and the bad qualities may exist as invisible traces of impurities. Any single quality of these three cannot exist in isolated way. When the human being boasts that he is completely good, the boasting itself is a bad quality (Rajas)! In some or other time, Rajas and Tamas predominate even in the case of top most devotees. Therefore, diverting the bad quality also towards God is the best and is the really expected way also. Any quality diverted to God is good and any quality diverted to worldly bonds with selfishness is bad. Gopikas were sages in the previous births and wrote all the ethical scriptures for the society. But when they entered the field of God, they have realized the real aim of ethics. Then, they thought that all those ethical scriptures written by them were useless because the real aims of bad and good were not realized in such scriptures. Now they have defined good and bad in a single statement like this: Whatever pleases God is good and whatever is disliked by God is bad (*Hareh Kopakaram Papam, Punyam tasya Priyapradam*). This truth was also acknowledged by God in the Gita (*Sarva Dharman...*). All the three qualities are created by God only to help the spiritual effort of the soul (*Yechaiva ...Gita*) and are good if they are diverted towards God. When they are diverted to the world, the purpose of their creation is lost and they become bad. To divert them to God, God comes down in human form possessing the bad qualities also and shows such diversion practically.

The soul is constituted by the three qualities; where as the medium (human form) of God is constituted by the three qualities and not God. You are a cloud and God is the Sun existing in another cloud. The cloud is criticizing the sun for the black colour of the cloud! God is unimaginable

and no quality can be His characteristic (*Nachaham... Natvamteshu... Gita*). He has chosen such similar medium so that He can become close to us by mixing with us freely. For the demonstration of the diversion of all the three qualities to God, He also requires those three qualities associated with Him. From such demonstration, you should learn the concept but not criticize God foolishly with hypocrisy. The original pure path is best and if you are in the best path, proceed in it. The next middle path is better, which is control of the sins. The third path is to divert the inevitable bad qualities to God by detaching the self from the worldly bonds completely. All the three paths lead the self to God. If you are in the best path, you can expect the soul in the middle path to come to you, but you cannot imagine the third path to come and merge with your path under any circumstances. What is the fate of those people, who are in the third path? Should they be condemned forever? No no. If their goal is God, they can reach the goal in their own path. The difference is only in the path but not in the goal. Whether the river takes straight path or curved path, it reaches the sea (*Payasamarnava Iva... Mahimnah Stotram*). You have gone to the city in a car. I have also come to the same city by a donkey. Both of us have reached the same city. You might have reached the city early, but you should not say that I will never reach the city. The only reason is that the same city is the goal for both of us. Even if you have car, if you are traveling in the opposite direction, you will never reach the city, where as I am certain to reach the goal. Similarly, if your goal is God, you can reach Him by any quality you have. Gopikas got the highest fruit by the worst path of Tamas. “How this is possible?” Parikshit asked (*Tasam Mohadhyam Katham? Bhagavatam*). If the goal is correct, even My donkey will take Me to the city and I need not waste all My time to procure a car, which is impossible for My capacity. Instead of wasting My life time to change the donkey and get the car, let Me travel towards the city on My donkey itself and spend the time properly without wastage. Infact, the soul itself is a donkey even if it sits in the car. Such donkey in the car is mocking another donkey, which is walking towards the same city! Here the greatest fun is that when a person is traveling by the donkey, the donkey in the car is mocking at the person. Similarly, God comes with Rajas and Tamas to show that they can also lead you to God. The soul is made of Rajas and Tamas inherently and is traveling by Sattvam (car). Now the soul is mocking the God, who came with Rajas and Tamas for demonstration!

The superpower is exhibited to show the divinity. Hanuman is born to Anjani, who is the wife of Kesari. The story says that Vayu (air) carried on the sperm of Lord Shiva to Anjani and then Hanuman was born. Some

other story says that Vayu was attracted to Anjani and Hanuman was born to both of them. Here Shiva is invisible. Vayu (air) is inert. Anjani has given birth to Hanuman without any contact with Kesari, which shows the invisible divine interaction. This shows that Hanuman is the divine incarnation. The super natural part in this story has such purpose only. If you realize the divinity of Hanuman, there is no need of this story. You can say that Hanuman is born to Anjani and Kesari and here Hanuman means only the body and not God in it. For the generation of body no superpower is required because the body can be generated in a natural way itself. It is foolish to use superpower, when the natural alternative is possible. The superpower enters only, when all the natural alternatives are closed. Similarly, Jesus is born to Mary without the interaction of her engaged bridegroom. This story reveals the divinity of Jesus. But if you have realized the divinity of Jesus through His knowledge, such story is not necessary. To draw the attention of ignorant people, who cannot realize the divinity of Hanuman or Jesus, such story is created. To create the human body for God, superpower is not necessary for realized souls. For realized souls, these stories are not at all required. You can straightly say that the body of Hanuman or Jesus was generated by the union of the parents. In the case of Jesus, you need not criticize Mary who was not married. The engagement itself is marriage as per the ethical scripture of Manu (*Vacha Datta...*). These stories are certainly required for the ignorant people who cannot recognize Hanuman or Jesus otherwise. Therefore, miracles are required only for the ignorant people and not for the realized souls.

Real Interpretation of Worship of Krishna and Radha

Krishna and Radha are worshiped very much in North India. Whenever you are taking Krishna with Radha, the only concept that you have to realize is to divert all your good and bad qualities to God without wasting your lifetime to convert bad qualities in to good qualities, which is impossible (*Prakrutim Yanti Bhutani...Gita*). The Lord says in the Gita clearly that any amount of control of the nature of the soul is useless in complete eradication of the nature of the soul, atleast in some occasions and atleast in mental plane (*Nigrah Kim Karishyati? Gita*) [control fails]. The only person who can throw away any quality completely is God, because He is associated with the qualities and not constituted by the qualities. God is like a colourless person having a red shirt on His body. The soul is that very red shirt itself. Now the red shirt is mocking at the person for the red colour! Your criticism to any human incarnation like Krishna or Jesus is similar to this. What is the use of the worship of Radha and Krishna, who

are not existing now? Such worship of idols through out the life without realizing and practicing their messages increases the wealth and fame of the priests and preachers only. If the words 'Krishna and Radha' mean God and divine soul, they are always permanent because God and divine souls exist even now and will exist in the future. But if you mean these words as specific human bodies, they were limited to one generation only in the past. Idols and their worship along with the help of priests and preachers are certainly helpful provided the concept for which the idols stand is realized atleast sometime in the life. When the purpose is not served at any time, all this is a total waste and then Bhagavatam is only equal to a romantic film which gives you some entertainment for sometime. In such case the result is that one inspired by Bhagavatam or a romantic film intensifies his romance with his lover. A romantic film is meant for such purpose. But Bhagavatam is meant for intensifying your attention to God and not to the world.

Radha was the daughter of Vrushabhanu and was the wife of Ayanaghosha belonging to the dynasty of Yadavas. She was simply mad of Krishna and openly refused all the worldly bonds for the sake of Krishna. The details of Radha were censored from Bhagavatam for the fear of misuse in Kali Yuga. However, she was mentioned in one context (*Anayaraadhito...* Bhagavatam) to show that even Radha became proud and due to that Krishna left her. When Krishna was dancing with Gopikas, they felt that Krishna was attracted by their physical beauty. But, Radha did not think so. Therefore, the Lord took her on His back to a secret place and entertained her personally with the sexual union. But now, Radha also thought that Krishna was attracted to her only, due to her physical beauty excelling that of Gopikas. Immediately Krishna left her also and disappeared. She started weeping for Krishna and was traced by Gopikas. This story in Bhagavatam reveals that even the top most divine soul can never get rid of Rajas and Tamas. The pride is Rajas and the Sex is Tamas, which are the forms of ignorance and Radha showed both. This means that even the top most soul cannot be free from the three qualities which are the very constituting materials of the soul. Even knowledge is a quality (Sattvam) and it is neither God nor the inherent characteristic of God. It is only an indicator of God, being constantly associated with God. You can also find the constant association of Rajas and Tamas also with God. The Lord declared in the Gita that He is the absolute controller and this pride is Rajas, though it is the truth. To reveal the truth, He takes the help of Rajas. Similarly, the Lord is having blind love towards His devotees and this is Tamas. Therefore, all the three qualities are divine and good in association with God. They become bad only when they are diverted to the world

(Soul). Soul is part of the world. When the soul attains the knowledge related to world (Physics etc.), such knowledge is also bad since it is not related to God. Similarly, the pride of the self and the lust for other souls are bad since they are diverted to the world. The same knowledge of Physics etc., can be diverted to God in analyzing the non-God items so that one can conclude that God is unimaginable. Now due to such direction towards to God, such knowledge becomes good. The Shastras like logic, grammar etc., were used by Shankara to analyze the non-God items in His commentary. The Same Shankara criticized a scholar in the grammar, who is trying to use it to earn wealth (*Bhaja Govindam...*) even in the last days.

Radha was the incarnation of sage Durvasa, the top most devoted soul. All the anger of Durvasa was for achieving God only and all this anger was converted into love, when he was born as Radha. Radha and Gopikas were well aware of Krishna as the Lord. Gopikas mentioned this in their songs (*Akhila dehinam...* Bhagavatam). Gopikas are well aware of themselves as devotees and Krishna as Lord. All the other worldly bonds with their husbands, children etc., were just dramatic in their eyes. Narada also tells in Bhakati Surtras that Gopikas were well aware of Krishna as God (*Mahatmya Jnana...*). For them. the Lord was the only goal of their lives. Suppose, an actress is acting as queen and another actor is acting as a king in the cinema shooting. Suppose the producer and director of the film calls the actress to come out side for a talk. Will the actress say that she has to take the permission of the actor acting as king, to come out of the shooting? The stage of Gopikas towards Krishna is like the relationship between the actress and producer of the film. Suppose, the actress is under the strong influence of the illusion of drama, she may say that she needs the permission of king to come out. This is the difference between the realized-liberated soul and ignorant soul grasped by the illusion.

We see three levels of devotees, who loved Lord Krishna and wanted His close association. The wives of sages went to Krishna and offered food even before the sacrifice (Yajna). Then, they requested Krishna to accept them to stay with Him because of the fear of their husbands if they return. Krishna did not allow them to stay with Him and assured them to go back without any fear. These devotees expressed love to Krishna, only when Krishna asked them to give the food. Their request to Krishna was due to the worldly fear. For their sacrifice of food even before the ritual, the Lord was pleased and protected them from the fear. Such love was momentary and had the worldly reason. The second level of devotees were the 16,100 girls of kings, who loved Krishna through marriage. Their love was better since they did not marry anybody even by any force. They had problem

before marriage only. They wanted the licensed love with Krishna. Krishna married them as per their desire. The third levels of devotees were Gopikas, who were mad of Krishna and did not care for their families and social customs. Such love is the climax, which has crossed all the hurdles. The wives of sages went to heaven. The girls of kings went to the divine abode of the Lord. Gopikas went above the divine abode of the Lord and Lord became their servant. The wife of one sage was arrested in the house by her husband, who could not go to Krishna along with others. In the love of Krishna, she died in the house by constant weeping. Her love was also emotional, which came up by that incident only. She could not reach the Lord on the earth while alive and therefore, could go to Tapo Loka only, which is just below the divine abode of God.

Pravrutti deals with the ethics to be followed towards the other souls in the society. Nivrutti deals with the knowledge, devotion and service through sacrifice to God. Duryodhana is in the bottom, who does not know even the Pravrutti. He wanted to enjoy the wealth of his cousin brothers and never recognized Krishna as God. He is zero in Pravrutti and Nivrutti. Dhritarashtra is just equal to Duryodhana in practice. He is a good scholar of Pravrutti and Nivrutti in theory only. Both these went to hell. Dharma Raja is very good in theory as well as practice in Pravrutti. His theory and practice in Nivrutti is also good but deficient in Nivrutti to some extent. He gave more importance to justice than God. He went to heaven for following the justice. This is the essence of Maha Bharatam, which could touch only the heaven at the maximum. All this is Pravrutti only.

Veda Vyasa was very good in Pravrutti and Nivrutti both in theory and practice. But, he could not overcome the worldly bonds, when he entered the family life. He was attracted by the dancer from heaven and was in blind love for his son. He went up to Tapo Loka. The sage Shuka avoided the family life for the fear of the attraction of worldly bonds. Bhagavatam says that he did not come out of the womb of his mother for a long time fearing for the world. He went to the divine abode of the Lord. Gopikas were in the climax of Nivrutti and violated even Pravrutti for the sake of Nivrutti. They went to Goloka which is above the divine abode of God. This is Bhagavatam which touched the divine abode of God and also above it. All this is Nivrutti.

In Ramayana also we find the same gradation. Vali was like Duryodhana. Ravana was like Dhritarashtra. Sugriva and Vibhishana were like Dharma Raja. The sages in the forest, who served Rama as guest were like Veda Vyasa. Hanuman, Sabari, Sita, Lakshmana etc., were like Shuka. There was nobody like Radha and Gopikas in the Ramayanam. Infact,

Krishna created the Goloka for the first time for Gopikas only. Rama was limiting Himself to the devotion, which is not madness. But the devotion of Gopikas was the madness, which was spontaneous and cannot be achieved by anybody by any effort. The state of Gopikas is beyond the human imagination.

The path of Gopikas is starting from the worst and is ending in the best. They have created a new history in the spiritual path. Rama rewarded good qualities and punished the bad qualities always with reference to Pravrutti. For the first time, Krishna paved the path from hell to Goloka by diverting all the bad qualities towards God and Gopikas helped the Lord in this venture. There was necessity for such new dimension in Kali Yuga because almost all the souls are polluted by bad qualities to the irreparable extent. When the conversion of bad to Good becomes impossible, this new path gives hope to all the souls in Kali Yuga. If the soul fails even in this last resort, the soul is condemned forever. Therefore, this aspect of Bhagavatam shows a special path, which is not found anywhere in the world. It is said that the divine knowledge of a scholar is tested in the explanation of Bhagavatam (*Vidyavatam Bhagavate Pariksha*).

Misinterpretation of the Divine Relation of Lord and Gopikas

One follower of Osho asked Me that Krishna was not only having illegal relationship with women but also deceived their husbands because Gopikas came to Krishna in the midnight while their husbands were sleeping. He charged Krishna as a double sinner. I asked a question in the line of the philosophy of his Osho. Let us assume an illegal relationship between a married woman and somebody else. I heard such cases frequently in the recent time. Osho says that the wife or husband should be frank to express the sin to the other life partner without hiding the truth. Suppose, both are in the same line. Then, they can understand each other and proceed in their lines with mutual co-operation. According to the Hindu ethical scriptures, both will go to hell and have to embrace the red-hot metallic statues. Both, may live with happiness in this world as per Osho. But, what is their fate after the death? Suppose one of these two is very chaste. By knowing the truth from other side, the life partner either will go for divorce or will be weeping through out the life. Now the sin is doubled and double punishment is given to the sinner in the hell. In the case of Gopikas and Krishna, the point is totally different. Such sinner in Pravrutti cannot be either Gopika or Lord Krishna. The divine background of Gopikas as sages and the total sacrifice of Gopikas are impossible in the case of any sinner in Pravrutti. Such sin is committed in Pravrutti for

another co-soul and not for the Lord as in Nivrutti. Such sin is possible in Nivrutti also between a female thinking herself as Gopika and the male thinking himself as Krishna. Both the cases are ruled out because the total sacrifice of all the bonds in the world prevents any female devotee to become Gopika even if the real Krishna exists. Gopika is not simply an illiterate lady as we think. She is the sage, who is putting on continuous spiritual effort from the beginning of creation up to the last part of the Dwapara Yuga. Such background is impossible to any soul. The state of madness of Gopikas is also unimaginable and cannot be achieved by any soul. In such a state of climax no hurdle can stand in the path. You cannot stop any mad person by any type of effort. The Lord arranged this type of scene just before the beginning of Kali Yuga so that the bad qualities can be diverted to God for salvation. The soul gets salvation by such diversion and at the same time the world will be also peaceful without any disturbance since the bad qualities were detached from the world. Therefore, Krishna and His message (Gita) are wonderful new dimensions especially for the dejected souls with inevitable bad qualities. Due to this reason Krishna is said to be the complete incarnation with sixteen kalas. The Kalas increase in living beings as we travel from animals to men to devotees and to the human incarnations. The number of Kalas is the estimation of the power of divine knowledge expressed by God. The most sinful Kali Yuga needs such highest power of knowledge. Rama expressed only twelve kalas of knowledge, since that much was sufficient in Treta Yuga. Krishna attracted almost all the souls in Kali Yuga. The Gita is His theory and Bhagavatam is His practical. Krishna means the Lord who attracts all (*Krushyate Anena Iti...*). Devi Bhagavatam says that the word 'Krishna' represents devotion and practical service through sacrifice. It says that "Krishi" means devotion and "Na" means practical service (*krishih tat Bhakti Vachano, Nascha Taddasya Vachakah*).

Concluding Remarks

Today Krishna killed Naraka or Bhauma, which represent the hell and materialism. Krishna has the colour of Shyamala, which is a mixture of bright and dark colours. Krishna was neither black nor bright. Today is darkest Amavasya representing ignorance? These lights represent knowledge. The Lord is associated with ignorance in order to show path to ignorant people. The Lord has to act like a soul and practically demonstrate the path. By knowledge (analysis) you can realize that He is beyond darkness. The crackers produce sound and light. Sound represents the speech through which, the knowledge-light comes out. All this is not

necessary if you realize the internal meaning. You have to lit the knowledge-lights in the ignorant people through your speech. You need not waste money like this because all this is only a representative worship which is indirect. All this can be spent in divine mission of propagating knowledge and devotion in the people, which includes helping the poor practically (Social service) also in the name of God. This is not the direct service of the Lord so that you can justify that it is better than the divine mission or social service. When Jesus was alive, He supported the application of scent to Him instead of spending it to feed the beggars as suggested by His follower. That was direct service since the Lord is existing in His body. The practical worship, which involves spending of your hard-earned money, should be always to the living beings. Even in the direct service to God, the life as the receiver is important in such practical worship and therefore God in human form only should be worshipped practically. When the fruit of service is not received by life or awareness (Chit), everything is waste. Neither Krishna is pleased with the wastage of wealth like this through lights and crackers nor is Jesus pleased with a similar wastage on Christmas. People are burning the wealth, which is the real form of Goddess Lakshmi like this. Similarly, ignorant priests are burning ghee (food), which is the real form of Goddess Annapurna. By such acts, their husbands (Lord Narayana and Lord Shiva) become extremely furious. Krishna is the incarnation of Lord Narayana and He will not be pleased if His wife is burnt like this. You know the anger of Lord Shiva when His wife was burnt! For inspiration you can worship the statues by devotional songs etc., through theoretical devotion only. Today people worship Goddess Lakshmi who represents the wealth. If the wealth is not properly used and wasted, it means that She is insulted and not worshipped. I assuredly tell all of you that if you waste the wealth, you will suffer with severe poverty due to curse from Goddess Lakshmi. Similarly, if you waste food, you will suffer with diseases due to curse from Goddess Annapurna. You must use the food and wealth either to serve God directly or to serve His devotees or to serve the poor people in the name of God. Then only you will have the divine grace and will be happy with prosperity and health.

God in human form, devotee in human form and a poor fellow in human form should be the aim of your practical worship. Even you can select the soft natured animals and birds for such service in the name of God. In any case, life is essential. You are directly worshipping God in human incarnation. When you are worshipping His devotee, God is more pleased. When you serve the poor in the name of God, then also God is pleased. The first case is direct worship, whereas the second and third cases

are indirect worship of God. All these are good because your hard-earned wealth is properly received by the life or awareness or soul. Therefore, Shankara stressed on the soul to be treated as God and not the inert objects (*Jeevo Brahmaiava Naparah*).

ANSWERS TO QUESTIONS FROM DEVOTEES

[October 31, 2006 Shri G. Lakshman forwarded the comment of somebody on the soul like this “You have told that the soul is born and is dead daily as per the Gita (*Nitya Jatam...*). The word Nitya means regular and not daily. What is the meaning of inert energy used by you? Why do you characterize the soul by the uncharacterized energy?”]

Swami Replied: You say that the soul is born regularly and not daily! There is no difference between these two versions. The word Nitya has the usage in daily sense also. “Nitya Karma” means the worship of Sandhya daily. In the deep sleep the awareness (soul) has no existence because the nervous system is not functioning. Only the inert energy exists as body-heat and this alone cannot generate awareness. In deep sleep, neither you are of yourself as in meditation, nor you are aware of physical objects (awaken state) or the feelings (dream state). This is the experience and can never be contradicted. The energy itself is inert. Still, I have used the adjective “inert” for a specific purpose. The word inert means the absence of independence in one sense. In this angle the entire creation including the souls is inert, because every thing is fully controlled by God and has no real independence. In this sense the living soul and non-living object cannot be distinguished. The word inert is also used in sub-division between living and non-living. In this angle the soul is not inert whereas the energy is inert and I have to distinguish the soul and energy in this view. From this point of view the energy is called as inert and the soul is not inert since it has partial control over energy in certain contexts. Otherwise the inter conversion between inert (non-living) and living cannot be explained since both are inert in the first angle.

Energy is a characterized item showing characteristics of wave length, frequency etc. The soul is awareness which is a special work form of energy. The specialty is due to requirement of nervous system. Work cannot be the characteristic of energy because it requires the presence of second component (machine). Work is only a form of energy that can be generated with the help of the second component. Your conclusion must be based on logical analysis (Science), scripture and experience. In the deep

sleep, the awareness is converted into inert energy and this is established by Me in an elaborated way already.

[Shri. Nikhil forwarded the request from a devotee for the need of miracle in his personal problems. The devotee asks for the reason of the problems.]

Swami Replied: Miracle means the violation of the regular administration of God to be done by God Himself! Unless there is an extraordinary emergency in the case of a deserving devotee or a specific need in the divine mission of God, miracle does not appear. The devotee deserves a miracle when he or she does not aspire for it even in dream and is really involved in the divine mission of the Lord. This is the context of the miracle from the side of the devotee. The miracle can also take place from the side of God whenever a need arises in the divine work. If God feels that an atheist can be converted through a miracle, it takes place. If God feels that a miracle can improve the faith or devotion of a devotee, then also a miracle can happen. These two cases are from the side of God and not from the side of devotee. This means that if the devotee says that he will be converted or he will develop the faith and devotion by a miracle, God will not do the miracle unless in His view there is a real hope for it. Even without the request from devotee or atheist, God will exhibit the miracle if God has hope. In any case the devotee should not aspire for the miracle even in the mind. The miracle will happen spontaneously if God is convinced. There is no need of any initiation or interaction from the side of the soul. Even a deserving devotee some times reduces the speed of the miracle by aspiring for it. The whole problem lies with miracles is that the attention of the soul to God is completely diverted to His power only. The Vedantin (Philosopher) becomes Shakteya (Applied scientist using the power). I advise you to keep silent about you problem and to withdraw your mind from the problem. For this, you can take the help of Atma Yoga, which says that you are pure awareness without thoughts. The Atma Yoga will give you immediate relief like a pain killer, which is not the real medicine to solve your problem-illness. Now you attach yourself to God through prayers, songs, service etc. In this attachment to God, your detachment from the problem becomes natural and in this stage Atma Yoga is not required. When the medicine starts working to remove your illness, pain killer is not necessary. When the illness is reduced, the pain also gets reduced. The attachment to God gives you spontaneous and simultaneous detachment from the world. In this stage only, the super power of God will solve your problem in no time.

The reason for misery or happiness is only your action that was already done. The Gita says that the actions are very very subtle (*Gahana Karmano Gatih...*). I will give you a small example. While eating food, suppose a piece of chilly is left over in your plate. When it is thrown outside, it decays and lot of virus and bacteria are generated. Suppose, such virus effects the health of a good devotee who is involved in the mission of Lord; this has become the greatest sin based on the smallest piece of chilly. Your health will be affected severely. Therefore, the Veda says “*Annam Na Parichakshita*”, which means that even an iota (Iota is denoted by the prefix pari) of food should not be thrown out. Either you should eat the piece of chilly or use the powder of chilies in cooking the food. You can imagine the fate of the priests who throw lot of food in the death rituals stating that throwing food indicates their full satisfaction! This shows that we cannot avoid sins which are so subtle that easily escape our attention. You have to enjoy the fruits of your actions. Without knowing such subtle nature of deeds, people cry saying “What sin I have done in this birth?” They say that some deed from the previous birth was responsible for such fruit. They assume that they are very pure without doing any sin in this birth! It is not correct. All the fruits end by enjoyment or punishment either in this world or in the upper world (heaven and hell). When the soul comes down to the earth and enters a fresh body, all the fruits are over with a nil balance sheet. But, the Samskaras (psychological tendencies for doing such deeds) exist in the soul in very much reduced state. The soul does again the same deeds guided by these samskaras, which are called as destiny (Karmasesha). Therefore, either enjoyment of the fruits or worship of God (Theoretical and practical) are the two ways left over. God alone can burn your sins by His own specific technology (enjoying the fruits for your sake). The Gita says the same (*Ahamtva...*). You cannot escape the enjoyment of the fruits even after millions of Yugas unless these Samskaras are burnt by the divine knowledge, which leads you to God and subsequent practical devotion. People misunderstand that the divine knowledge directly burns the Samskaras. The burning can be verified only through the practical devotion to God (*Jnanaagnih...* Gita). The proof for receiving the right divine knowledge is only determination and implementation in practice. The root of all these Samskaras is only attachment to the world. When this attachment is burnt, the Samskaras are burnt. But burning the attachment to the world is very difficult and cannot be achieved by the effort of even entire life time. Therefore, do not waste your life time in burning these Samskaras. You divert these Samskaras (good and bad qualities) to God and this is the easiest and fruitful solution. Suppose, you go on making

efforts till the age of your retirement to get the relief order from the old institution, where is the time to join the new institution?

[Shri. Surya forwarded the comments of a devotee on Shankara, which are “Shankara is Lord Rudra or Shiva, who is produced by the Lord Narayana as per the Veda for the purpose of diverting the demons from devotion to the Lord. Therefore, the philosophy of Shankara is wrong”.]

Swami Replied: Some say that even Buddha is atheist to divert the demons from doing sacrifice (Yajna) so that the demons will be powerless. Buddha is the incarnation of Lord Narayana. Therefore, the same blame applies to Narayana also. You say that Rudra is produced by Narayana. But, the Veda also says that Shiva is Narayana by Himself (*Shivascha...*). You may say that Shiva is different from Rudra. In such case, the Veda says that Rudra is the one God and there is no second God (*Eko Rudro Na Dvitiyaya...*). Now, this contradicts your Vedic statement that only Narayana is God, who produced Rudra (*Eko Ha vai...*). This contradiction can be removed only by one way, which is to accept that Narayana and Rudra are one and the same God. When the production of Rudra from Narayana comes, the interpretation should be like this: The word Naryana stands for the Parabrahman (God) existing in the energetic form of Vishnu. The word Rudra means the external energetic form of Rudra. This means that Parabrahman produced all the energetic forms of Rudra, Vishnu etc. The follower of Ramanuja (Vishishta Advaitin) is also equal to the follower of Shankara (Advaitin) in misinterpretations. Rejecting the soul as God is good. But confining to only one energetic form (Narayana) is again bad and the same mistake is done. The soul is in the human body and neither the soul nor the human body is God. Similarly, the external energetic form of Narayana is not God directly. It is as good as the soul or the human body. All these three (soul, human body and energetic form are creation only) are not God. The same applies to the energetic form of Rudra also. But the merit in the energetic forms of Rudra and Narayana is that both can be treated as God since God exists in them. Therefore, in the case of human being, neither the human body nor the soul is God. But in the case of Narayana and Rudra, the energetic form is not God but God is present in those energetic forms. Therefore, such energetic forms in which God exists can be treated as almost God like the live wire treated as current. This does not also mean that every energetic form is an abode of God. Indra is a soul in the energetic form. In the case of Indra, neither the soul nor the external energetic form is God.

You say that Krishna generated Rudra to mislead some devotees in the spiritual path. Krishna is a recent incarnation whereas Rudra exists even

before the birth of Krishna. It is said in Bhagavatam that Krishna did penance for Lord Siva. If you say that Narayana is fixed in Lord Vishnu only as a word of Yoga Rudha, then we can also fix words like Siva, Ishwara, Maheswara etc., in Lord Rudra as words of Yoga Rudha. In Gita spoken by Lord Krishna, the words like Ishwara and Maheswara exist in the place of God (*Ishwara Sarva Bhutanam, Mayinamtu Maheswaram, Karta Bhokta Maheswarah etc.*). This means your Lord Krishna Himself accepted that Lord Rudra is God. In Veda the word Eesha is used to mean God in the beginning of Eesavaasya Upanishat.

Shankara diverted atheists who were demons to become theists only. He did not mislead any soul from good to bad. God always tries to uplift the souls but does not mislead any soul. But He was constrained by limitations. The standards of atheists cannot be raised suddenly from ground to sky in which case they will go back. In the view of such psychology, Shankara dragged them up to some distance, which is the maximum extent in their case. Above that there is the danger of fatigue. He purposefully told that soul is God so that the atheist is attracted by His native ambition and atleast accept the existence of God. You say that such trick of Shankara as misleading the soul! In that case, the mother who gives food to her child by stating that the moon will come down if the child eats the food is also fraud and cheating the child! Shankara and Ramanuja know the spiritual knowledge from beginning to end because both are the incarnations of the same God. Shankara introduced that much part of the truth which alone can maintain the receivers. More than that will end in the total damage. This is not the fault of Sankara. It is the limitation of standards of the then atheists to whom only Sankara had to preach. When Ramanuja came the situation was better. He handled the believers in God. He separated God from the soul. He showed God in the energetic form called as Narayana. He could not introduce the human incarnation (Krishna) because the theists could not digest the human form of God at that time. Up to this everything is correct in view of the then existing standards of the receivers. Later on when Madhva came, the situation was much developed and the concept of human incarnation was digested. Hence, Madhva introduced the human incarnation (Krishna) and the devotee Hanuman who worshipped the human incarnation only. Madhva could not introduce the concept of human incarnation in every generation because the then devotees could not digest the then existing human incarnation, who was Madhva Himself. The Iskcon is just a replica of the way of Madhva. The spiritual path was will developed from Sankara to Ramanuja and to Madhva. The concept of human incarnation in every

generation is now established by Datta Swami based on the words of your Krishna only (*Yada Yadahi – Gita*). Your base is certainly Ramanuja and Madhva, who give more importance to the devotee than God. You accept that Siva is the greatest devotee of Vishnu (Parama Bhagavata Uttama). You quote the scripture also in this context (*Vaishnavanaam Yatha Sambhuh*). In such case, a follower of Vishnu who insults Lord Siva must be ashamed, since he is contradicting the very philosophy of the original preacher of his own Vaishnava cult. The scriptures also say that Krishna worshipped Lord Siva and also Narayana worshipped Lord Siva on the mountain of Meru. The scripture also says that Lord Vishnu became Mohini and became the wife of Lord Siva and gave birth to Sashta. Therefore, it is foolish to fight with each other without understanding the preachers and the various forms of the same God. Narayana means the source of divine knowledge. This word indicates only Parabrahman. The knowledge is not the inherent sign of the unimaginable God (Parabrahman). God is only the source or basis for the knowledge. This is indicated by the word Narayana. Siva means auspicious without any second impurity. God being the absolute truth is one without second and therefore, becomes the purest entity. Purity is the auspicious quality (Siva). The Veda also says that Shiva is one without second (*Advaitah Sivah*). Rudra means the God, who punishes the sinners and make them weep (*Rodayati iti Rudrah*). If you recognize the concept of unimaginable God and the energetic forms as media, you will be clear. I appreciate you for having come to the height of the human incarnation (*Manusheem Tanum Asritam – Gita*). You will come to the final point of the divine knowledge, if you accept the existence of human incarnation in every generation by following the same Gita.

You say that simple theoretical devotion is sufficient to please God and you quoted a verse from the Gita (*Satatam keertayantah...*). What about other verses which praise the practical devotion like the sacrifice of work and fruit of work? Even in your verse, you have not understood the meaning of “Yatantascha Drudhavratah”. The word Yatantah means practical effort (Purusha Prayatna). The word Drudhavratah is associated with this word, which means that the practical effort comes only by firm determination.

The basis of Madhva was also the same of Ramanuja in the final God as Lord Narayana. But He stressed on Lord Krishna in the Ashtapetham (Udipi, India). He also stressed on Hanuman who worshiped only the human incarnation (Rama). The awareness of Shankara, the Lord Narayana of Ramanuja, the stress on the human incarnation (Rama and Krishna) of Madhva are the three gradual steps from formless to energetic form to

human form of God. The fourth stage can be the Iskcon, which limits only to the human incarnation (Krishna). The final and fifth stage is Datta Swami, who concentrates on the present alive human incarnation. In this spiritual ladder, the Iskcon is a conservative Hinduism. They believe only one past human incarnation like conservative Christians who believe Jesus only. In this stage the development of their aspects shall be done by generalizing the same God in all the past human incarnations through Universal Spirituality (Krishna, Buddha, Jesus etc.). They should also extend such generalized concept to the present human incarnation also. You can apply the philosophy of Advaita to all the human incarnations instead of all the human beings. Just like the same soul (Pure awareness) exists in all the human beings, similarly the same unimaginable God exists in all the human incarnations. The same concept can be applied to a specified group of energetic forms like Brahma, Vishnu, Shiva etc. Only such divine specific energetic forms are equal since the same unimaginable God exists in all those specified energetic forms. You should not generalize this concept to all the energetic forms like Indra, Vayu etc. Such concept will remove the misunderstanding in the followers of Ramanuja and Madhva who feel that only one energetic form 'Narayana' (Vishnu) is God. I am amazed to see this conservative concept even in the formless aspect of God! The Brahman of Hindus, the Jehovah of Christians and Allah of Muslims are formless. But still they fight with each other even in this formless aspect of God. That means they are differentiating the formless air as Hindu air, Christian air and Muslim air! At least we can excuse the difference in the forms of God, since the external forms differ. Krishna and Jesus differ in the external forms and the unity is only in the internal God. I assuredly tell you that you will not get the final salvation unless you are liberated from this conservative bond. What is the use of liberation from all the bonds except one bond? You are relieved from the ties of several ropes but if one tie of rope still exists, you cannot be declared as the completely liberated soul.

[Mrs. Bhavani (wife of Shri. C.B.K.Murthy) asked Swami "I am chanting your name everyday in all the times with the help of the bead chain. Is it not the proof for my full faith on You?"]

Swami Replied: I will tell you a small story. Nana Chandolkar went into forest and missed the path. He became thirsty and cried for water. He fell down but was chanting the name of Baba only. In Shirdi, Baba was folding His hands to give a whistle by mouth. Whenever His devotee leaves the body, He whistles like that. But, He did not give the Whistle. Then Baba appeared before Nana as a hunter, showed water below a stone and

also showed the correct path. What is the essence of this? Why Baba was almost prepared to give the whistle? Why He withdrew from it? Nana went into the forest without guide and water bottle due to his egoism. He was a Brahmin-Scholar and was a big officer. These three are sufficient for the climax of egoism. All the agony faced by him was the fruit of his egoistic deed. Therefore, Baba tried to give the whistle, which is a green signal for his death, following the cycle of deeds. But, Baba protected him at last. Why? The only reason is that the faith of Nana on Baba was like that of Hanuman on Rama. Both Nana and Hanuman are believers of the alive human incarnations of their times. If somebody is in the place of Nana, he will change the name of Baba to Siva to Ganga and finally to Varuna. After sometime the devotee will doubt Baba as an ordinary human being since water was not given. He will pray Shiva since he has Ganges on His head. After sometime he will pray Ganges directly. He will then doubt that Ganga is confined to a river only and is not water in general. Then, he will pray the God of water who is Varuna. The pressure of the time was like that. Therefore, faith on the present human incarnation cannot be concluded when you chant the name sitting in the house comfortably. The real faith will be tested through such severe acid tests.

