

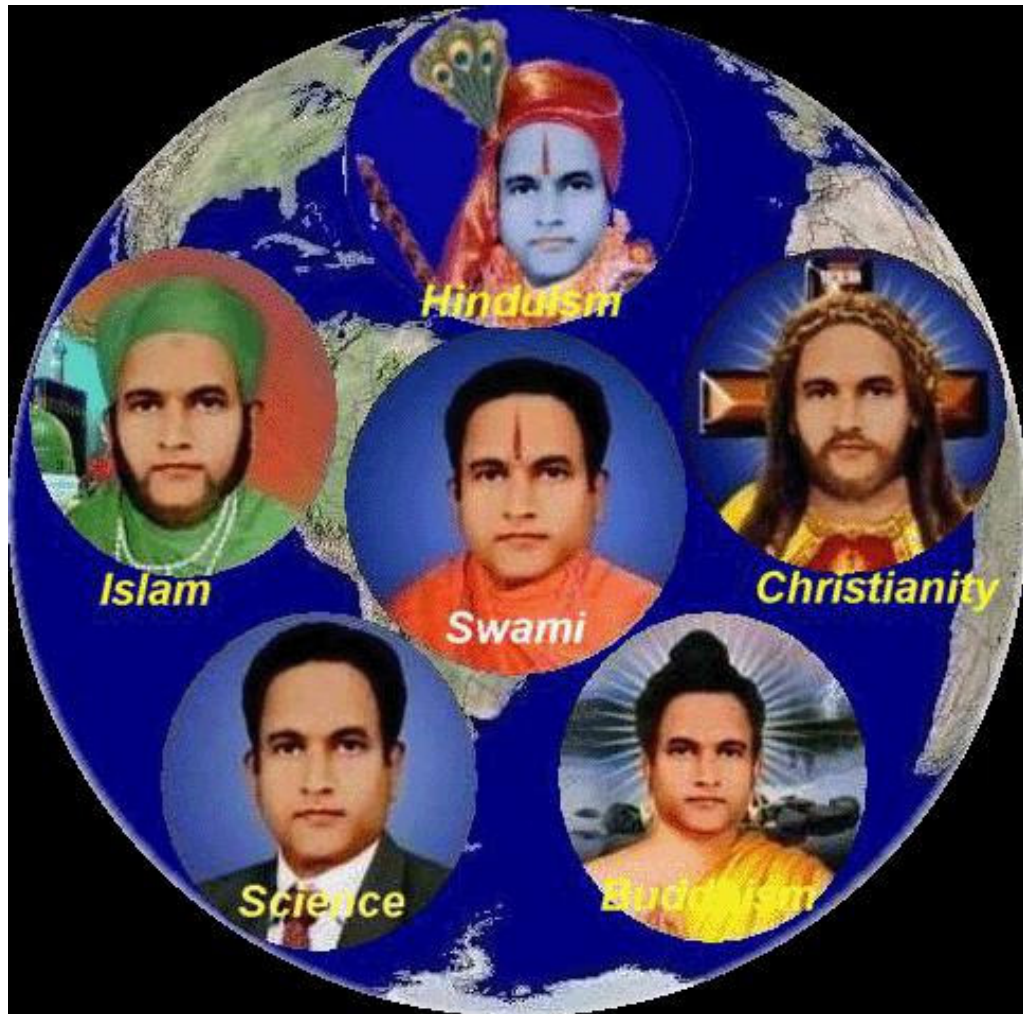
# Divine Discourse Vol-10

BY

HIS HOLINESS SHRI DATTA SWAMI



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The price of this book is your Guru Dakshina, which may be in the form of the sacrifice of the fruit of your work (money) or may be in the form of the sacrifice of work (propagation of this book to the right readers). The Bhagavad Gita praises the former as karmaphala tyaga and the latter as karma samnyasa. You can pay the price of this book in one of these two forms or in both forms according to your ability (Yatha shakti), your devotion to the Lord (Yatha Bhakti) and your convenience (Yathavakasha).

There is one more way to pay the price of this book. You can contact spiritually rich people and suggest to them to establish a spiritual foundation in their name, under their management and print this knowledge in the form of a book or books (in other languages also) and propagate to the world. By this way also you can attain the divine grace of God. In the Ramayana, Sita says to Hanuman that one can attain the good fruit even by a word (*vacha dharma vapnuhi...*). She says that Hanuman can enjoy the fruit of a good deed just by passing on a word to Rama about her safe existence in Lanka.

AVAJANANTI MAM MUDHA MANUSHIM TANUMASHRITAM |  
PARAM BHAVAMAJANANTO MAMA BHUTAMAHESHVARAM || 9-11||

*When I enter the human body in becoming the human incarnation, the human beings who are egoistic and jealous do not recognize Me, the Lord of this world. They treat Me as a human being and repel against Me due to their inherent repulsion towards any greatness seen in their co-human beings. Instead of accepting Me as the greatest, they hate and even insult Me.*

**—Bhagavad Gita**

VIJAYAPURINYASTA PADAPADMAYATE VAMAHASTALOLA VEDA  
SHASTRAYATE  
JNANASURYAYATE DATTARUPAYATE SHRI VENUGOPALA  
KRISHNAYA VANDANAM

*We the devotees, bow to Shri Venugopala Krishna Murthy, (Shri Datta Swami), who is the present human incarnation, who has placed His divine lotus feet in the city called Vijayawada, in whose left hand exist all the sacred scriptures like the Vedas, Shastras etc., who is the radiating knowledge-sun and who is the incarnation of Lord Datta.*

## ABOUT SHRI DATTA SWAMI

His Holiness Shri Datta Swami (Swami) as called by His devotees is Dr. Jannabhatla Venugopala Krishna Murthy, the eldest son of Shri J. Veera Bhadra Sastry and Smt. Hanumayamma. Shri J. Veera Bhadra Sastry is a retired professor of Sanskrit and is an author of about 100 books. He is a great astrologer in the state of Andhra Pradesh, India. Swami received a PhD in chemistry in His 19<sup>th</sup> year and worked as a professor in chemistry. Swami is also an author of about 25 research papers in international journals in chemistry. He learnt Sanskrit from His father, who taught Him just eight verses after which Swami started explaining from the 9<sup>th</sup> verse onwards. At the age of 11 years, Swami started composing Sanskrit poetry extempore. Swami was already an author of about 100 books in Sanskrit by the time He was 16 years old! Swami has toured all over India and debated with several scholars. He has brought about the unification of the great commentaries of Shankara, Ramanuja and Madhva. After unifying these three main branches of Hinduism in India, Swami started unifying all the religions in the world and His main aim is World Peace. Swami is considered as the human incarnation of Lord Dattatreya by several devotees in India as well as in foreign countries.

Shri Datta Swami was honored by the Argentine Parliament of Religions as a Member of Honor. Swami's web site: [www.universal-spirituality.org](http://www.universal-spirituality.org), has been appreciated by devotees from around the world as a Heaven Center and has been linked to several other web sites. The divine knowledge of Swami is being appreciated all over the world and is being published as a series of books.

A devotee of Swami, who is a top official in a foreign bank and also my friend, phoned me (Ajay) one day and told me "Today I went to a great scholar who is talented in Nadi Shastra [a type of astrology]. I asked him that I know a person by the name Datta Swami and I want to know about his details. He referred to the Nadi Shastra and told me, 'The person by the name Datta Swami is Lord Dattatreya, who has come down in human form for the propagation of spiritual knowledge on this earth. You have come in His contact by your immense fortune. Do not ever leave Him because if you leave Him you are gone forever'. I was surprised to hear this because one day I was talking with Datta Swami on the phone and suddenly He told me that I should believe Him

as Lord Dattatreya, who has come down in human form for preaching the spiritual knowledge. Swami's words exactly coincided with the words of the Nadi astrologer. Please do not tell this information to anybody".

Actually on that day when Swami (Datta Swami) was talking to this devotee, who is my friend, on the phone, Swami was in my house and I was just before him hearing the same. I felt that this information is thrilling and will make the devotees happy. Therefore, I told Swami Vishnu Dattananda about this information with a lot of happiness. Swami Vishnu Dattananda also felt very happy and directly phoned to Swami about this information. Swami laughed and told him, "The devotee wanted to keep this information secret because if I come to know of this, I may ask him about the necessity of approaching an astrologer when I Myself had told him the same. He felt that I may question his confidence and devotion in Me. But he has full faith in Me and all this happened only by My will. This becomes a supporting evidence for My statement. When that devotee told to keep this information as a secret, it means it has to spread fast according to the present terminology of human beings". Swami laughed loud while stating this.

One day I heard Shri Ganapathi Sachidanada Swamiji also telling in His divine discourse that one Nadi Shastra speaks that a scholar from South India will come and spread divine knowledge which will capture the entire world. Swamiji stated that from that time onwards Lord Dattatreya will lead this world and Thursday will be declared as a Universal holiday.

We are also told that the famous book on future written by Nostradamus mentions about the appearance of a scholar from India who will establish the Universal Religion in the world so that the differentiating boundaries of all the religions will disappear.

D. S. K. S. N. Murthy (Ajay) &  
Swami Vishnudattananda

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## Chapter - 1

**ATMAN, BRAHMAN AND SADHANA****Atman: Ajneya or Vijneya****O Learned And Devoted Servants of God,**

[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 sukshmayā 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 (*Astityevopalabdhasyah—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, the word can be fixed to a particular item only since the rootmeaning (Yoga) is applicable. 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). Infact, 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. It's 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



is 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 infact 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 (*Devairatrap...* 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 1<sup>st</sup> step. Another disciple is also at the zeroth step and has the capacity to reach the 5<sup>th</sup> 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. Infact 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 atleast 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-upliftment. 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 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 Rama's 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-upliftment 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 worked was to provide butter to 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 anugrahadewa...*) and hence one must do sadhana, which involves the worship of God. Infact 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 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 sometime and Y for sometime.

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 (conversation) 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 Shankara 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. Sometimes 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 Shankara by cursing them to burn the dead bodies in their house sites only and Shankara was invited to Shiva 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 excercises, sing devotional songs (Bhajans), fast, do breathing excercises 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 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.

Infact, 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. Infact 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? We say to this 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 sambhutih*—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 unimagibility 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. Atleast 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? Infact 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 do not 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. Infact 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! Infact 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 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.

[Shri Ramanath asked a question: When a devotee also goes to the upper world by the divine plane sometimes, 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 was cremated by Arjuna after death.]

**Swami replied:** Even the body of the devotee gets transformed into energetic form after going up to 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 human body 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.

## Chapter - 2

**BEYOND CONTEMPORARY ADVAITA****Clarification of Shankara's Teaching****O Learned And Devoted Servants of God,**

[February 13, 2006] Lord Shankara has said “*Chaitanyam maya upahitam Brahma, Maya avachhinnam Ishwarah, Avidya upahitam Atma, Avidya avachhinnam Jivah*”. This means “Pure awareness (Mula Maya) associated with Maya is called Brahman, integrated with Maya is called Ishwara, associated with Avidya is called Atman and integrated with Avidya is called Jiva.

This concept needs to be clarified for better understanding. Let us take an example. Assume that pure standstill water is Mula Maya. Vibrated pure water (water with waves) is Maya. Assume that the water has the property of awareness. When the standstill water is aware of itself, it is Brahman. If the vibrated water is aware of itself, it is Ishwara. This is the explanation given by scholars but it is not complete because according to this explanation, Brahman and Ishwara are big quantities (at the macro level) whereas Brahman in small quantity is Atman and Ishwara in small quantity is Jiva (at the micro level). Therefore scholars say that there is no qualitative difference between the Brahman and the Atman or between Ishwara and Jiva. Such an explanation misleads the human being into thinking of himself as Brahman or Ishwara.

The real explanation of the statement should be given in the following way:

All the above explanation is correct but is incomplete. You should say that Brahman is the standstill water in which the Parabrahman or God is pervading like dissolved sugar. In the case of the Atman and the Jiva, the sugar is totally absent. Thus, there is a qualitative and quantitative difference. Brahman is the ocean of standstill *sweet* water. Ishwara is the ocean of vibrated *sweet* water. Atman is a drop of sugarless (not sweet) standstill water. Jiva is a drop of the sugarless vibrated water. Thus, Brahman and Ishwara are divine since they are charged by God. Atman and Jiva are not divine since they are not charged by God.

Now let us take the case of Brahman. Brahman is the ocean of standstill sugar water. In this case the awareness (property of water) may be about sugar (Parabrahman) or water (Mula Maya); these are the two states of awareness of Brahman. In the first state Brahman may be aware of the Parabrahman, which is the divinity of Brahman. In the second state, Brahman may only be aware of Itself (pure awareness), but in this state also it remains divine though it forgets its divinity (it forgets Parabrahman).

The same is the case with Ishwara but in Ishwara there will be three states of awareness. Ishwara is the vibrated ocean of sugar water. The awareness may be about sugar, pure water or the vibrated water. This means that the awareness may be about Parabrahman, Brahman or Ishwara. The divinity always exists in the awareness of Parabrahman. The divinity exists but is forgotten in the awareness of the Brahman or Ishwara. In Brahman or Ishwara the forgotten divinity is not real ignorance but is only apparent and temporary. It is just like a daydreamer enjoying his daydream with temporary and apparent ignorance of himself.

Now if you take the case of Atman, the awareness is limited only to itself, which is a drop of standstill pure awareness. There is no divinity in Atman and thus there is no case of the Atma forgetting the divinity. In the case of the Jiva, there will be two states of awareness. In one state the awareness is limited to the vibrated water and in another state the awareness is limited to the water present in the vibrations. In both states there is no divinity and there is no question of forgetting the divinity.

In the case of Brahman and Ishwara since there is no real ignorance, the awareness of Parabrahman exists in the state of Brahman or in the state of Ishwara. The state of Brahman existed before the creation and will exist after the dissolution of creation. Ofcourse, before creation the pure awareness was in a standstill state. After dissolution of creation, the creation is condensed in to a state of a trace (Avyaktam). But this trace is negligible and therefore, even after dissolution the pure awareness is almost in the standstill state. Even in the state of Ishwara, the awareness of Brahman exists. This means that though the vibrations are present, the awareness of the standstill water still persists. This means that the vibrations exist but due to the awareness of the standstill pure awareness, Brahman is not really affected by the vibrations. The



awareness of vibrations also simultaneously exists and this awareness creates entertainment.

Brahman is watching the vibrations but is not vibrated. You are watching the cinema peacefully and yet you are watching scenes, which may not be peaceful. All this (being aware like a detached spectator) is possible even in the case of Atman and Jiva. A realized soul remains as Atman while simultaneously continuing in the state of Jiva. A realized soul and Brahman are equal in having the equal state of entertainment. But just because the both are can have this state, the realized soul and Brahman are not equal. A king and a beggar are equally enjoying the cinema, but it does not mean that the king and beggar are equal.

The awareness of Parabrahman is always there in the state of Brahman or Ishwara and therefore the entertainment, finally goes to the Parabrahman only.

The unimaginable Parabrahman is like the sugar. Mula Maya is the ocean of pure awareness, which is like the ocean of sugar less standstill water. This ocean developed vibrations and the vibrated ocean is Maya. From this ocean a pot of water is taken out which is the creation or prakruti. The Jiva is a drop of the vibrated water present in the pot. The pure water present in the drop is called the soul. In the case of realized soul, the vibrations cease and the soul is in its original state. The Jiva is qualitatively similar to the ocean but differs quantitatively. But the sugar enters the ocean and now this ocean is called as the Ishwara. The water present in the ocean is called as the Brahman. This ocean before the entry of sugar is called as Mula Maya with reference to the pure water and Maya with reference to the vibrated water. This ocean without sugar is also called as Mahat Brahma in the Gita (*Mama Yonih...*). Once the sugar enters the ocean, it becomes divine. The ocean is Brahman with reference to the pure water and Ishwara with reference to the vibrated water. The vibration is the will will.

### **Qualitatively and Quantitatively Different**

Now, the Jiva is different from the ocean both qualitatively and quantitatively. Atman or Jiva can be compared with the Mula Maya or Maya in qualitative nature. But once the Mula Maya or Maya is transformed to Brahman or Ishwara by the entry of the Parabrahman, Atman or Jiva is different from Brahman or Ishwara both qualitatively and quantitatively. By this, Parabrahman, Mula Maya, Maya, Prakriti,

Atman, Jiva, Brahman and Ishwara are explained. If these terms are clearly understood separately the ninth term Avatara (human incarnation) can be understood.

The human incarnation is a drop of vibrated sugar water from one angle, which is simultaneously the ocean of vibrated sugar water. Thus, this case is like Jiva or Atman from one angle and is like Brahman or Ishwara from other angle simultaneously. The sugar enters a drop of water present in the pot and this is mentioned in the Veda (*Tadevanu pravisat...*) and in the Gita (*Manusheem tanumasritam...*). Thus, the human incarnation differs from any human being qualitatively and quantitatively, if viewed from the other angle. The Avatara appears as a human being with qualitative and quantitative similarity in the view of ordinary human beings. But in the view of realized devotees, the human incarnation differs qualitatively and quantitatively from any human being. Krishna proved this to Arjuna by giving the divine vision of his cosmic form (Vishwaroopam). Since, sugar is beyond spatial dimensions, the drop of sugar water is exactly the infinite ocean of sugar water. This is true only in the case of human incarnation. An ordinary human being is a drop of sugar less water, which is different from the ocean of sugar water both qualitatively and quantitatively. The Advaita philosophers mistake every Jiva as a drop of sugar water and thus equate it with the ocean of sugar water both qualitatively and quantitatively because sugar is beyond space.

### Chapter - 3

## **‘I’ IN DEEP SLEEP**

[March 20, 2006] Lakshman asked about the existence of ‘I’ [I-thought] in deep sleep as referred to by Shri Ramana Maharshi.

### **O Learned And Devoted Servants of God,**

The existence of ‘I’ requires the existence of awareness, which is nervous energy. In deep sleep there is no existence of the nervous energy and therefore there is no question of the existence of I in that state. The ‘I’ requires the awareness of itself. This awareness or nervous energy is only a special form of inert energy. The inert energy produced by the chemicals in the brain and flowing through the nervous system becomes awareness or nervous energy. The rain water fallen in the River Ganga is called as the sacred Ganga. The same rain water fallen in a tank is called as tank-water.

In deep sleep the energy existing in other systems is called as the heat of the body. Thus, there is no difference between the heat energy and nervous energy in the fundamental essence. When the nervous energy is absent, the feelings, which are called vasanas or samskaras, are also absent. But the same feelings exist in the form of Gunas (subtle qualities), which are the pulses stored by the inert energy existing in the brain. The qualities exist like a computer chip in the computer. Then the computer is not in the state of working because in that state, electricity is not flowing in the computer. This electricity can be treated as the nervous energy, which is absent in the deep sleep. The chip in the computer is in the form of material and this material is like the brain. The pulses are in the form of inert energy. This inert energy can be even considered as matter from the angle of a scientist [since mass and energy are inter-convertible]. The scientist does not distinguish between matter and energy at this level of inert energy. Thus, the Jeeva [subtle body of the individual], which is a bundle of qualities, exists as a bundle of pulses called as ‘Sphotas’ by the Hindu scriptures (Shastras). These pulses are stored by the inert energy called as chittam. You are not aware of any information stored by the chittam. These pulses are the waves of inert energy. Thus, the very material of pulse is the inert

energy. Therefore, the material of these pulses is chittam. You can call chittam as matter in the micro state [considering equivalence of matter and energy] as per the terminology of a scientist.

### **Chittam—Storage and Receiving Medium**

When the same chittam or inert energy flows in the nervous system, the same chittam is called as nervous energy or awareness. Thus, basically there is no difference between the awareness and inert energy.

[The human subtle or inner instrument, which is generally called mind, contains four faculties or Antahkaranas:

- Manas—the thinking or fluctuating faculty; also called as mind
- Buddhi—the intelligence or deciding faculty
- Ahankara—the ego
- Chittam—the storage faculty.]

The same inert energy, when it flows in a superior part of the brain in doing decisions is called as intelligence (buddhi). The same inert energy, when it flows through the nervous system becomes aware of itself is called as egoism (Ahankara). The same inert energy flowing in the nervous system, aware of other objects or other information is called as mind (Manas). The mind, intelligence and egoism can be treated as awareness or nervous energy because in these three faculties the awareness of other objects (as in the case of mind and intelligence) or the awareness of itself (as in the case of egoism) exists. But in the case of the faculty of chittam, the state of inert energy, awareness does not exist. Therefore, you are not aware of the information stored by chittam.

Whenever, a particular part of the information is required by the other three faculties, that part of information is supplied by chittam to these three faculties. Such supply of part of information is called as memory (Smaranam). When the part of information is supplied by chittam, the part of information is transferred from the inert energy to the awareness or nervous energy. Once the part of information is caught by the awareness, the part of information is memorised. Here you have to carefully analyse the concept. The points in this concept are:

- 1) A part of information is stored in the inert energy as a pulse and during the time of storage the part of information is not remembered because the energy that stores the part of information is only the inert energy [Chittam] and not awareness.

- 2) When the part of information is stored in the inert energy, you are not aware of the information either in the deep sleep or in the waking state.
- 3) When you are recollecting that information, the awareness is bringing it out from the tank of inert energy called as Chittam.
- 4) While bringing that information, the awareness not only carries it but also stores the information in itself for sometime and during this time the awareness can also be treated as secondary store of information and can be called as Chittam temporarily.

These points give you the conclusion that chittam, which is the storing energy (like a capacitor) is in the form of inert energy permanently as well as awareness temporarily. During deep sleep, the chittam is no doubt inert energy only. But even during the waking state, when you are not recollecting the information, the information lies in the inert energy alone. Therefore, the inert energy-form of chittam is constant during deep sleep as well as during the waking state. The hard drive [with the information stored in it] in the computer is always present whether the computer is working or not. But during the waking state, at the time of recollecting the information, the awareness also acts like temporary memory storage (RAM), while registering the information on the screen. During this time the awareness can be also called as chittam. Therefore, the characteristic of chittam is storage, whether the chittam is in the form of inert energy or awareness. The awareness-form of chittam is temporary as it is limited to the waking state or dream state. In the state of meditation there is no question of storage of information by awareness because the awareness is not aware of any other thing but is aware only of itself.

It is stated that the chittam has another function apart from storage (Smaranam). The other function is receiving the information (Samjnanam). As the awareness (chittam) receives the information from the tank of inert energy containing all the information it also receives information from the external world. Thus, the awareness working to receive information from the internal store of inert energy or from external world is called chittam.

### **Awareness is a Type of Work**

Actually, the energy is always inert because it has no independence and is working as per the direction of God. Work is a

form of energy according to science. According to science, matter is also a form of energy. Therefore, energy, work and matter are all inert items. Energy performs different types of work according to the different systems or machines in through which the energy acts. Electric current is same and it does the work of cutting through an electric cutting machine and does work of printing through a printing machine. Therefore, the same inert energy flowing through the nervous system does a specific type of work and this specific work is called as awareness. Thus, awareness is a special type of work of the same inert energy, which flows through the nervous system. The same inert energy flowing through lungs does mechanical work by contractions and expansions. When the awareness is aware of itself (Ahankara), such awareness is like the self-spin of the energy, which is also work. Thus, egoism (Ahankara) is work. When this same inert energy is vibrating with discussions (Sankalpa and Vikalpa), such vibrational work is called as mind (Manas). Finally, when the energy is revolving in a constant direction, it is the work of determination and such work is called as intelligence (Buddhi). [The above description is an analogy. Different types of work of the awareness are compared to the different types of energies of a particle such as an electron—spin, vibration, revolution and translation].

When the same inert energy stores the information by itself by revolutions, such work is called as chittam, which is out of the nervous system. But the inert energy in this state still exists in a part of the brain. As seen earlier, the same inert energy, while flowing through nervous system may also store the information temporarily and is also called as chittam. Here the same awareness (inert energy through nervous system), while receiving the information from its inert form or from the external world is also called as chittam. Thus, chittam is in two forms. One form is inert energy, which is constant, and another form is awareness, which does not exist, in deep sleep. Chittam also does two types of work. One type of work is storing information and the other type of work is receiving information. Chittam does the storage type of work in both its forms (inert and awareness). Chittam does the work of receiving the information in its awareness-form only. As long as the inert energy flows in the nervous system, chittam is in the form of awareness. But when the nervous system is shut down, chittam remains in its basic form of inert energy in a specific part of the brain. When the

inert energy is flowing in the nervous system it does other types of work like mind, intelligence and egoism. Therefore, awareness is a specific form of work of the inert energy, when it flows in a specific machine called as the nervous system. This awareness is in the form of the four Antahkaranams called mind, intelligence, egoism and chittam. Thus, awareness is a specific type of work of the inert energy and the various types of specific work are the four Antahkaranams.

Here the scientist includes brain also in the nervous system. I have made a temporary sub-division of brain and nervous system to distinguish between the two forms of Chittam for the sake of convenience. Again a scientist understands the various types of work of awareness in the view of interaction between energy and matter. The matter here is the various types of biological cells. This is the view of a biologist. For a physicist the matter and energy are one and the same at a deeper level. I have represented the works in terms of energy neglecting the difference between matter and energy at this deeper level of physics.

No suppose you met your friend and he told you that he would get married after one year. Now the awareness received this information as chittam (Samjnanam). This information is not stored by the awareness itself. It is passed on to a specific part of the brain where the inert energy, which is also called as chittam, stores this information. Now the information has gone out of your awareness. Therefore, you do not remember the information either in the waking state, in the dream state or in the meditation state. Awareness exists in these three states only. In the state of deep sleep the awareness does not exist and in this state there is no question of remembering that information. After some days somebody asked you about the marriage of your friend. Now you will remember that information by recollection. Now what is happening? Your awareness is going to the specific part of the brain and is collecting back that information. During this stage of recollection (Smaranam), the awareness is also receiving the information (Samjnanam). Thus, recollection is always followed by receiving. Receiving can be done even alone without recollection i.e., when you are receiving some new information it is not recollection but only collection of information (Samjnanam).

Deep sleep is like shutting down the computer and only the chip exists in the computer. This means that the nervous system is shut down.

Only the inert energy, which stores all the important information in the brain, remains. Since the nervous system is shut down the inert energy is not flowing in the nervous system and therefore the specific work or awareness is not produced. The concept of I is only a type of work in the state of awareness. When the awareness is absent, this special type of work cannot take place and therefore the concept of I cannot exist. However the concept of I is stored as a bit of information in the inert energy in the brain. Since such inert energy is not awareness, the concept of I is not experienced in deep sleep. When the person wakes up from deep sleep, the inert energy carrying on the pulse of the concept of I flows in the nervous system. Since the nervous system is functioning and since such functioning is awareness, the awareness of I is generated i.e., you feel the concept of yourself. When a mad man wakes up, the inert energy flows through the nervous system but this pulse of I is absent because it is not stored in the brain. Therefore, when a mad man wakes up, he does not experience or feel this concept of himself. Similarly, a small child also does not feel the concept of itself. Therefore, after waking up from a deep sleep, when the inert energy flows from the brain through the working nervous system, those pulses, which are stored in the brain, can be carried into the nervous system and such pulses can be experienced. Therefore, if you are not a madman or a child, the concept of I exists in the brain as a pulse (signal) but you cannot experience that pulse in deep sleep because the energy in your brain is inert and is not in the form of awareness since the nervous system is shut down. In the case of a madman or a child the concept of I do not exist even in the waking state and the Advaita scholar is worried about the existence of the concept of I in the deep sleep!

### **Atman—Causal Body**

What is the soul, Atman or causal body? Is it the awareness present in the nervous system? Or is it the inert energy present in the brain? The concept of I exists in both. The egoism 'I' exists as a pulse in the brain in the inert energy and the same pulse exists in nervous system being experienced. If you say that the soul is awareness, it is born every day and it dies every day. This is the soul from one angle, which is mentioned by the Gita (*Athachainam Nityajatam...*). Please note that this view is mentioned as one angle and is never condemned by the Gita. From another angle, it is the inert energy present in the brain, which is



eternal as mentioned in the Gita (*Ajo Nityah...*). Awareness in the nervous system is in the form of work. Inert energy in the brain is in the form of energy. From one angle the soul is a special type of work and from another angle the soul is inert energy. Energy and work are interconvertible and both are the same entity in different forms. Therefore, essentially it does not matter, whether you take the soul as work or energy. According to science even matter is a form of energy. Therefore, the gross body, which exists in deep sleep, is as good as the inert energy in the brain or the awareness in the nervous system, in the basic sense. The gross body made of matter, the subtle body made of pulses (whether in the state of inert energy or in the state of awareness) and the causal body which is the inert energy in the brain or awareness in the nervous system are one and the same and come under one category called as creation. Condensed energy is matter. Work is another form of the same energy. A scientist does not distinguish between these three states. These three are the different forms of creation and creation is different from the Creator.

### **Unimaginable Creator and Imaginable Creation**

Your analysis of these three states is of no use because you are dancing only in the same medium of creation without touching the Creator. Creation itself is work. It is the work of God. The working material is energy or matter or both. Energy and matter are also different works of God. God is unimaginable but His work is imaginable. The link between God and His work is again unimaginable. The link between a person and his work is imaginable because both the person and his work are imaginable. Thus, there is no example in this world to imagine God or to imagine the link between Him and His work (creation). Only the work is imaginable through which you can be sure of the existence of God. Thus, this wonderful universe, which is the work of God, proves the existence of God but the analysis of the universe neither gives any information about God nor any information about the link between the universe and God. The universe indicates the existence of God but neither gives the information of God nor the experience of God. After realising the existence of God, you can experience God through some item of the creation into which God entered. The best item of the universe is the human being through which you can experience God and also clarify your doubts with God directly.

If God exists in every human being, every human being should clarify your doubts. Infact since you are also a human being and if God is in you too, you should clarify your own doubts, which means that you should not get any doubt and nor should anyone else. This is clearly not the case and so God enters only into specific human beings like Krishna or Jesus etc., who alone can clarify all your doubts and through whom alone you can experience God.

In deep sleep, both matter and inert energy exist. The gross body as matter and the normal heat of the body as inert energy clearly exist in the deep sleep. In deep sleep the work of the inert energy and various systems like blood circulation, respiration etc., also exist. Even the nervous system exists but it does not function. Therefore, only the work-form of energy, which is expressed through nervous system called as awareness, does not exist. Due to this, the qualities (gunas) and the feelings (Vasanas and Samskaras) are not lost because they are stored as inert pulses in the inert energy of brain. The life energy, inert energy and the inert matter are inter-convertible forms. These are like three phases of the same substance e.g. ice, water and water vapour are the three phases of the same substance called the H<sub>2</sub>O compound. The creation is the substance and matter, energy and work are the three phases of the same creation. All the three phases are inter-convertible.

The Veda says “*Annat Purushah*” which means that food is converted into life energy or awareness. The food is both inert matter and inert energy. The energy is always active and is a form of work. Even in matter the rotations, vibrations and revolutions of particles are constantly taking place. Awareness is only a special type of work of the energy in a special design of matter called the nervous system. Therefore, the inter-conversion is easily acceptable. Ofcourse, this inter-conversion of food into awareness is out of the control of man but that does not mean the inter conversion is incorrect. Therefore, for the generation of awareness, both matter and energy are required. In deep sleep, matter and energy exist but the matter (nervous system) is not functioning. At the time of death the inert energy along with matter in very subtle form comes out as a replica of this human body, which is called as Prana Shariram by the Veda (*Manomayah Prana shareeraneta...*). This body called as Prana Sharira contains inert energy (Tejas) and subtle matter in the form of all the systems. Therefore, the materialised nervous system in very subtle state also exists in the

energetic body. Such a body is called as an energetic body because the part of matter is very very little and most part of the body is only energy. Since the nervous system is present, the awareness exists and therefore the mind exists.

In this state, due to the fear of death, the awareness is terribly vibrating and therefore most of the awareness is in the state of mind [fluctuating faculty; Manas]. When the body goes to hell, the proportion of matter in it is relatively more and it is called as a Yatana Shariram. When it goes to the moon (Pitru Loka) the proportion of energy is greater. When it goes to heaven, the proportion of energy is still greater. When it goes to other higher heavens, most of the body is made of energy. When it goes to Brahma Loka [highest heaven], the body is almost full of energy and is radiating. The body going to heaven is called as a Bhoga Shariram. The body going to Brahma Loka is a Divya Shariram. In all these bodies, since the portion of Tamas (matter) is very little, the state of sleep is absent. These bodies are mainly made of Rajas (energy) and awareness (sattvam). The angels have energetic bodies and do not have to sleep and therefore, they are said to have motionless eyelids (*Animeshah*). Thus, in the case of these bodies, the soul is eternal whether it is in the form of inert energy or awareness.

According to Science when you analyse this entire universe, it consists of matter, energy and work. Space is a form of energy. Solid, liquid and gas are the three states of matter. Fire is energy. [According to the Scriptures, creation is made of five elements: space, fire, solid, liquid and gas]. Light, heat, electricity, magnetism etc., are the various form of energy. Mechanical work is a form of work. Awareness is a special form of work. Therefore, finally you have the three forms, which are matter, energy and work. All these are inter-convertible. Matter is a condensed form of energy and therefore, matter can be treated as energy. Energy is always active and action is work. Therefore, matter and energy can be treated as the two forms of work. But work requires a working material and a power or force, which is energy. But again the working material and power are only energy. But the energy is essentially work. Therefore, Science ends with work, which is independent. But we do not see any work, which is independent without matter and energy. Therefore, this entire creation, which is essentially work, requires some working material and force behind it. This working

material and force behind creation are unimaginable and are called as the unimaginable God (Parabrahman).

The entire creation is only the dance (work) of Lord Shiva, who stands for Parabrahman. Parabrahman or the unimaginable God is hidden in the energetic body of Shiva and therefore we say that Lord Shiva stands for Parabrahman. Otherwise, if you take Shiva as the body, which is a composite of matter, energy, work and awareness, then Shiva Himself essentially becomes work, because all these four items are essentially work. Therefore, one has to accept the existence of God as a working material and force, which are unimaginable. The word creation also means the process of work. The product of the work is also work here. Therefore, creation stands for work as well as product. The Veda says that His power or energy or force (Shakti) is in several forms and the forms are awareness, force and work. Awareness is a form of work. Force is the matter and work is the ordinary work like mechanical work etc. (*Paraasya Saktih...*). You can approximately imagine God as the worker and the working material as His Maya or His power. Both God and Maya are unimaginable. Only the product, which is in the form of work or creation, is imaginable.

The Gita says that the five elements along with mind, intelligence and egoism are categorised under one heading called as Apara Prakriti [inferior creation]. The last three items indicate the awareness. The Gita says that the second category is Para Prakriti [superior creation], which is Jeeva and which maintains the entire universe (*Bhumiraponalo...*). This concept is very critical and is also multi-dimensional.

If you say that awareness is Para Prakriti, it has already come under the Apara prakriti. If you say that Jeeva means the living being, it is absurd because no living being is able to maintain this entire universe. Therefore, you have to take the right meaning in the careful way and in doing so several angles of the concept are simultaneously created. Infact, the meaning of any statement of the Lord is to be analysed very carefully since the statement is always multi-dimensional. The living being which includes the human being has already come under the category of Apara Prakriti because the awareness in the form of mind, intelligence and egoism has already appeared in this category. The category Para Prakriti mentions only one item, which is called as Jeeva. Among the four Antahkaranams mind, intelligence and egoism have already come under Apara Prakriti. The fourth Antahkaranam, which is

chittam, is not mentioned in that category and therefore, it should have been the item mentioned under the category of Para Prakriti. But we have seen that chittam is in two forms. One form is awareness and another form is inert energy. If you take chittam in the form of awareness, experience shows that chittam is limited to tiny living beings, none of which can maintain this world. Therefore chittam under this category cannot be the form of awareness. If you take chittam in the form of inert energy in this category, you can see an agreement coming.

This entire universe is maintained by inert energy. Now the point comes that how the inert energy becomes Jeeva? If you take the chittam as inert energy present in the brain storing all the pulses of information (Gunas), it is the Jeeva, who is existing even in the state of deep sleep. Even the concept of I in form of the pulse (bit of information) is existing in this form of chittam. Therefore, even if you define Jeeva as a form of egoism [I-concept] there is no objection to this interpretation. If you consider the various pulses (bits of informations) as a mini-universe from the point of a design, this chittam (Jeeva) is maintaining this mini-world. If you take the inert energy of this chittam on a macro scale, it is maintaining this entire macro-universe. If you like to call this inert energy as awareness, basically there is no objection. The awareness is essentially work and the inert energy is also basically work. The awareness is meaningful only as long as the concept of I (pulse) exists. As long as God remains as a Spectator, this entire inert energy can be called as awareness because God is aware of the universe. For God, a nervous system is not required to maintain the awareness of the pulse of egoism. Therefore, from the angle of God there is no objection even if you call this entire inert energy of the universe as awareness.

### **Awareness is Inert for God**

From the angle of God all the inert energies are awareness alone because He is aware of the entire creation. Since, the entire creation and the entire inert energy (maintainer) are under His control, all the awareness is inert. The word inert means that which is controlled. All the living beings are also controlled by God and therefore all the living beings are also inert including the souls. The Veda says “*Atmeshvaram...*” which means that God is controller of souls. The distinction between inert and awareness is only from the point of the

living being. In the angle of the living being, the inert energy flowing through nervous system can alone be called as awareness.

In the final time of destruction of world, the spectatorship of God is withdrawn. The universe is in the state of imagination even during the time of the spectatorship of God. When the spectatorship is withdrawn, the universe exists in the same imaginary state. Thus, from the angle of God there is no difference between the state of existence or the state of dissolution for the universe. In both the states it is imagination and it is in a very subtle and negligible state. When the spectatorship is withdrawn, you can treat it as the state of deep sleep of God. In this state all the souls are also like inert pulses present in the computer chip. The souls will not experience the creation and therefore from the point of souls the creation is invisible or inexperienced. Such state is called 'Avyaktam', which means the state of inexperience or invisibility. For God also the universe exists in invisible state in the case of dissolution of world. From the point of God you should not say that the universe has been converted to a subtle state from a solid state because the universe is always subtle for God. From the point of God, dissolution of the universe is only withdrawal of the spectatorship. A daydreamer withdraws himself from his imaginary world. He is no more a spectator and he is in deep sleep or in the waking state and does not interact with that imaginary world. In both these states the imaginary world exists and it is maintained by the inert energy called chittam. The imaginary world is subtle and negligible compared to the dreamer, whether the dreamer is a spectator of it or not.

Now from the point of view of the soul, the concept is quite different. In the time of dissolution of the world, the soul is not at all aware of the world. When the soul comes into the world from the state of dissolution of the world, the soul experiences a solid world. Therefore, the world is solid for the soul during the time of existence of world and the same world is not experienced during the time of the dissolution of the world. Therefore, there are only two states regarding this world for the soul. Either the world is experienced as solid or the world is not at all experienced. Never does the world become imaginary to the soul. For God the world is always imaginary either in the state of existence or in the state of dissolution.

When God comes down by entering into a human body as a human incarnation, the situation is completely different. When God

identifies Himself with a human body and forgets Himself, the human incarnation experiences this world as solid. But the same God in human body, when He remembers Himself, this solid world becomes imaginary. In such a state where He remembers His original nature, He can pierce through a solid wall because the wall is only imaginary for Him. Shankara entered the house of Mandana Mishra through bolted doors in such a state. Now the point comes: Why should God enter a human body? The entertainment from the world is little when the world is viewed as only an imaginary world. The entertainment is full if the world is viewed as a solid world. For getting full entertainment, God enters the human body and identifies Himself with that human body. After entering the human body also, if He constantly remembers Himself, then there is no meaning in entering the human body because in such a state the world looks imaginary at all times. God could remain in His original state and see the imaginary world continuously. He was having no entertainment before creating the imaginary world. After creating this imaginary world He got some entertainment. Something is better than nothing. After this He wanted full entertainment. Therefore, He entered the human form and became the human being for full entertainment.

Rama got full entertainment continuously because He never remembered His original state. The word Rama means entertainment. Krishna also got entertainment similarly but often He was disturbed and dragged back to His real state by the devotees and necessities. The word Krishna means 'dragged'. This is clearly stated in the Veda (*Ekaki Naramate...*). Here the Veda says that God created this universe for entertainment and after sometime, He entered the universe for full entertainment. Here the Veda says that after entering the human body He has become both Sat and Tyat. Sat means His original state and Tyat means leaving His original state and identifying with the state of a human being. Some interpret that God has entered everything and every living being or every human being. If that were so, He could not have any entertainment. If He becomes every living being, then He can only enjoy all inert objects, in which He is not present. If He becomes every human being, He can enjoy all the inert objects and all the living beings other than human beings. In both these states the entertainment is not full. If He has become only one human being, the entertainment is full because in such a case He enjoys all the inert objects, all the living

beings other than human beings and also all the other human beings. The scope of the objects of entertainment is widened to maximum extent in this case. Therefore, He becomes only one human being like Rama, Krishna, Jesus etc.

[Smt. Gayathri asked that if the Veda has been preached to angels, how can it be the final authority for human beings.]

For angels and the human beings, all the concepts of the spiritual effort are common. For both, God is unimaginable. Both can experience God only through a medium, which must be a part of the creation, be it an energetic body or a body made of five elements. Only this point differs between angels and human beings. For angels the composition of their body is only one element, which is energy (fire element). For human beings the composition of their body is all the five elements. This difference does not make any difference in the spiritual effort. Egoism and jealousy towards the common medium is also the same for both angels and human beings. Ramayanam, Mahabharatam and Bhagavatam are important for human beings because they deal with the human incarnations, which are congenial for human beings. These three do not come under the Puranas in which maximum pollutions occurred. In these three epics even if pollutions have happened, the concept of the human incarnation cannot be affected. Infact the Puranas deal with only energetic forms like Vishnu and Shiva and can be treated as replicas of the Vedas. The Gita is the essence of all the Vedas and therefore, when the Gita is the final authority, it means the Veda is the final authority because the Gita is another form of the Veda.

### Clarification on Gita Verse

[October 30, 2006 Shri G. Lakshman forwarded the comment of somebody on the soul like this “You have told that the soul borns and dies 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 everything 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.

## Chapter - 4 **MORE ON 'I'**

### **Awareness Is Not God**

#### **O Learned And Devoted Servants of God,**

[Discourse on March 25, 2006] From the beginning of the creation of this world, man was searching for God. Some people were satisfied by realizing the existence of God, which was experienced by them through some items of creation and through some important incidents in the life. They never claimed that they have detected God [known Him completely]. They had only analyzed the entire creation and found that no item of the creation is God. They declared that nobody could detect God [know His real nature]. Therefore, they concluded that God is unimaginable. But they said that God exists because they have experienced the existence of God through some items of creation, which are imaginable and through some incidents, which can be analyzed. The medium through which they experienced God can never be God. Therefore, God was unimaginable for them. This is the correct approach to God.

But some egoistic people, who were very confident of their intelligence, analyzed and declared that they detected the real nature of God. They said that the real nature of God is awareness. They mean that awareness is God Himself. In saying so, they have claimed to have imagined God and for them, who are highly intellectual, God is imaginable [even though most people may not be able to imagine Him as awareness]. But in reality, they were either egoistic in claiming to have detected the real form of God or they were impatient to accept the unimaginable God. The so-called awareness discovered by these people can never be God because awareness is not a completely unimaginable item. Ofcourse, one has to take lot of pains in imagining the pure awareness, which is very very near to the unimaginable God. The item, which is imagined by a lot of analysis and lot of difficulty, can only be an item imaginable with great difficulty. It can be treated as almost unimaginable but it cannot be the perfectly unimaginable God.

Several statements of the Veda clearly declare that God is completely unimaginable under all circumstances. Silence alone can indicate God. Silence means that no word can be used to indicate God. In the creation every imaginable item has a specific name, which cannot be used for any other imaginable item. For example the word pot means only a particular object. The word cloth means another particular object. You cannot use one word for any other object. But God can enter any item of the creation. Therefore, the name of every item can be used to indicate God, since there is no specific word for God, who is not a specific object at all. Even if God does not enter an item, the name of that item can be used to indicate God, because you are keeping that item as a representative of God.

For example God never enters an inert planet like the Sun. But the Sun can still represent God due to some similarities. God removes ignorance. The Sun removes darkness. The lotus buds are opened by Sun. The ignorant intelligence is also enlightened by God. Therefore, the Sun can represent God to some extent. Therefore, the word 'Sun' can also represent God. Thus, in one extreme end, no word can indicate God (*Yato vachah*—Veda). At the other extreme end, the name of any item into which God can enter, or any item which can represent God, can be used to indicate God. All the prayers to God such as the prayer of the thousand names (*Sahasra Nama*), indicate God. When a word indicates God, it is the name of the medium into which either God has entered or which stands as a representative of God. This means you can experience God through a specific medium when God enters it. Alternatively, you can also imagine the experience of the existence of God through a representative item like the sun.

You can experience the existence of God through a human incarnation like Lord Krishna, because God has entered and exists in the human body of Krishna. In case of the sun, you can imagine the existence of God through the properties of the sun. Thus, there is a difference between the worship of the human incarnation and the worship of the representative item like the sun, statue etc. The Veda says that you can worship the sun as God, which means that sun is not directly God (*Adityam Brahma iti...* Veda). There is a difference between the direct worship of the king and the indirect worship of his photograph. In both cases the king is pleased. But in the direct worship, the king is extremely pleased because every bit of your service is

experienced by the king directly. When God enters the human body, God has not become the human body. God is in the human body. Therefore, the human body is not God. You can only experience God through the human body. Therefore, you have not seen God by seeing the human body of the incarnation, but you have only experienced God through that human body. Therefore, God is invisible. Ofcourse, a devotee can satisfy by treating the human body as God and can feel satisfied that he has seen God. From this angle the Veda says, “A blessed fellow has seen God” (*Kaschit Dhirah...*). This is only an assumption. You can assume an electric wire as the electric current because you experience the current by touching the wire anywhere. Therefore, for all practical purposes the electric wire is the current. Thus, there is a very narrow delicate margin between the reality and assumption in this case. To solve this very delicate difference, you can say that the wire is the current from the point of experience of the existence of current and thus this assumption is perfectly correct. But if you say that you have actually seen the electric current, we must say that you have seen only the wire and not the current because the current is invisible. Therefore, the conclusion is that you can experience the existence of the current through the wire but you cannot see the current actually. Thus, God’s existence is experienced through the human incarnation but God is not imagined.

The Gita says that nobody knows God (*Maamtu Veda Nakaschana...*). This verse establishes the complete unimaginability of God. Again the Gita says that one blessed devotee in millions, can experience the existence God (*Kaschit maam...*). These two verses will contradict with each other if you say that the first verse means that nobody knows God and the second verse means that one knows God. The first verse means that the real nature or form of God cannot be known. The second verse means that the existence of God can be known. The Veda also presents these two sides. Several Vedic statements reveal that God is completely unimaginable and can never be known. In the Veda, Lord Yama says that they (great sages) have come to know that God cannot be known (*yasyamatam tasyamatam*). This statement indicates the point that God is completely unimaginable. The Veda again says that only the existence of God can be known (*Astiityevopalabdhavyah*). This statement does not contradict the first

statement. Thus, the Veda and the Gita are exactly synchronized in this context.

Awareness is indicated by the words like Atman (soul) or 'I'. Advaita scholars feel that [by detecting the Atman] they have detected the real nature or form of God, which is the awareness. No doubt, awareness is almost an unimaginable item. But it does not mean that awareness is completely unimaginable. Ofcourse, if you cross the awareness, nothing further is known. Awareness is in the climax position of the entire creation. It is the greatest of all the items of creation and therefore it is called as Brahman. It is the greatest among all the imaginable items. These scholars say that awareness is unimaginable to the majority of people. Therefore, they say that God is unimaginable with respect to the majority, who are ignorant. [They equate God to this Awareness]. Since scholars are in minority, only scholars can know the real form of God. This is their interpretation of the above two statements in the Veda and the Gita. They do not stop here. They go one step further and say that since awareness is in every human being. If anybody knows and identifies himself with the pure awareness present in his body, he becomes God because God is pure awareness. To support this idea, they quote the Veda which says that the knower of Brahman becomes Brahman (*Brahma vit Brahmaiva bhavati*). They also quote the Gita that the knower is God (*Jnani Tvatmaiva...*). The actual meaning of this Vedic statement is that God alone is the knower of God. The scholars reverse this and say that the knower of God becomes God. Their reverse meaning contradicts the Gita, which says that nobody can know God. The Gita says that the knower is Atman, but it does not mean that the knower is God. This is because Atman is not God. This statement of the Gita only means that by self-realization one can become the Self or Atman.

### **Necessity of Logic**

All the arguments of the Advaita scholars are perfectly correct except for one small point: that awareness or Atman is not God as they claim. Awareness is not known to the majority and therefore the soul is unimaginable to the majority. The soul is certainly known to the minority who are very sharp scholars. The Veda says that Atman is known only to sharp scholars and the Veda does not say that Atman is God in this context. The Veda says here that Atman is embedded in the

human being secretly (*Drushyatetvagraha...*, *Atma guhayam...*). Awareness requires the existence of two items. One is the inert energy that is obtained from the digestion of food (*Annat Purashah*—Veda). The second is the nervous system, which alone can convert this inert energy in to awareness on functioning. Thus, awareness is dependent on these two items but God is independent and does not depend on any other item. Thus, the scholars who argue only based on the scriptures can also be answered about this concept based on the scriptures and logic (Tarka Shastra).

Matter (food) is converted into energy and awareness is a form of energy. Thus, matter and awareness are interconvertible. When a human being called 'Ahalya' was converted into an inert statue and again when the statue was converted into a human being, this interconversion is proved. When Ahalya became a stone, her soul did not go to the upper world. It remained there itself. Awareness is an item of creation and therefore exactly duplicate souls were created by Lord Krishna when some souls were stolen by Prajapati. All these points clearly show that awareness is a conversion of inert matter and a form of inert energy; it is only an item of creation.

If one accepts science, it is very easy to prove that awareness is a special form of inert energy flowing through the nervous system while functioning. A robot is just a duplicate of a human being. The current flowing in the wires is the awareness flowing in the nervous system. The information stored in the chip is exactly the information stored in the brain. The brain is a system of several microprocessors working simultaneously, which grasps all the information regarding an object in one instance. You can treat the brain as a CD [or hard disk] in which information is stored in the form of written impressions on matter or you can treat brain as the RAM (of the computer) in which the information is stored in the form of pulses of electromagnetic energy. This does not make any difference from a spiritual point of view. It is a topic of science.

Even in science a physicist does not differentiate between matter and energy. Thus, using science it is clearly proved that awareness is only inert energy which on functioning through the nervous system, gets converted to a specific form by doing a specific form of work. Infact, awareness is a form of special work done by the inert energy. All these classifications come under the topic of science alone since work is also a

form of energy and have no spiritual significance. But science clearly analyses every item, which is not God and helps us realize that no item in creation is God. Science analyses every item of creation and with the help of such analysis we can know that no item of creation is God.

Science cannot show what God is but it can clearly show what God is not. There is no item in creation, which cannot be analyzed by science. Therefore, no item of the creation is God. Even the so-called philosophy has not shown God. It too has only shown what God is not. The Veda says that the sages, who were the greatest philosophers, rejected every item of creation as not God (*Neti Neti...*). They have concluded that God is beyond words, mind, intelligence, logic and even any type of imagination. Thus, both philosophy and science fail to give any positive information about God. Thus, you should not reject both philosophy and science because even if they have not shown God, atleast they have shown that no item in the creation is God. Thus, these two have helped us by preventing us from being under the illusion that some item like awareness, which is almost unimaginable, is God. Atleast science and philosophy could protect us from taking this wrong route. Therefore, every spiritual seeker should develop a sharp analytical faculty of logic, which means he has to study science.

Infact, any student of philosophy (Vedanta) is supposed to learn logic (Tarka Shastra). It is just like a student of physics must learn mathematics. Some people are misleading devotees by saying that since God is beyond logic, logic should not be used. This is a very dangerous statement. This means that you should leave logic and blindly follow whatever nonsense is preached by such people. Even though logic may not help in finding the real nature of God, it will atleast help in identifying and rejecting the nonsense, which are all items [of the world] other than God. Thus logic prevents you from falling into the trap of such nonsense. You should have the weapon of logic in your hands so that you are not misled into the wrong path, even though logic does not show you the right path.

Therefore, all the Acharyas like Shankara, Ramanuja and Madhva were great scholars of logic. All their commentaries dealt with the items, which are not God. Through powerful logic they eliminated the wrong routes and wrong items that are claimed to be God. Only by this analysis could they indirectly establish that God is completely unimaginable and that He is beyond logic. The Gita says that the

Brahma Sutras with their logic can only draw conclusions (*Brahma Sutra Padaishaiva...*). Even in the Bible, whatever Jesus spoke was very logical and He rejected the wrong interpretations of the priests through powerful logic. Therefore, atleast for this purpose, logic is useful.

### **Secret of the Real Nature of God**

The existence of God is experienced by you due to the will and grace of the Lord. Therefore, you are able to get that much information about God. Without His will and grace even that much information cannot be experienced by you. Beyond that, there is no will of God to realize His real nature. This is because, as long as you have some deficiency, you will not be proud. If you know the real nature of God, you will catch the hair of God in no time like the demon Bhasmasura. By this you will fall in the spiritual effort. To save you from this fall, God is keeping that one secret in His hand.

The teacher of martial arts keeps one type skill as a secret in his hands so that if the student fights with the teacher due to egoism, that one secret skill can be used to defeat the student and to destroy his egoism. A good student realizes this and keeps silent about that skill and he praises the teacher for his love for the student. An egoistic student tries to know that one secret skill. After sometime, the egoistic student claims that that one secret skill is also known to him by his self-discovery. But the good student condemns the egoistic student and says that the secret skill discovered by him is already known and preached by the preacher. Thus, he proves that the secret skill is always with the preacher and that every student must be humble before him. Similarly the Advaita scholar claims that he has discovered God as the pure awareness, which is the soul. But the real Vedic scholar condemns him by saying that pure awareness is one of the imaginable items of the imaginable creation alone. Thus, the secrecy of the real nature of God is maintained and every human being must be humble before God.

If you can succeed in proving that the soul is not God, the king is defeated and the war ends. The soul is the king of all the items of creation and it is almost unimaginable. Infact, realization and achievement of the soul by limiting yourself within the boundaries of pure awareness always is a very great achievement and should be highly appreciated. Realization of the soul is called as Brahma Jnana because



the soul is Brahman or the greatest item of creation, which is also called as Atma Jnana, Jnana Yoga, Sankhya Yoga, Buddhi Yoga or just Yoga. By this achievement (Yoga) one gets full liberation (Moksha) from all the worldly bonds and tensions. One will attain perfect mental health, which is the basis of physical health. Thus, Yoga is very much followed even by doctors. It is an important topic of medical science. It is only Pravritti, but it is a very important requirement for entering into Nivritti. It is like getting a good rank in the entrance examination to get a seat in a professional college. Shankara stressed on this first step, which is the basis of the other steps. If the first step is removed, all the other steps will fall down. Liberation from all worldly bonds (Moksha) is strictly the last topic of Pravritti and the first topic of Nivritti. When you are detached from the gross body, all the family bonds disappear. When you are detached from the subtle body, all the qualities disappear and therefore the jealousy and egoism, which are the strongest qualities of the soul, will disappear. Only then are you eligible to recognize and serve the human incarnation of the Lord and please Him. This is the final goal of the spiritual effort. Some people say that attainment of God is the final goal. But it is not correct. Going to the office and finding the officer is not the final goal. Pleasing the officer and by that getting your work done is the final goal. Ofcourse, in the case of God there should be no aspiration of any selfish work, in which case alone will all your works be done in a fraction of second.

[Shri Lakshman (Mumbai) enquired about the source of 'I'.]

'I' is a pulse stored either in the inert energy or being transported by the awareness-energy. The pulse itself is a form of energy or work. Work itself is a form of energy. Therefore, the inert energy is the source of I. The entire universe is the design of only this energy. Thus, all the items of creation are forms of this energy. Even matter is a condensed form of energy. Space is energy according to the latest science. When food is eaten, it is converted into energy during digestion. This is the conversion of matter into energy since both are inter-convertible. You may treat the soul, which is indicated by I, either as inert energy or as awareness. If it is inert energy it is eternal. If it is awareness it is born in the morning and dies in the night during deep sleep. In any case there is no difference because awareness is a special form of work-energy that is produced by the association of the inert energy and the nervous system.

I give a very good example here. The electricity stored in the battery is permanently energy. When this electric current flows into the electric bulb, light is produced. When the switch is put off, the light disappears but still its source, the electricity is stored in the battery is still energy permanently. The light is a temporary form of the electrical energy. Here the brain is the battery. The inert energy is the electricity. The nervous system is the electric bulb. The awareness is light. Light is a temporary form of electricity. Similarly, awareness is a temporary form of the eternal inert energy. The energy is in its permanent as well as temporary forms. Thus the soul can be the temporary awareness or it can be the permanent inert energy.

The word 'inert' is used in two senses. In one sense, the controller is always life energy or awareness and the controlled item is inert, which may be inert energy or inert matter. You can light the fire or you can put it off by pouring water. Thus, the fire-energy is in your control. But remember that when the fire attacks you, you are turned to ash against your will. Now the inert energy is the controller and the life energy is controlled. Similarly, you can change the position of a stone as per your will. You are controlling the stone. But when a big stone falls on you; you are crushed against your will. Now the stone is controlling you. Therefore, life energy and inert energy (or inert matter) are like the two roommates. One may follow the other's word and vice-versa in various contexts. In this sense, you cannot decide that awareness is always not inert. All the three items, which are the soul, the inert matter and the inert energy, are controlled by the Lord and from this angle, the awareness is always inert.

In the other sense, 'awareness' is defined as knowledge and 'inert' is defined as ignorance or absence of knowledge. In this sense also, knowledge is a special work-form of the inert energy done through the nervous system. In the inert matter or energy such nervous system is absent and therefore such special work (Awareness or knowledge) cannot be produced. The Gita says that both the awareness and the inert energy (Para and Apra) are Prakriti (creation) alone. The Gita further says that the Para is bearing this whole creation like the mud bearing the pot [mud bears the pot since mud is the cause of the pot]. This Para is material cause (Upadanam) as well as the designer-cause [also called as efficient cause] (Nimittam) of the universe. You find either inert matter or inert energy everywhere in the world. Even the inert matter is inert

energy. Therefore, this entire world is only inert energy. You do not find the awareness everywhere in the world in this manner. The inert energy is continuous and awareness is discontinuous, limited to living beings here and there. How can such discontinuous awareness bear the universe? Ofcourse, if you forget the difference between awareness and inert energy by treating both essentially as energy alone, you can call the entire energy as awareness. But remember that the word awareness here does not mean that specific energy produced in the nervous system. You do not find the nervous system spreading all over the entire universe. Therefore, the whole creation can be simplified, as one item called as inert energy and it is not the creator. It is the entire creation.

Therefore, the Veda says that God created energy (*Tat Tejo...*). Here energy means the entire universe. The different forms of this energy are space, air, fire, water, solid (earth) and finally the life energy and awareness. The Veda says that God created energy and the Veda also says that God created space, air etc., in that sequence. In this context, fire is only that particular form of energy, which is a mixture of light and heat. Here fire should not be taken as the general energy. Since space is also energy, there is no contradiction in these two Vedic statements.

Therefore, in deep sleep, the pulse 'I' exists in the brain which may be treated as the RAM or CD (inert matter or inert energy). Even in the waking state you do not experience this pulse all the time. You speak of so many things without referring to or experiencing this I. Thus, in such times, even in the waking state the I is stored in the inert energy-bank. In the case of a mad man, this pulse is erased after he goes mad. In the case of a child this pulse of I has not yet been created and it does not exist in inert energy-bank. Thus, this pulse may exist in the bank in the waking state or may not even exist in the bank or in the awareness. Therefore, this point is of no use in the knowledge of God and all the effort of the Advaita scholar on this topic is only catching a rat after digging a big mountain.

Several people are misled by the imperfect analysis of these Advaita scholars. People are attracted by these scholars thinking it is a chance of winning a big lottery by buying a one-rupee ticket. The scholars claim that you can become God just by realizing the soul and limiting yourself to it. Anybody can be easily attracted by the promise of earning a one crore [ten million] lottery for a one-rupee ticket. They

further say that each and every one can get this fund by simply purchasing the one-rupee ticket! Thus, this is bigger than a lottery! By simply knowing one's self, everyone becomes God! Whoever purchases the ticket, wins the one crore lottery!

The Advaita scholars want some common point between the Lord and the human being. They assume that awareness is the common point because God also wished to create the universe. A wish is the characteristic of awareness. Thus, they bring down the Lord to the logical rules of nature. In nature it is perfectly correct to say that anything, which wishes, must have life energy or awareness. But this logic fails in the case of the Lord. He can wish without being the awareness. He is all pervading without being the space. He goes everywhere without being the air etc. The Veda says that the Lord runs without feet and catches without hands (*Apani Pado...*). How can you detect anything about the unimaginable God? No point of God is known. Therefore, there is no question of any common point between God and a human being. All the points of the human being are known and are imaginable. Even the soul is imaginable although it may take lot of strain to imagine. Therefore, this path is totally absurd. Even if you assume that awareness is the common point, can you become God by just that one common point? You remove all the other points from God by saying that all the items other than awareness are not true [not real; unreal or *mithya*] and therefore God is limited to pure awareness only, in reality. By the same argument all other points in your Self are also not true and only awareness in your Self is true. Now you say that the common point, which is awareness, is only the truth. Therefore, you say that your soul is God.

This is similar to the following fantastic example. You say that both the king and you are human beings. Further, you say that all other items and points in both of you are not true. Therefore, it is true that you are the king. It is simply rejected by practical experience itself. Where is the Lord, who controls the summer sun? Where is the human being who dies by sunstroke in summer? Therefore, practical experience, scriptures and logic clearly prove that awareness is not God. But do not be discouraged by not being able to become God. By becoming the Self, you become eligible to serve and please the Lord in human form. You can become even the master of God by this path, what to speak of becoming God!

Radha became the master of God and Hanuman became God. Both are liberated souls and both worshipped the human form of the Lord only. Liberation is essential to enter into the service of the Lord. Service means sacrifice, which pleases the Lord to the maximum extent. Sacrifice is nothing but liberation. By passing the entrance examination you get a seat in the professional college by which you can attain the professional degree in course of time. This is what Shankara meant by stating that you can become God by realizing the self. But by passing the entrance examination the Advaita scholars want to get the professional degree directly. Somebody says “You will become an engineer if you pass the entrance examination”. Here the intermediate step of getting the seat in engineering college and studying the engineering course for four years is understood [but not mentioned]. This intermediate step is hidden for encouraging the student to concentrate on the entrance examinations. Such encouragement is not cheating the student by hiding the truth. But it shows only the extreme interest and love for the student.

### **Inevitability of Law of Karma**

[Shri Nikhil (Florida, USA) said that a man can lose the information stored in the brain by a head injury or in a nuclear explosion. A nuclear blast should be capable of destroying any information stored in the form of matter or pulses of energy. If the information can be lost, then the impression of deeds of a person (Vasanas) which are also stored in the inert energy or matter would also be lost. In that case, the Law of Karma would be defeated because the vasanas are responsible for the action and fruits. This means the accident or death in a nuclear explosion could give complete liberation to a person by erasing his file of Karma. Then the spiritual effort would be a waste.]

The answer for this is that you must distinguish between the three basic qualities (Satvam, Rajas and Tamas) and the Vasanas, which are the elaborated branches of these three fundamental qualities. No doubt the Vasanas (information) are erased by such shocks. But the Vasanas are reduced into their sources, which are the three basic qualities (Satvam, Rajas and Tamas). When the Vasanas are erased, the intensity of the corresponding basic quality increases and according to the intensity of that quality, the fruits are rendered. The three basic qualities

with specific intensities [relative proportions] constitute the code language, which brings the fruits on decoding in heaven or hell. This point can be explained by a small example. Two murderers are destroyed in a nuclear explosion. The detailed information of their crimes is erased from the souls. But the basic quality of the murderer, which is Rajas is increased in intensity according to the proportion of Vasanas. Suppose the first criminal murdered ten good people. The Rajas in him will be 10 to the power 10. Suppose the second criminal murdered six good people. The intensity of his Rajas is 10 to the power 6. In the hell, Chitra Gupta [the divine accountant of souls' karma] decodes this basic quality and accordingly the punishment is ordered by Lord Yama. Thus, the detailed information of each case is not required in the divine system. Such information is only required by the court here, which cannot detect the basic qualities. These three basic qualities are a more powerful form of energy and cannot be erased by the nuclear energy. In the final destruction of the world also (Maha Pralaya), these three qualities remain in the subtlest state, which bear the entire plan of the universe. Such a state of the qualities is called as Avyaktam [unmanifest], which means that the state is not expressed. During that time, all the individual souls remain along with their own information in the condensed form of the three qualities. When the creation restarts, the whole universe is expressed in the same design and the souls are also expressed according to their previous proportions of the three qualities as said in the Veda (*Dhata Yathapurvam...*).

## Chapter - 5

**REFUTING MISCONCEIVED ADVAITA - I****Apparent Lack of Agreement on Ultimate Goal**

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

**O Learned And Devoted Servants of God,**

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

because the ignorance of the higher concept does not harm the self in any way, in view of the limitation of the standard in the examination.

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

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

Even if you do not know the higher concept of objective knowledge, there is no significant loss to you. You may stop at the lower class itself, get some lower job and still be able to live with happiness by earning some limited salary. But in the case of spiritual knowledge, the goal should be reached before the end of this human life. Human life is not assured again. Human life is uncertain and death may come at any time. Even tomorrow is not certain. You want to know all the spiritual knowledge today itself and reach the goal today itself. Such



pressure exists in the subjective spiritual knowledge. Keeping this point in view, suppose the whole spiritual knowledge is revealed now itself, you may not be able to grasp the total concept at your level. Even if you grasp it you will develop tension due to the length of the journey. Sometimes this leads to dropping out from the spiritual effort totally. Therefore, the Lord always behaves like a teacher and not like a scholar.

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

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

For example let us take the Gita. Arjuna was at the level of Karma (action) and not at the level of Sanyasa (sacrifice). Even after hearing the Gita, when Abhimanyu died, he wept so much that he wanted to withdraw from the war, even though he was taught that the war is the

work of the Lord. Therefore, he cannot be fit for the standard of Sanyasa in which the action is done for the sake of the Lord only and not for the sake of himself or his family. When the mother of Shankara died, He did not withdraw from the work of the Lord, which was the propagation of Knowledge. Therefore, from the point of Arjuna's level, Karma was emphasized throughout the Gita by which Arjuna had to fight and get back his justified kingdom. Thus, the war was only for Pravritti. To destroy injustice and establish justice was only with reference to the loss and benefit of Arjuna. The war was not with reference to the welfare of the world, which alone can be the work of the Lord.

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

In such case the stress should be on the first standard. Arjuna did not mention Krishna while giving the list of relatives who can be harmed in the war. He was only worried about the death of Bhishma and Drona. He never bothered about the possibility of the death of the driver of his own chariot (Krishna) in the war. He did not treat Krishna to be equal even to Bhishma and Drona. Therefore, the Lord subsequently introduced the knowledge of God, human incarnation, devotion to Lord and finally service to Lord. These steps are Jnana Yoga, Bhakti Yoga and Karma Yoga respectively. Thus, with reference to Arjuna, though the first standard was stressed in the Gita, Krishna showed all the standards up to the postgraduate level. Due to the stress on the first standard, it appears as if Krishna taught only about the first standard throughout the Gita. Similarly, Shankara stressed on the attainment of

the self, with reference to Buddhists and Purva Mimamsakas, who were atheists. But He mentioned about the Lord, human incarnation etc., also in His knowledge, which shall be revealed in detail in the answers of your following questions because they are completely concentrated on the preaching of Shankara.

There is some difference in the situation of Krishna and the situation of Shankara. Krishna preached only to one student, Arjuna, who was like a brilliant student. Arjuna was sage Nara associated with the Lord in several previous births. Arjuna fell even below first standard only for the sake of the world. Keeping Arjuna as an example, Krishna taught the syllabus from 1<sup>st</sup> standard to the postgraduate level. The Gita is universal because it covers all the levels from lower kindergarten to postgraduate. The fall of Arjuna below the level of kindergarten is only for the sake of others, so that the syllabus can be covered starting from the lowest level. The fall of Arjuna was not real and therefore he rose to the highest level as the Gita proceeded. Even the withdrawing from the service of God, due to the death of Abhimanyu, was apparent. This was only to show that even a scholar will slip, when it comes to practice. Arjuna did not believe in Krishna fully and was reborn as a hunter, which is a lower birth. This is again to show that your next birth will be based on your present samskaras only. Arjuna worshipped inert objects (Shiva Lingam) and therefore even in his next birth as the hunter, he again worshipped the same inert object. Thus, Arjuna showed the various types and states of a human being by taking those different roles. Otherwise Arjuna was a fully liberated soul. Thus, in the Gita you find the total concept built up in a sequence. Ofcourse, stress was given on karma because Arjuna fell even below the level of karma. The first level is karma in which there is no introduction of God. You have to work for yourself and your family. Your family should be greater than the public. If one is trapped by a prostitute to steal his money by false love, he is below the level of karma. He should be taught that his wife is far better than the prostitute. This is the lowest level and the knowledge of Pravritti starts at this level.

Similar is the case of Arjuna. Bhishma and Drona stated that Duryodhana was unjust. But they still supported him and even came to war to kill Arjuna. Arjuna loved such people! This is like loving a prostitute. He wanted to leave the kingdom which should be enjoyed by his family. This is foolish and blind love. What he first needs is pure

Pravritti without God. Krishna started preaching from this level onwards. He told Arjuna to kill such worst people and get the kingdom for the enjoyment of his brothers and sons which is justified. In this field there is no element of God or Nivritti. In this level Arjuna has to kill such worst enemies who are in the disguise of relationships. In order to remove tension and bonds with relationships pertaining to the body, Krishna taught Atma Yoga, which also does not have any touch with God. By attaining the self one looses tension and fights for justice. Thus, Pravritti is just the standard of LKG [lower kindergarten]. Passing LKG with first class does not mean getting a postgraduate degree. Attaining the self to stand in Pravritti is not the attainment of God at all. From this view the Lord introduced the Atman and also doing actions without attachment so that tension is avoided.

Today also when a spiritual preacher conducts a workshop for job-holders, he preaches the same to relieve stress. There is no element of divinity in this level. It is only about perfect health of body and mind. It is just medical science. Ofcourse, this is the essential basis for the future steps. Without perfect physical and mental health one can not even understand God and there is no chance of loving and serving God. After this first level, comes the second level which is Jnana Yoga, which deals with the understanding of God theoretically as well as practically recognizing the human form of the Lord. Jnana Yoga thus includes both theory and practical. Then the development of love for God in the mind and also for the human incarnation is the theoretical and practical stage respectively in the third level called Bhakti Yoga. The final fourth level is karma yoga, which is doing practical service to the human form of the Lord. In this fourth level, if the repulsion for the human incarnation is not removed, atleast serving a statue in human form of the Lord is recommended as training. In this fourth level the training is meaningless unless it is transformed into the service of the human form of Lord. What is the use of serving a statue in the temple, which is inert and does not feel for your service?

At this point Swami Dayananda [Arya Samaj] objected to idol worship and you should take Him positively in this point and He is also a human incarnation of the Lord. His concepts should be taken with reference to that time since He tried to avoid the exploitation that was common in Hinduism. He would not have objected the aspects of tradition if they were in the right direction. When someone opposes the

wrong direction of an item, you misunderstand it as the opposition of that item itself. Even Christianity and Islam object to idol worship from this angle only. But you should leave the service of the statue, only to serve the human form of Lord and not to keep idle without the very concept of service.

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

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

immediately. Therefore, hiding the truth and stressing on the relevant partial knowledge is essential in the subjective knowledge.

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

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

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

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

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

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

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

Something is better than nothing. The mother makes the child eat the food by telling that the moon will come down if the child eats the food. By this you cannot say that the mother is trickish and has cheated the child. The aim of the mother was the welfare of the child and the trick can be used due to the unavoidable ignorance of the child. The commentary of Shankara is thus a lesson for a class room containing below average students. Shankara cannot reveal the entire syllabus because they were below average unlike Arjuna who was above average. But a few students who became personal disciples of Shankara had become eligible to know the higher truth. Therefore, Shankara revealed the higher truth to such limited circle only. He swallowed molten lead only for the sake of such limited circle and established the concept of God other than the soul and the concept of the human form of God.

One objection to the above statement is that the students were not able to perform the same miracle since they were not yet self-realized

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

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

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



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

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

A school teacher gives stress on the school syllabus but refers to the college and the university. Similarly, the college lecturer refers to the knowledge of the school and the university but gives more stress only on the undergraduate level and similarly the university professor. If you understand the Gita as an above average student like Arjuna, read the Gita without any commentary. But, if you are a below average student, read the Gita with the commentary of Shankara. With that, become an average student and read the Gita with the commentary of

Ramunaja. Finally you can read the Gita with the commentary of Madhva as an above average student. Since the knowledge of self is inferior to the knowledge of the Lord, the former is called as Sankhya Yoga and the latter alone was called as the real Jnana Yoga. Kapila the founder of Sankhya Yoga also stressed on the self and did not speak about God. Therefore people misunderstood Him as an atheist. Similar is the case Buddha. Similarly Jiddu Krishna Murthy emphasized on this basic step, keeping silent about God and that does not mean that he was an atheist. Some blind followers of Ramanuja even criticized Shankara as an atheist. People called Shankara as a Buddhist in disguise. When you want to lift a person who has fallen in a pond of mud, he will also be covered by mud since you have to jump to his level into the pond.

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

### **Who is Sat-Chit-Ananda? God or Soul?**

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

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

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

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

But if you come to God, you cannot realize His nature positively in any way. You can only realize the existence of the unimaginable God through His unimaginable power exhibited through a human incarnation. You should not say that the power of God (Cosmic power)

is independent and itself is God. Any power must have a source or substratum. Such source is God (*Brahma Puchcham Pratishtha*—Veda). The scientist feels that this power itself is independent and ultimate. The devotees of Shakti also believe this concept. The Advaita scholar is in no way better than these people because he believes that the awareness form of energy is the ultimate God. Sages have eliminated every item of creation as not God (*Neti Neti*) and this does not mean that God does not exist. A proof for the existence of God is given by the human incarnation exhibiting unimaginable power, knowledge and miracles. Such power is based on the human incarnation, which is practically seen. Therefore, the existence of the source of the power is thus proved. You cannot see the existence of such powers without the individual, who may be the human form of the Lord or may even be a demon.

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

### **Is Avidya or Atman the Causal Body?**

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

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

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

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

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

When this Mula Maya charged by God forgets itself, this universe, a dream at that macro-level, is created. The ignorance is only for the awareness (Mula Maya or Soul) and not for God. Thus avidya at that level is the cause for the creation. But avidya itself cannot create the universe. The universe is only a form of energy. Therefore, the soul integrated with avidya or the Mula Maya integrated with avidya can alone create the dream or the universe respectively. Thus, avidya is an

integrated quality of Mula Maya in causing the creation or a dream. But Avidya alone cannot exist without Mula Maya or the soul. Mula Maya or the soul can exist without the avidya in the state of realization. Therefore, avidya can be treated as a quality that exists or that can be removed by realization and thus avidya comes under the item of subtle body only. Moha [delusion], one of the six qualities of a Jeeva, is nothing but ignorance (Avidya). Thus, you need not give a special place for avidya in the higher concept where a soul is not the final item. But when the soul is assumed as the final item while teaching a particular level of students, in order to count the three bodies, the place of a soul can be given to avidya because avidya is a secondary cause for the dream or universe. In that way it can be treated as causal body. By this way, Shankara showed the places of three bodies and kept the soul at the top position for the case of purva mimamsakas and declared the soul as God so that the believers of the soul may logically believe in the existence of God. Although such belief is not perfect, atleast the concept of God is introduced for the further journey. You will understand the greatness of Shankara because He has to keep the most ignorant child in the school. It is very difficult to bring a child to the line of knowledge. It is easy to develop a college student and it is easier to develop a postgraduate student. Shankara laid the foundation for spiritual knowledge, which is the most important basis for the castle of spiritual knowledge.

### **Mithya Creation**

Shankara spoke about the creation [as unreal; mithya] from the angle of God and the Buddhists were happy by misunderstanding that as their angle. Shankara said that the world is mithya, which means almost unreal from the angle of God. Buddhists were very happy because they say that everything is unreal from their own angle because there is no question of the angle of God to them. For such extreme people if you say that the world is real from the angle of the soul, it becomes very difficult to transform them. With great difficulty, they accepted the existence of the soul. In such a situation, something is better than nothing. Instead of everything being unreal, let atleast the soul be real. This is the reason why Shankara kept silent about a clear analysis of the angle at that time. When the soul alone exists and there is no other item, naturally it must be the greatest and can be called as Brahman. But for

Purva Mimamsakas the world exists and Shankara did not want to tell them that the world is actually unreal as the Buddhists believe because they will not accept it. They were fond of heaven in which luxuries can be enjoyed. If the world is unreal, the luxuries will also become unreal. Therefore, to satisfy both these extremists, Shankara said that the world is neither real nor unreal. It is actually real but being very weak before God, it is negligible and almost unreal from the angle of God. Thus, again He spoke from the angle of God and the students took it as the concept from their angle because none of the student accepted God. For the Purva Mimamsaka the world, which is an object of enjoyment and the soul, which is the enjoyer, are real. Therefore, their next step is only to accept God. But they will not accept God beyond the soul or the world under any circumstances. Therefore, Shankara said that the soul is Brahman and the statement was correct from the angle of the Yoga meaning of Brahman. But people have taken Brahman as a word of Yoga Rudha and fixed it to mean God already. Therefore, they misunderstood that the soul is God.

Do not say that Shankara cheated the students. No Never. He made those atheists atleast utter the word 'God' by their mouths; atleast by saying that a soul is God. For such people, who are attracted by pleasures of senses, this concept pacified their egoism. In course of time some of them having accepted the existence of God, started thinking about the real nature of God. They started studying the scriptures and slowly realized that God exists beyond the souls. At this level, the Lord came as Ramanuja and helped them in transforming into believers and devotees of God. Slowly they started thinking about the path to please the God. The Lord came as Madhva and showed Hanuman as an example. If you look at Hanuman the final concept is realized. If you walk on the foot prints of Hanuman, you will reach Brahma Loka and become God Himself. The final essence is exhibited by Hanuman. He recognized the human incarnation of His time. He did the service of Lord in His work blindly without analyzing it as a personal work of Shri Rama or social work. According to the Ramayana He never chanted the name of Rama. He never sat in meditating on Rama. He never said that He is God, even after studying all the Vedas and Shastras directly from the Sun-God. He attained super powers but never attached any importance to such powers. He did not believe in Ravana as God simply by his super powers. Infact He himself had more super powers than

Ravana. He maintained good physical health by practicing Yama, Niyama, Asana and Pranayama. He maintained good mental health by Pratyahara by detaching Himself from all the bonds of the world. He developed a bond with the Lord in human form (Dharana) and maintained it (Dhayana) and was immersed in it (Samadhi). This bond was expressed in terms of service and not in terms of mere words and feelings as in the case of a poet or prostitute. Without service, the love expressed in words, mind and intelligence, is like offering water without meals. If water is associated with a plate of meals then the service is complete through Trikaranas (Mind, words and action).

### **Difference between Krishna & Arjuna**

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

Krishna is the human incarnation and Arjuna is the human being. The common item in both is the human body which consists of the gross, subtle (Jeeva) and causal (Atman or soul) bodies. God is the extra item in Krishna. If God exits from Krishna, Krishna is just equal to Arjuna. If the electric current leaves the electric wire, the wire is just an ordinary wire. In Krishna, the soul can be called as Brahman and the Jeeva can be called as Ishwara. The gross bodies of Arjuna and Krishna have the same name except that the gross body of Krishna can be treated as a divine body since God pervaded all the three bodies of Krishna. You can experience God from the gross body of Krishna. There is homogeneity in all the three bodies. The gross body is made of matter and inert energy (fire and space). Matter is the solid earth, liquid water and gas-air. Thus, the gross body is made of five elements. The subtle body consists of qualities which are work forms of energy. The soul is



made of pure energy. The pure energy is also active and work form. Thus awareness, which itself is a special work form of energy can be treated as energy or even a special work form of energy. Thus there is no basic difference between energy (Shakti) and quality (Guna).

Similarly there is no essential difference between matter and energy. These three bodies are made of the same single essential item which can be called as energy, which is indicated by the word *tejas* in the Veda (*Tat Tejo'srujata*) and the entire creation is only this one homogeneous item. The subdivisions of this Tejas are the five elements, qualities, inert energy, awareness etc. The subdivisions are made only for the sake of convenience and therefore we use separate terms like Atman, Jeeva etc. The soul in Krishna is charged by God and is Brahman. The soul in Arjuna, which is without God, is Atman. Similarly the subtle body charged by God in Krishna is Ishwara. The subtle body in Arjuna, which is without God, is Jeeva. You can compare Brahman and Atman. The energy beyond the qualities is the common item, in both Krishna and Arjuna. Thus, the common item is not internal but only external. Similarly when you compare Ishwara and Jeeva the external item (qualities) is common and not the internal item. When you say that the awareness (*chaitanyam* or *chit*) is the common item between Brahman, Ishwara, Atman and Jeeva, we have not gone to the deepest internal level. You are taking the common item i.e., present in the external cover of these four entities.

### **Finding the Common Factor**

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

Forget the current for sometime and assume that the current is taken away from golden and silver wires. For this, you can take Parashurama as an example instead of Krishna. God left Parashurama

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

Now in this context the difference between the four items disappears and the four items are reduced to only two items i.e., Brahman or soul and Ishwara or Jeeva. Now Brahman is Atman and Ishwara is Jeeva. But remember that the current is taken away and the current is not the common item between these two entities. Now if you go back to compare Krishna with Arjuna, Brahman of Krishna is the electric golden wire which is different from Atman which is the non-electric Aluminum wire of Arjuna. Similarly Ishwara of Krishna is the electric Silver wire and the Jeeva of Arjuna is the non-electric Iron wire. Now current cannot be the common item between Brahman and Atman or Ishwara and Jeeva. Current can be the common item only between Brahman and Ishwara. Therefore, you cannot find the common item in the deepest level of analysis between Brahman and Atman or between Ishwara and Jeeva. If Shankara were to reveal this, His students would not be satisfied because that day Arjuna [the soul; students of Shankara] wanted to claim himself as Krishna [God] by finding some common item. If the common item is identified, he can reject the differentiating item and limit himself to the common item and also limit Krishna to that common item and finally say that he is Krishna. Unless his ego is satisfied he will not sit before Shankara to hear anything more. Retaining him is the important point in that situation. Therefore, Shankara kept silent about the current.

Instead Shankara goes only to a relatively deeper level and finds out a common item. The common item is the energy in all the four wires. The four wires are different metals and the difference is only in the state of matter. Since energy is condensed to become matter, we can say that energy is the common item between the four wires. We may go one step further and say since electric current is a form of energy, the current is the common item. Therefore, energy or current (chaitanyam or

God) is the common item. Therefore, Shankara said that in Arjuna, Atman is God (Brahman) and the Jeeva is God (Ishwara). The difference between Brahman and Ishwara is again just ephemeral because water without waves is Brahman and the same water present in the waves as the same component is Ishwara. Thus, if the common chaitanyam or energy is called as God, the ego of the student is pacified and he sits for some more time to hear the preaching. Tricks are necessary and are not wrong if the final aim is good.

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

This defect of creation brings a serious complication in the spiritual knowledge. Another serious complication is that whether the word is used in Yoga or Yoga Rudha. For example, a business firm can have any name, but some firms have registered their names and such names cannot be used by other firms. When the name gives the sense of businesses of the firm, it is Yoga. When the name giving the sense of the businesses is registered, it is Yoga Rudha. Suppose the name does not give the sense of the businesses but still it is registered for that firm only, it is simply Rudha [not Yoga]. The fourth type of word is Yougika Rudha, which is a special registration of the word in the Veda only. In this spiritual knowledge we are concerned only with Yoga and Yoga Rudha. The word Parabrahman is Yoga Rudha and cannot be used for any other item because except for God, no other item is unimaginable. But the word Brahman is disputable. Sometimes it is in Yoga and sometimes it is in Yoga Rudha. This means that sometimes the registration is valid and sometimes the registration is not valid. When

the registration is valid, Brahman stands for the Mula Maya (ocean of energy) charged by God or the soul (drop of ocean of energy) charged by God. If the registration is not valid the word Brahman can be used for any item which is the greatest in its category like the soul, the Veda etc. The soul is the greatest among all the items of the creation in a particular angle i.e., the aspect of knowledge. The Veda is greatest among all the scriptures because pollution is absent, since it was protected by recitation.

### **Avidya is not Material**

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

Ignorance can be the cause of entertainment. When you forget yourself, you can fully enjoy the cinema or your imaginary world. Thus,

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

When the drop is positive, the ocean must be positive. When God or Parabrahman enters the Mula Maya, God is called as Brahman. But Mula Maya itself is Brahman, which is the greatest item in the universe. Thus, the word Brahman denotes the Mula Maya with or without God. Here comes the confusion. In the Brahma Sutras, the first Brahma Sutra refers to the word Brahman, which means the Mula Maya pervaded by God. In the Gita the same word Brahman denotes the Mula Maya without God (*Mama Yonih Mahat Brahma...*). The word Parabrahman is separately used in the Gita (*Anadimat Param Brahma...*). In the Brahma Sutras there is no reference to this word Parabrahman. Sage Vyasa is the author of both these scriptures. In the Brahma Sutras the ultimate is Saguna Brahman, which means God pervading the awareness. Therefore, the last Sutra also ends with reference to this Saguna Brahman. The imagination of a human being cannot cross the Saguna Brahman. Brahma Sutras are meant for human beings.

### **Entertainment and Involvement**

In Gita, the Lord preached the knowledge not only with reference to Arjuna but also with reference to Himself [from the point of view of God]. When He spoke with reference to Himself, He introduced the

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

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

The Veda mentions about this difference very clearly that the producer is the employer or the master of this actor (*Atmeshwaram*). Suppose the producer also becomes an actor in his own cinema. This

state is the human incarnation. This state contains all the aspects in a mixed state. Krishna is the human incarnation. Krishna is Brahman because after the dissolution of the world, He possesses the film. Krishna is Ishwara because He is the spectator of the film being exhibited as a cinema with apparent ignorance. Krishna is the realized soul because He is the actor who is the spectator with apparent ignorance. Thus Krishna is Brahman, Ishwara and also a realized soul.

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

### **Awareness—Greatest and Most Fragile**

Awareness in the state of meditation is like a lump of gold [without any particular form of ornaments]. Awareness in deep sleep is ignorance, which is a negative item. This means awareness is absent in deep sleep. In deep sleep, since the awareness is converted into its cause (inert energy), it cannot be treated as the complete absence of

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

This is the main knot of the ignorance of the Advaita philosopher. The main problem lies with the word 'self'. The prime minister and the peon use the word 'I' commonly. The word 'self' can indicate both the prime minister and the peon. Up to the item of awareness, both the soul and the human incarnation are one and the same. But there is a difference beyond this item. You are only traveling up to this common item. Beyond this, the field of unimaginability starts. Therefore, you are dropping your journey at this point and saying that both are one and the same. Advaita ends with this common point, which is the ultimate limit of creation. Beyond this point, God exists and the realization of God is only possible by experience. Logic ends at the limits of the creation. Beyond this creation only experience is valid. But you need not do away with logic. You must travel up to the ultimate limit of creation (awareness) with logic, but the aim of this logic-weapon should be to



prove that no item of the creation is God. Thus logic is meant for this positive purpose. The use of logic is lost when the final item of creation is attained.

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

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

where is the work form of energy (awareness), if these works are absent?

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

This inert energy is produced by the combined action of food (Annamaya Kosha) and oxygen (Pranamaya Kosha). The electricity is produced by the combined action of coal and air in the thermal power station. When the coal is burnt in air, energy is produced, which is converted to electrical energy. When this energy flows through the machine, work is generated. Similarly the Annamaya Kosha and Pranamaya Kosha produce energy (Shakti) by their combined action and when this energy flows through the nervous system, (consisting of the various machines) the various types of work or awareness (Antahkaranams) are generated. In the absence of any of these items, awareness cannot be produced. Thus, the awareness is not an independent item even as food, oxygen, inert energy, nervous system etc. Ofcourse, all of them are ultimately controlled by God alone and the

other items have atleast temporary independence. But the awareness does not even have that temporary independence and it exists only as long as the above four items co-exist. Awareness is the greatest item because of its special characteristic of knowledge, which is not present in any other item. But in all other aspects, awareness is most delicate and the most relative item. Hence, awareness is the weakest form of the energy called as Lalita—the most tender form that flows through the most tender brain and nerves. It is the strongest item only in its essential form as inert energy. Thus, the inert energy is the strongest in all aspects but it has one defect i.e., it has no knowledge. Awareness is the greatest due to the specialty of knowledge but it is the most relative and the weakest.

### **Attain God With Logic**

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

Sage Charvaka was a scientist and an atheist. His scientific approach was appreciated and his theory was given place among the six theories (Shat Darsanas) by Vidyaranya. He said that a soul or awareness is just a conversion of food in to energy. Infact this is the exact elaboration of the Vedic statement “*Annat Purusha*”. But he denied the experience of God beyond this logic. What is the difference between the Advaita scholar and an atheist? The Advaita scholar too denied God beyond awareness like an atheist. But the Advaita scholar said that awareness itself is God. The atheist said that awareness is also not God because God does not exist. Thus, science is appreciated but

not atheism. All scientists are not atheists and all atheists are not scientists. I put a simple question to the scientist who is an atheist. How do you deny the experience when it is also based on physical observation? How do you deny the miracles shown by the human incarnations? In such a case you also have to deny the fan, its movement and the experience of the air coming from it.

For a sensitive person, even physical miracles are not necessary. He analyzes every simple incident in his life and experiences the existence of God. Even in such analysis leading to the experience and realization of God, a sharp analytical process called as Buddhi Yoga or Jnana Yoga is essential. According to Shankara, this torch light should never be put off. Even after recognizing the human incarnation, this torch light should be switched on continuously because the doubts created by some ignorant people will certainly mislead you. The identification of God in Krishna is called as Jnana Yoga or Samkhya Yoga. Samkhya means complete knowledge. When you have decided the existence of God in Krishna without any doubt, it is the complete knowledge. The medium or the human body or Krishna is the cup that contains the God-nectar. If you neglect the cup and break it, you cannot drink the nectar. Only through the human body can you have complete and direct experience of God. Through the incidents in your life or through the possibility of the existence of the cause of this world (Anumana pramanam; inference) or through the scriptures explaining about the God (Shabda Pramanaam) you can only experience the existence of God but not directly experience God Himself.

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

Yoga, are inseparable like God and flesh or like nectar and the cup  
(*Ekam Samkhyam cha Yogamcha...*)

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

## Chapter - 6

**REFUTING MISCONCEIVED ADVAITA - II****God Is Not Awareness and Bliss****O Learned And Devoted Servants of God,**

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

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

has limits of space and time and is under the realm of the four dimensional space-time. This is proved in science by the topmost scientist (Einstein).

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

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

These nine items are called as Navaranams [nine coverings], which are referred to in the concept of Shri Chakra. These nine items are the nine walls, which have to be crossed to reach the Atman or self. These nine items constitute the gross and subtle bodies. The gross body is made of five elements and subtle body is made of four Antahkaranas. If you cross these nine items, you will reach the undisturbed pure awareness (Suddha Chit) or Atman or the soul. This is called as self-attainment. The last item is Ananda, which is only a quality of awareness. Ananda is defined as the infinitely intense and continuous happiness. Ananda means the concentration of happiness is infinite and

the continuity is also unlimited. But Ananda is a quality, which is also an item of creation. A quality (Guna) must have both the limits of space and time. If happiness were really unlimited and had no limits of space and time, there would not have been misery at any place and at any time. If one says that he has unlimited happiness, it is not correct. Thus happiness is only a quality of awareness. In deep sleep, the awareness is absent and therefore happiness is also absent. When the happiness itself is absent where is the question of bliss? You experience happiness or bliss only after the deep sleep but not during deep sleep. Therefore, bliss is time-bound. Bliss exists only in the human being and does not exist in a stone. Therefore, bliss has spatial limits. Bliss is only an item of creation and not the Creator. After all, bliss is also a special work form of energy, flowing in the nervous system. Bliss is only a type of awareness. Therefore, Ananda is also mentioned as a Kosha in the Veda. The infinity of intensity and limits of happiness in the word bliss are only figurative and not actual. The word infinity means only excess and not really infinite. Thus, Ananda is only a Kosha.

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

Thus the Veda introduced this fifth Anandamaya Kosha only to discuss about the concept of qualities (Gunas). Qualities are treated separately from the Antahkaranas. Qualities like happiness, misery, fear, generosity etc., come under a separate headline called as Gunas. But



remember that qualities are also special work forms of awareness, which is the energy flowing in the nervous system. When you attain the self, all the misery is lost because all the worldly bonds and the feelings are destroyed. Such state of liberation (moksha) gives happiness. But such happiness is intense and is more permanent than happiness and therefore, can be called as bliss. The intensity and continuity are again not absolute as in the case of the bliss of God. Therefore, such bliss of the soul can only be happiness with limits (Kosha). Actually it is only peace, which arises due to absence of misery. The absence of loss can be assumed as profit. But it is not a real profit when it is compared with the real attainment of profit. It is a profit only with respect to loss. Thus, peace with respect to misery can be treated as bliss. But this bliss (Anandamaya Kosha) is not the real bliss compared to the bliss of God. Ofcourse, the difference is only quantitative and not qualitative. Thus, the bliss of God is also an item of creation and is only an associated characteristic but not the real characteristic. Ananda of God may be infinite but such Ananda is still only an item of creation.

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

Thus, Chit and Ananda cannot give any information about God. Ofcourse, Sat [existence, reality] is the common point between the Creator and the creation. Both the Creator and Creation exist and therefore, both are Sat. Ofcourse, the existence of creation is very negligible compared to the existence of the power (Maya) of the Creator. Again the existence is qualitatively one and the same. If the

creation were totally absent (Asat), the entertainment of God would be absent. Then God becomes incapable and inefficient of creation.

### **Grace of God**

The existence of God is attained only by His grace and not by your effort. You can grasp the existence of any item of the creation by your effort and logical analysis. This is possible because you are a part and parcel of creation. But since God is beyond creation, His existence is realized only through indirect experience, that too, only when sanctioned by His grace. The Advaita philosopher does not depend on His grace and tries to find God by his self-effort of self analysis. Therefore, he imagines God by his intelligence and he fails. Awareness is the weakest item of creation, which is like a tiny rat as it has several defects such as generation and dissolution every day. The only special merit that it has is knowledge. It has one merit and all other defects. Inert energy is the strongest and constant item and has several merits. It has only one defect i.e. inertness or non-awareness. Inert energy is like a lion, which has all merits but one defect that it cannot create a hole in the mountain. The rat is a tiny creature having all the defects but has one merit that it can create a hole in a mountain. The Advaita scholar did not even capture the lion after digging the big mountain of creation. He captured only this tiny rat. The awareness is the greatest item in creation only from the single point of knowledge.

### **Shankara's Necessity**

The analysis of the five koshas was introduced by the Veda and the aim of this is to find out whether God is a human being, which is the composite of all these five Koshas. It is the search for God in the creation. All the five Koshas are rejected by the process of elimination. The gross body, which consists of the five elements (matter and energy), represents the first two Koshas (Anna and Prana). The four Antahkaranams are mentioned by the next two Koshas (Manas and Vijnana). The fifth Kosha (Ananda) stands for all the qualities (gunas) like knowledge, bliss etc. All the four Antahkaranams and all the qualities together are the work forms of the awareness-energy only and thus these three Koshas (Manas, Vijnana and Ananda) stand only for the subtle body. All these are just the waves of the pure awareness. The third body is the Atman (soul or pure awareness), which is beyond all its

vibrations or waves. Avidya (ignorance) cannot be a positive entity and therefore cannot stand as the absolute causal body. It is the cause of the entertainment and therefore, it is included in the main causal body itself as a secondary causal body. Here, the main causal body (Atman) is a positive entity, made of the awareness-energy and the secondary causal body (Avidya) is only associated with the Atman. Therefore, Avidya need not have a special place. We have no objection even if you give the third place to Avidya and make Atman as the fourth item. In such case, Avidya is the secondary causal body (Karana) and Atman is the primary causal body (Maha Karana). This sub-division is not at all a point to be considered.

According to the concept of Shankara, giving the third place to Avidya had a different purpose, for the sake of the Buddhists of that time. Shankara wanted to keep Atman beyond the three bodies and say that Atman is Brahman. The word Brahman again was meant in the sense of the greatest item in creation. Buddhists misunderstood Brahman as Parabrahman and came to the path with an attraction that the Atman present in them is God. The Purva Mimamsakas also came to the correct path by this attraction. Shankara wanted Atman to be beyond the three bodies and make Atman as God because it was a familiar point that God was beyond the three bodies. In reality Atman is also a body and God is beyond the three bodies. If this is stated, the atheists cannot be attracted. Therefore, Shankara created Avidya as the third body (causal) because Avidya is also a cause for entertainment in the creation. Shankara kept silent about the real God, who is beyond the three bodies. When Avidya became the third body, naturally Atman can be assumed as God. In this trick, the possibility of Atman being called as Brahman also helped Shankara. Thus, the atheists thought that Atman is Brahman and that means that Atman is God. The fourth place of Atman created by Shankara also helped attract the atheists. Thus, this entire plan had a specific purpose for Shankara. Today that situation does not exist because atheists are in minority and therefore such tricks are not necessary. Therefore, I give the third place to Atman and make it as the third item called as the causal body. Thus, the human being is just a composite of these three bodies.

## **Ramanuja's Improvement**

Ramanuja introduced this concept after Shankara. The human being forms a part and parcel of the body of the Lord. Ramanuja says that the inert matter and energy together with the awareness constituting the four Antahkaranams and all the qualities, qualities form the body of the Lord. All the inert matter and energy are indicated by the word 'Achit' by Him. All the antahkaranams and all the qualities are indicated by the word Chit by Him. He says that the Lord is "*Chidachit Vishishtah*", which means that God is beyond both awareness and non-awareness. The awareness indicates the subtle and causal bodies, which constitute all the Antahkaranams, qualities and pure awareness. The non-awareness constitutes the inert matter and energy, which is the gross body. This is the analysis of the three bodies and Ramanuja said that these three bodies become the body of the Lord. Actually this is the analysis of the human incarnation because in the case of Lord Krishna, God exists beyond these three bodies. In Krishna, you find the gross body consisting of the five elements, the inner subtle body consisting of the four Antahkaranams and all the qualities and finally the innermost causal body consisting of the pure awareness. If you end with these three bodies, Krishna is just an ordinary human being. But the fourth item, God, exists pervading all over these three bodies. Ramanuja has extended this concept to Ishwara also. In His language, Ishwara is indicated by the word Narayana. People get confused with this word and think that the word Narayana stands only for Vishnu. The actual meaning of Narayana is the God, who is the source of the special spiritual knowledge. Vishnu is God involved in the maintenance or ruling of the universe. Brahma is God involved in creating the universe. Shiva is God involved in the dissolution of the universe. Thus, God present in the three divine energetic bodies as Brahma, Vishnu and Shiva is called as Narayana and He is preaching the spiritual knowledge to all the angels and divine sages. Such special spiritual knowledge is the Veda. Thus, the word Narayana has a broad significance and should not be limited to Vishnu only. God proved this concept through a special energetic body called as Datta, in which all the three faces of Brahma, Vishnu and Shiva are visible together.

When the same Narayana comes down to the earth in the human body (Nara), He is also called as Datta (given) to the human beings for preaching this special knowledge. When God preached the Veda to

angels and sages, He was in the energetic body and such energetic body was also Datta because He was ‘given’ to angels and sages through that energetic body for the purpose of preaching. Thus, Datta means ‘God given to the world’ through a medium for the sake of preaching. The medium may be a divine energetic body for angels or may be a human body for human beings. Therefore, we human beings are concerned only with the human body given (Datta) to us as the preacher (Narayana). We are not concerned with the energetic body given to angels and sages because we are not in the celestial bodies like angels and sages.

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

### **Jeeva is Brahman But Not Ishwara**

Shankara limited the same concept to the human body only and since He Himself was a human incarnation, He did not extend this concept to energetic bodies. Ofcourse, He praised the energetic body through several prayers. But the stress of Shankara was on the human body because the context was with reference to the human beings on this earth. The exact meaning of the statement of Shankara “*Jivo Brahmaiva Naparah*” means that when God comes as a Jeeva, such a Jeeva is really God because whatever is spoken by Him is actually the speech of God. Shankara was very direct. He stressed on the human incarnation and He declared Himself directly as that human incarnation. As Lord Krishna declared Himself as God to Arjuna, Shankara also declared Himself as God to His disciples. But Arjuna was only one disciple and he could digest this concept because he conquered the egoism and jealousy due to his long association with Narayana in several past births. Therefore, Krishna had no problem with Arjuna. But the disciples of Shankara did not have such divine background. The problem of egoism and jealousy entered. When Shankara declared that He was Brahman (*Aham Brahmasmi*) and that He is Ishwara (*Shivo’ham*), the disciples repeated the same.

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

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

### **God's Existence Alone Experienced**

The word 'Sat' can be used for the identification of the unimaginable God, because we say that God exists. Sat means existence. But in the case of God, the word Sat also is inferred existence and not perceived existence. You are saying that God exists not because you have perceived God directly. Your statement of the existence of God is based only on the inference (Anumanam) and is not based on perception (Pratyaksham). Even in the human incarnation, the human body (all the three bodies) gives the inference of the existence of God but not the perception of existence of God. By touching the electric wire you infer the existence of electricity but you have not perceived the existence of electricity directly because you have not perceived electricity directly. It is as if only the yellow thread of the married lady is visible and the married lady is invisible. By catching the yellow

thread, you have perceived the existence of the yellow thread but you have not perceived the existence of married lady directly. Based on the existence of the yellow thread, you say that the married lady exists. Therefore, the existence of the married lady is only indirect.

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

But My friend, limit yourself to Sat only as far as God is concerned. Don't extend this to Chit and Ananda. If you extend this

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

### **Advaitist Blunders**

The Advaita scholar has erred at this point. This first error leads to an infinite chain of errors. By this starting error, he concludes that every living being, which has Chit is God. By such generalization, since he is also a living being, he wants to become God. This first error is to be eliminated by stating that knowledge is God. Every living being cannot be God because every living being has a mind but not intelligence. Therefore, the error is now limited only to human beings because every human being has intelligence. The error is minimized atleast. The Advaita scholar is happy because he finds his place even in this minimized error. Since he is also a human being, he does not object this. Now the error has to be still minimized by the elimination process. We have to proceed from the statement “*Jnanam Brahma*” (Knowledge is God) to “*Prajnanam Brahma*” (Special Knowledge is God). This means that every human being is not God. Only a scholastic human being is God. This means that mere intelligence is not God but special intelligence is God. The Advaita scholar is still happy because he is an especially intelligent scholar. He does not object because he finds his place still in this process of minimization of error by the elimination process. But the poor fellow does not know that he is finally going to be



eliminated in course of time when the final interpretation of Prajnanam comes. No scholar can be Krishna, Shankara, Ramanuja, Madhva, Jesus, Buddha etc. The poor Advaita scholar slips from this point, because his preaching cannot be the Gita or Bible. He lost his place in this final filtration and the final selection. The competitive process of selection ends here because the human incarnation alone stands in this final selection for the interview! This elimination process is mentioned in the Veda as “*Neti Neti...*” Thus, Vaasudeva alone stands in the final selection and gets elected.

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

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

## Pleasing God—Madhva

Now the point comes as to how one can please the human incarnation. Here comes Madhva, the final teacher. He showed Hanuman and Bhima as his elder brothers. Hanuman stands for the identification of the human incarnation present in His time. Hanuman exhibited the error of confining to the old human incarnation and not recognizing the present human incarnation. By taking a special role, He acted as if He did not recognize Krishna as God. He was present in both the generations and finally corrected Himself by recognizing Krishna. Hanuman gave the message that God comes again and again for every human generation. This is the exact meaning of the statement “*Jesus will come again.*” The essence of the total spiritual effort is only to conquer egoism and jealousy. That is the end of the sadhana, which enables you to identify the present human incarnation. If you are still attacked by that virus, atleast analyze the concept of the human incarnation and realize that God is in flesh and is not the flesh. After all, the prime minister needs a house to stay. This does not mean that the house is the prime minister. It also does not mean that the owner of every house is the prime minister. Thus, such analysis will avoid the virus that attacks every time.

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

without any dialogue. Thus Hanuman and Bhima stand for total faith in the human incarnation in doing service without any logic. Thus Shankara, Ramanuja and Madhva have completed the concept of the total spiritual effort, which is the identification of present human incarnation and doing service without any logic.

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

### **Knowledge—Clearer and Sharper Than Ever Before**

[Ramanath (Mumbai) asked that why such wonderful knowledge was not revealed by previous human incarnations. Lakshman (Mumbai) asked that why My knowledge is becoming sharper and sharper day by day. Both these questions have the same answer.]

The first question was in a macro-scale and second question was in a micro-scale. As generations passed, human beings have become sharper and sharper by the development of scientific logical analysis. Therefore, a better knowledge is revealed at present. Similarly, as My devotees become sharper and sharper, My knowledge is also becoming sharper and sharper. The same God existed in the previous human incarnations also and possessed the complete knowledge. The same God

exists everyday in this human body and God is not sharpened day by day! The Veda says that the body is the chariot (car). The senses are horses (wheels). The mind is the controlling reins of horses (steering rod). The soul is the owner of chariot sitting in the chariot (car). If the driver is an ignorant person, the car will meet with an accident and owner will die. Similarly, if you are proceeding in the spiritual path using your own intelligence or a wrong preacher as your driver, you are bound to go to the hell and fall in the liquid fire in the wrong path. If the driver is a human incarnation like Krishna, you are sure to travel in the right path and reach the final goal successfully like Arjuna. In the darkness, your eyes cannot lead you in the right path and you will certainly deviate. But the human incarnation is like the torch light and will lead you on the right path.

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

### **God and Awareness**

God also pervades the infinite ocean of awareness (infinite soul), which is separate from the creation and is called as Brahman. Such ocean is Samashti Chit, which is not the total sum of the souls present in the creation. The aggregate of souls is discontinuous but this infinite soul is continuous. The soul (awareness) is not present in hair, teeth and nails of the body and cannot be pervading even all over the body. The soul in the human incarnation can be compared with this infinite soul. God is common in both. The awareness is a drop in the human incarnation (Vyashti Chit). The difference is only in the quantity of chit.

This quantitative difference is also not real because the chit in both cases is actually beyond space since God who is beyond space is present in both. The medium (Upadhi) or chit attains the properties of God in both cases. Similarly, the vibrated ocean of chit pervaded by God can be also called as Ishwara and can be compared with the Ishwara of human incarnation as above.

For clarification, consider the following terms:

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

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

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

God, God is called Parabrahman. The word Parabrahman means God beyond Brahman (Chit).

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

Never depend on the word Brahman. This word Brahman can be used to indicate any item and it is like a garland that can be put on every person to praise him as the greatest. This is the meaning of the Vedic statement “Everything is Brahman” (*Sarvam Khalu Idam Brahman*). Whenever you use this word Brahman, you must completely specify the item with full description. This is also the meaning of all the four great Vedic sentences (Maha Vakayas). Even a book like the Veda is called as Brahman. This freedom was used by Shankara for uplifting the atheists in that time. A poet, for getting some benefit, can call even a demon as Brahman. If I am looking for a person you should not say that he is the person who is wearing the garland. Everybody is wearing a garland. Brahman is a multi-dimensional word showing different meaning in different angles like a diamond showing different colors from different angles. The first Brahma Sutra says “*Athato Brahma Jijnasa*”, which means that first, the word Brahman should be clarified before starting the spiritual knowledge (Vedanta). The Gita also says that one should clarify the word Brahman with logic and decide the meaning in any context (*Brahma sutrapadaih...*). The search of the meaning of the word Brahman is like the worship of Ganapathi [a deity who is worshipped before beginning any new work] before beginning any work.

A very little part of infinite ocean of Chit is modified into creation. The modification is very negligible and can be assumed to be almost nil. Such modification is apparent and is called as Mithya by Shankara. It is

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

### **Ignorance and Maya**

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

The universe itself is a drop of the original ocean of Chit. Assuming this drop as an infinite ocean, the soul is a drop in this universe and should be called as a droplet. This vibrated drop of Chit (universe) can be called as Maya. Then you can call the original vibrated ocean of Chit as Maha Maya, just for a quantitative distinction. Thus the universe (Prakriti) can be called as Maya (*Mayamtu*

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

Similarly the word Atman means ‘that which pervades’. This word can be used for anything starting from God to the soul because God can pervade any item of creation and the soul pervades all over the body through the pervading nervous system. Thus, the word Atman stands for God in the Vedic statement “*Atmana Akasah*”. The same word Atman stands for the soul in the Vedic statement “*Atma Guhayam...*” In the first statement, space is created by Atman (God) and in the second statement, Atman (soul) is embedded in the intelligence of a human being. According to the context, you have to take the meaning of the word. Therefore, the word Atman is Yoga Rudha, which reminds us both of the application of the root sense as well as a fixed meaning of the word within the prescribed limits of that context.

### **God and Medium**

Both Chit and desire are created by God and their association was also due to God alone. Thus, no association between the two is on its own. The Sun shines. The Sun is the material and shining is the quality. Any material is associated with a quality only by the order of God. If God wishes otherwise, a material will loose its inherent property. If God wishes, fire will become cold and water will become hot. God in the form of Yaksha proved this to the angels. It is clearly told in the Veda. When the Chit was created by God, it was originally in its causal form (inert energy). In the deep sleep the awareness goes into its causal form which is the inert energy. The awareness (desire) is a modification of



this causal form. This awareness helps the causal form to be the spectator of this universe. God watches the creation by Himself. But to make us know that He is watching it, His surrounding awareness-energy (which is the causal inert energy that developed the property of awareness) watches the creation so that we can know through that awareness-energy that God is watching. God is capable of doing anything and infact He is the source and the root cause of everything in the universe. In order to let us know of what He does, His surrounding Upadhi (medium) does the same work by His wish so that we can identify what He does. When God speaks, the external human body called as Krishna [in whom God is present] also speaks so that we shall know that God speaks. This indirect method is adopted so that we lose unnecessary tension. In such a case we say that God speaks through Krishna.

God does everything to fulfill the desire of the devotee. Thus, the most fortunate devotee sees, speaks, touches and lives along with God. For such devotees, God pervades all over the three bodies of His incarnation. For the Gopikas even the external physical body of Krishna was God. Thus, God gives the direct experience to the most blessed devotee. The Veda says that one fortunate devotee sees God (*Kaschit Dhirah...*). If the devotee is in such a state, God can preach the same Bhagavad Gita any number of times. But Arjuna was not in this highest state. Only the Gopikas and Hanuman were in the highest state and they embraced God and experienced Him directly even through the touch (Sparshanam) of His physical body. This is the climax state of devotion, which is almost unimaginable. In this state jealousy and egoism do not appear even as traces. The Ahankara comes to a zero state. The devotee becomes a slave (Dasa) like Hanuman and mad like Gopikas. In the absence of Krishna, one mad Gopika stated that she was Krishna. This state is called as Bhaavaadvaita, which is very much appreciable. This state comes in the madness of devotion and beyond this state only death occurs. Radha died like this (*Unmado maranam tatah*).

But the Advaita, which we see today, is a completely different demonic form and is due to egoism and jealousy. There is no trace of devotion here. They claim this Advaita as their inherited property (Prapta prapti). They call this as Kanthachamikara Nyaya. It means that they are already Brahman. They feel that it is attainment of already attained gold chain. They say that a lady got an illusion that she had lost

her gold chain. But by the instruction of somebody she found the gold chain on her own neck. She had only forgotten that the gold chain was already on her neck. Such fellows [followers of misinterpreted Advaita] never accept the human incarnation. They say that this is the exploitation of other human beings by one clever human being. Then according to them, Hanuman was exploited by Lord Rama! They are wiser than Hanuman! They are better scholars than Hanuman! Such Advaita is the most powerful ghost and the worst demon. Even the ghosts and demons worship Lord Shiva. Hanuman, the incarnation of Lord Shiva does not actually kill these ghosts and demons. But if you constantly remember Hanuman this Advaita, the most dangerous ghostly demon, is destroyed. These Advaita followers do not accept the existence of a separate Brahman, which may be treated at least as formless. There is some meaning in jealousy towards the human form of God, which is just before the eyes. But what a climax of jealousy and egoism is this! They do not even accept the existence of the invisible [totally unimaginable] Brahman!

Arjuna believed the human incarnation but a little jealousy and egoism existed within him. Krishna knew the mind of Arjuna even though Arjuna praised Him as the Lord every time. Krishna always presented the concept of the double personality of the human incarnation to Arjuna to satisfy that little jealousy. If the house owner says that the prime minister is present in his house, certainly some jealousy will be created. But if he says that he is the prime minister himself, the jealousy will go to the climax. You will understand all this if you constantly watch your thoughts and you will realize the truth in My words. Hanuman killed this ghost of jealousy and the demon of egoism completely. We do not accept even the real greatness present in a fellow human being. But see the case of Hanuman. He was several times greater than Rama. But still He became a slave to Rama. Hanuman had all the super powers and Rama had no super power. Can you become a slave to a fellow human being if you are much greater than him? You can not think of this even in your dreams! Then think how much Sadhana [spiritual effort] you have to do to reach the state of Hanuman and recognize the human incarnation, which often appears in a lower state! Hanuman served Rama in His personal work and not in uplifting the world. If you are in the position of Hanuman, you will immediately criticize Rama. This is a test for you; whether you give

higher place to the Lord or to society. Imagine how difficult it is to recognize Krishna, who often exhibited even Rajas and Tamas (bad qualities). This state is very dangerous in recognizing God in the human form and sometimes devotees may even run away. Therefore, Krishna neutralized such severe test by exhibiting some miracles. Since Rama always exhibited Sattvam, there was no necessity of exhibiting any miracle.

### **Entry Into the Medium**

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

If God in the human form is an Avadhuta, the Jeeva does not exist because in an Avadhuta the awareness is converted into inert energy as in deep sleep. [God can enter the soul of a person who has completely lost connection with his body and mind. The Avadhuta appears totally mad, but is actually totally absorbed in God]. In such a state God does not perform any work of awareness. In such a state, even the soul has become a lump of inert energy and does not perform any activity of awareness. You could say that God is living in a totally inert house. All

the three bodies are made of just inert energy or inert matter. It will be like God staying in an inert statue. In such state there is no entertainment for God because God has no work of awareness in that state. But God may express such a state to devotees in order to show how to attain a firm static state. This extreme state of Avadhuta is to show that God is beyond awareness.

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

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

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

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

There is one merit in all the lines i.e., you are always considering media which have awareness. This means that there is no use of worshiping inert forms, which do not receive your worship. If you

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

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

In any human being the droplet of chit is present as Atman. In a realized scholar, this Atman is present without vibrations and can be called as the soul or Atman in its real sense. In all the ordinary human beings the soul is in a vibrated condition and these vibrations are the activities of Antakaranams and as well as several qualities. Such a soul is called as Jeeva. The vibrated awareness (Jeeva) contains awareness

(Atman) just like the water-waves contain water. Therefore it will be right to call this soul as Jeevatman. This Atman or Jeevaatman is Vyashti Chit [individual awareness] or Pratyagatman. The original ocean of Chit is the basic inert energy. It is inert because it is under the perfect control of Parabrahman. Due to the created awareness (desire) it is Sattvam. Due to dynamism it is Rajas. Due to force it is Tamas. This original energy thus has the aspects of the three qualities (*Jnanabalakriyacha*—Veda). This original energy was dynamic in the beginning (Rajas). Then it became aware due to desire (Sattvam), and finally it assumes immense force (Tamas). Thus, it has the creation, maintenance and dissolution aspects of Brahma, Vishnu and Shiva in the seed state itself. These are expressed as action (karma), awareness (Jnanam) and Balam (matter). As per the Gita or the Sankhya Karika of Kapila, the attainment of the inert state of awareness or the state of the original inert energy itself by filtering all the qualities [self-realization], is very much praised. (Kapila says that the Purusha is inactive and since Kapila stressed only on the foundation of the spiritual journey and did not speak about further spiritual journey, He too, like Shankara, was misunderstood to be an atheist).

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

attainment of its own form (Svarupa). But in deep sleep, even this single activity disappears and the awareness is completely converted into the basic form of even its original form (svasvarupa). The deep sleep can be treated as a training, in which many activities of awareness, which are thoughts or vaasanas, disappear. Next morning, only the important vaasanas remain.

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

In this rebirth attained by sadhana, all the vaasanas (activities of awareness) are related only to God. This is called as re-birth and such a re-born person (Dvija) is the real Brahmana [commonly understood to be any person born in the priest caste]. The word Brahmana has no



significance of caste. Such a re-born person can be a Brahmana or Kshatriya [warrior caste] or Vaishya [business caste]. When all the vaasanas are related to God, the Brahma Jnana becomes real and he becomes a Brahmana. A Kshatriya is known for his dynamism and force. When all the external activities are also surrendered to God, he becomes a Kshatriya by Karma Sanyasa. When all the wealth fruit of his works is also surrendered to God, it is called as Karmaphala Tyaga and he becomes Vaishya.

If a person is not reborn in this way and is immersed in the vaasanas of the world and goes to hell finally for a permanent misery, he is called as a Shudra (Shudra means the misery-affected). Thus these four castes are based on the vaasanas (Gunas) and karma (Karma Sanyasa and Karmaphala Tyaga are one and the same because the work is converted into its fruit). Therefore the Gita says “*Guna karma vibhagasah*”. Swami Dayananda, [founder of Arya Samaj] who is also a human incarnation of God, has brought out the significance of this shloka in its real sense and saved Hinduism. But traditional people full of jealousy and egoism killed Him by poisoning Him just as the priests of Jerusalem killed Jesus. Shankara was also killed by the black magic of an ignorant traditional scholar. Krishna was cursed to death by Gandhari, since Krishna established Dharma [righteousness]. Thus, human incarnations are always affected by jealousy and egoism, which is a tradition by itself.

Chapter - 7  
**DIVINE TV SERIAL**

**Science And Logic**

[September 25, 2006 A Divine Dialogue composed by Swami.]

Petitioner (P): You have to speak every spiritual concept within the limits of the scripture (Veda) based on ancient Indian logic only. Do not bring science in to 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. Ofcourse, 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 Myself 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 the 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 everybody, 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. The 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. Anything 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 something 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. The 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 “Parabrahman” 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 Parabrahman 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 Parabrahman 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 Parabrahman is unnecessary. When you are analyzing the statements, sometimes you can take awareness and sometimes 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 Advitiyam...*”, 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. Atleast 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. Infact, 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 loose 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. Sometimes 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.

### **Continuation of T.V. Serial**

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. Somebody says that God is formless like space. Somebody says that He is the energetic form. Somebody 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 somebody will come and will give his final conclusions. Day after tomorrow somebody 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 Kavimam...*). 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 experience the existence of God in the human body, by which you do not know 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 Shastra*). 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. Infact, 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 fight 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 (*Parama 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.

### **Separate Session For Scientist & 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 something 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 exists 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. Anything, 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.

### **Conclusions of Discussions**

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-infinity (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 understand 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 yourself? 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 an 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.

## Chapter - 8

**DIVINE DRAMA OF ENTERTAINMENT****Incarnation's Body not entangled in Cycle of Births**

[We herewith give the answers given by Shri Datta Swami, for the questions raised by devotees from various places.]

**O Learned And Devoted Servants of God,**

My dear James Christopher, First you must understand Me as a two-in-one system. The external human form is an ordinary human being, which is created by the Lord for some special purpose. Therefore, this external form is not entangled in the cycle of births and deaths of this world because this human body is not born due to the remains of any previous deed, which is called as Karma Sessa. In that way this human form is completely different from other human beings, which are entangled in the cycle of deeds. This external human form is just like the inert mike, which cannot speak even a single word except producing some disturbing sounds. The Lord has entered this body and preaches the spiritual knowledge to this world. I am giving this introduction because whatever I speak here is from the Lord directly. Ofcourse, the Lord who is the speaker is invisible to you. Only the mike is visible. Therefore, there is every possibility for you to misunderstand that these sentences are from the mike only. Then contradictions will arise. Therefore, the invisible Lord answers all your questions directly.

The Lord is not in need of money or fame. All this creation is His wealth. The Lord also does not hesitate to speak the ultimate truth always because He is not in need of fame or followers. The Veda says that the truth of the knowledge is the absolute God (*Satyam, Jnanam...*). Therefore, whether My knowledge is accepted by anybody or not, I am not at all concerned. The Holy Bible says that the Lord comes with the sword to spoil your peace and not to unite you with others. Every human being wants eternal peace and bliss. This goal is same whether the means are worldly items or the spiritual items. If you try for peace and bliss through spiritual path, please tell Me, how you are different from others who also try to achieve the same peace and bliss through worldly path? A person who drinks also forgets all worries and attains peace and

bliss for hours together. Why a ray of Bliss for few seconds? How can you be different from that person, if you aim at the same peace and bliss? Your case becomes worse since you try to achieve the same goal through the Holy Spiritual path.

A person earns money by doing worldly work. Another person earns the same money through spiritual work. Between these two who is the sinner? Certainly, the latter person. Therefore, you must realize that the goal of the spiritual path is not peace and bliss. The goal of the spiritual path is sacrifice of peace and bliss in Lord's mission. Jesus sacrificed even His life and suffered a lot, which is not peace and bliss. He sacrificed all His peace and bliss to make His Father of Heaven blissful and peaceful. He got bliss in the bliss of the Lord. He got peace in the peace of the Lord. Yes! Due to sacrifice of Jesus only God became peaceful and blissful because His Kingdom of Heaven was established through Jesus on the Earth.

The aim of the spiritual path should be to please the Lord and not to please yourself. If your efforts are only for your selfish bliss, you are an ordinary worldly person only. Therefore, My Dear James! If your path is spirituality, the goal is sacrifice. If your goal is bliss, your path is the common ordinary worldly items only. If you try to get the bliss through the spiritual path, the truth is that your spiritual path is only the materialistic path under the disguise of spirituality. Once again I remind you that the invisible Lord in this human form called Datta Swami has spoken so far and is directly answering your following questions.

**1) Will he accept me as a disciple because I am Christian as per Government Records?**

Yes! I accept you as My disciple. I am the witness of all your long spiritual efforts. I am extremely pleased with you. I have no religion. I am universally spiritual. I drink water from any river. Water is the Spirituality and river is the Religion. The water in every river is a compound of Hydrogen and Oxygen only.

**2) Is there staying places inside the Ashram or I have to make my own arrangements nearby?**

I am a moving Ashram Myself. The word Ashrama means completely tired. I am tired in the spiritual mission and therefore, I am the correct meaning of the word Ashram (A=completely and Shrama=tiredness). If you think Ashram as the external atmosphere,

which is congenial spiritual thinking such effect is only one percent. The power of the true spiritual knowledge radiating from Satguru has ninety nine percent effect. Once you take the spiritual decision, then even that one percent effect vanishes. Then you will find every inch of the earth as Ashram.

### **3) How much money I have to donate to Ashram Growth or it is just free?**

You can donate anything or even nothing. Whatever you donate will be used to propagate the divine knowledge in this world under your name only as “*James Christopher Foundation of Universal Spirituality*”. You can do the work from the place where you exist right now. Some of My devotees now started a spiritual centre (Trust) in Virginia. You can contact Dr. Nikhil Kothurkar who is in Florida ([webmaster@universal-spirituality.org](mailto:webmaster@universal-spirituality.org)). You will enjoy the good fruit of your good work and none including Swami has any share in it. Swami just hands over the fruit to you like the vice-chancellor of a University handing over the gold medal to the topper. The topper earned the gold medal just by his hard work by losing peace and bliss. The topper sacrificed all the pleasures and concentrated on the work. Nobody has any share in that gold medal. The vice-chancellor cannot give the medal to anyone as he likes. The Lord does not favour anyone unduly. Therefore, I do not have any selfish attachment in this matter. **You can recognize the Lord in human form only through the truth of His knowledge, which will pierce your heart like a divine arrow.** That is the sign or identity mark to recognize the Lord in human form. He is called as Satguru because He knows the total concept. The human Gurus know a part of the truth and thus they are neither completely ignorant nor know completely. The Satguru gives the total picture of the elephant to you. The human Gurus touch different parts of the elephant and preach that little part is the total elephant. Their partial knowledge is true. But since the partial knowledge is not the complete knowledge, they are ignorant of the total truth. The present mission of the Lord is to preach the total truth to all these human preachers so that they will spread this divine knowledge in course of time.

### **4) Can I wear special dress at anytime whether it is inside or outside the ashram?**

You are important for Me and not your dress.

### **5) What kind of Guru Seva I have to perform to be always with Him?**

The service consists of five parts. First part is singing the glory of the Lord by the tongue. The second part is love or devotion on the Lord through the mind. The third path is to realize the divine knowledge through intelligence. These three parts are like the drinking water supplied to you by municipality. The Lord freely gives words, mind and intelligence to you. All these three constitute one percent of the service. It is just like offering drinking water and you should not charge the guest for it because even in a hotel it is given freely. Most of the devotees serve the Lord by offering this drinking water and charge Him by asking several boons. But these devotees are better than atheists because atheists do not sacrifice even this drinking water. Thus their devotion is relatively true with respect to the atheists. The ninety nine percent of service is sacrifice of work and fruit of the work in His Mission. The first is called Karma Sanyasa and the second is called Karma Phala Tyaga in the Vedas and the Gita. These two are the 4<sup>th</sup> and 5<sup>th</sup> parts, which constitute the plate of meals offered to the Lord. The plate of meals must be always associated with the drinking water to make it hundred percent. When you are offering a plate of meals along with the drinking water to the Lord and do not charge Him in any way in return, a special bond is formed between the Lord and yourself. In such bond there is no account between the Lord and yourself as in the case of father and his son. Whatever service you can do, you do it. Whenever and whatever you need, it shall be given by the Lord. If you charge the Lord for your service, the Lord will pay the exact fare of the plate of meals and there is no further contact with you. Therefore, service in these five ways must be done to Satguru without aspiring any fruit in return.

### **6) Is Guru always travelling to different places or staying in Andhra Pradesh only?**

I move from one house to the other in the country. I preach the divine knowledge and involve My devotees in devotional songs. Some of My foreign devotees request Me to come to their places. But, I advised them to be far from Me so that their concentration on My inner form alone keeps them spiritually progressing. If they stay close to Me, no doubt, they are inspired by My spiritual preaching. But, they cannot avoid observing My external human body, which follows all the rules of

nature. Such observation disturbs their concentration. The shirt of a king or the shirt of a beggar can be cut by the blade of a knife. Due to this common aspect the king is neither the beggar nor vice-versa. My close devotees have to remember this point everytime to avoid the dilution of their concentration. I tell an example in this context. Radha who was staying far from the Lord came to see Lord Krishna. Rukmini the wife of Krishna offered hot milk to Radha and she also took the same hot milk. When both went to see Krishna, the Lord became red hot. The Lord told that since He is in the heart of Radha, He was burnt by the hot milk. But, Rukmini argued that why such thing was not happening since she was also drinking the same hot milk everyday. The Lord told that He is not in the heart of Rukmini because of her constant physical association, which led to negligence. Thus mental concentration on Satguru is important than mere physical association. What is the use of constant stay of a frog that lives in the Holy River Ganges always?

### **7) Is there any regular Poojas, Yagams done to deity?**

Spiritual knowledge and devotion are the poojas. Yagam is offering the food to the hunger-fire called Vysvanara deity existing in the stomach of the beggar. Beggars are fed regularly. But the beggar must deserve through his devotion. Otherwise you have to make him a devotee before offering the food. Mere social service without spiritual mission is an interference of the administration of the God because God punishes the beggars for their sins through their poverty. Punishment is for a change and not for revenge. Change can come only through devotion and spiritual knowledge. Therefore, turning them as devotees is the main programme and feeding them is only a secondary programme. The main facility of a college should be academic learning and the facilities for boarding and lodging are secondary only.

### **8) Who is Guru of Shri Datta Swami?**

The word Datta Swami indicates the inner invisible form of the Lord and in such case He is the Guru of all the Gurus. If this word touches the external human form then the whole world is My Guru because any part of the world is a wonderful spiritual model revealing the divine knowledge.

### **9) Will I have to take training in performing poojas to deities?**

The only training you have to take is to read and digest all the spiritual knowledge that radiated from Datta Swami. You can ask your



friend Surya to send the entire knowledge. You have a patient reading for digesting it. You can also visit the website [www.universal-spirituality.org](http://www.universal-spirituality.org). Only the divine knowledge can make you capable of identifying the Satguru and to develop a firm faith in Him.

**10) Whether all Hindu Gods have to be worshipped in prayers or Bhajans?**

I came as Lord Krishna. I came as Lord Jesus. Now I have come as Datta Swami. I will come again and again in every human generation. I am only the one God and the Religion and language are only the external variable dress.

**11) Is it enough to worship Shri Datta Swami (My heart feels that He is Kalki Avatar as mentioned in religious scriptures)?**

You have correctly identified Me and such identification is due to your long spiritual effort. The experience realized by your internal consciousness is the best authority and scriptures can only support it. My knowledge is the sword, which cuts all the wrong preaching and this is symbolically represented as cutting the heads. I am trying for a permanent solution because permanent realization is possible only through knowledge. If this effort also fails to change this world I have no alternative to go for a temporary solution by taking the nuclear energy as My sword to destroy all the evil forces. This is the climax of My attempt to preach and the alternative climax is destruction of the world only.

**12) What miracles He (Swami) performed so far?**

You can read the Mahima Yamuna and you can get it from Surya. Do not recognize the Satguru by miracles. Even demons and wicked people perform miracles. Miracles are like the jewels of the Lord, which can be attained through penance or even worshipping the ghosts. Nobody can attain the true divine knowledge of the Lord, which is inseparable like His shape and beauty. Blessed are the devotees who believe the Lord without proof.

**13) What kind of Social service activities He is doing?**

Feeding the beggars associated with preaching divine knowledge and devotion is the social service being done, which is only a branch of the main programme of propagation of divine knowledge and devotion. Mere social service has no use because you have extended your limited

family to the entire world, in which case you are attached only to the souls but not to the super soul.

**14) Is he is recognised by Great Shankaracharyas of Indian Tradition?**

I was offered to become Shankaracharya of Benares Peetham when I was sixteen years old. I did not accept it because My mission is not confined to one branch of philosophy only. My spiritual knowledge is universal, which embraces not only all the branches of Hinduism but also all the Religions of the world.

**15) How many years it will take to get just a glimpse of Realization even for 10 seconds?**

This point is answered in My above introduction.

**16) What is His main technique in meditation just Bhakti alone or He just preaches His wisdom or He is proficient in particular meditation techniques?**

Knowledge is the first step by which you recognize that you are a soul or a part of the Creation only. You are not the super soul or the Creator. Therefore, you try to please the Creator and get His eternal blessings. The path to please the Lord is devotion by which you can attain the Lord. The third step is service, which is the proof of the devotion through selfless service you can please the Lord. Knowledge, devotion and service are the three consequent steps preached by Shankara, Ramanuja and Madhva respectively. Service arises only when you recognize the Lord in human form through knowledge is the only identity mark of the Lord.

Yoga has nothing to do with the physical or breathing exercises. Yoga means simply attainment. When you attain health through exercises it can be also called as Yoga (Yoga of health). If you attain money it is Yoga of wealth. Therefore, you should not be misled by the simple word Yoga. You have to attain yourself, which is pure awareness and is called as casual body or Atman. You have to detach from the subtle body, which is a bundle of feelings or qualities. You have to detach from the gross body, which is made of five elements. You have identified yourself with the pure awareness or Atman and this called as Atma Yoga.

Now you deserve to enter the Mission of the Lord and attainment of the Lord in human form is Brahma Yoga. By Atma Yoga you get the

peace and get rid of all the worries and get liberated from all the bonds of the world. In Brahma Yoga you should sacrifice your work and fruit of work for the sake of the bliss of the Lord and not for your selfish bliss. Then you will enter into His inner most circle and attain eternal blessings and love from the Lord. The Yoga is completed by attaining and pleasing the Brahman or Satguru.

Satguru is the Lord in Human body. The word 'Sat' indicates the Lord. The word Guru indicates only the human body, which is a composite of outer most Gross body, inner subtle body and innermost casual body. The subtle body is called as Jeeva and the casual body is called as Atman. These three bodies are just part of the creation. The Lord is the creator who is beyond the creation, which is a four dimensional space-time model. In the case of Satguru the Lord speaks directly and so there is no compromise in preaching the truth. The Gurus who are just the human beings modify the knowledge to suit to the convenience of the disciples because their ultimate aim is fame and money.

Jesus never compromised in stating the harsh truth even though He was crucified. God rewarded him and His aim is only the God and not the human beings in this world. His life was full of sacrifice and not bliss. The absolute truth for which you are thirst is that God is beyond your logic and imagination and you cannot have direct contact. But the same God enters a human body and gives His experience to you. You cannot experience the effect of the millions of electrons passing through the atmosphere. But when the electrons enter a metallic wire you experience the stream of electrons (electricity) through its shock. You are experiencing directly Brahman through a perceivable common medium called human body. You have to recognize that God in flesh by His divine special true knowledge. The live wire looks similar to all the wires, which are not alive. Similarly the human body of Satguru looks like the human bodies of Gurus or ordinary people. What is the use of connecting hundred wires to the fan without electricity in those wires? Today it has become a style for the spiritual preachers in using the word Yoga. The word Yoga has become very prestigious and people are cheating the disciples through that word.

If you operate the spine you do not find a single Chakra even after observing through the most powerful microscope. These Chakras are symbolic representations of various whirlpools that come across while

you are swimming this ocean of creation. These wheels are the illusory bonds with body, family, relatives, caste, religion and nation. You have to cross all these attractions to attain your self (Atman). Then you become eligible to attain Satguru. Attainment is not physical association, but it is the firm faith after correct identification. Again if you remember that the Lord is speaking to you, I am the substratum and controller of this entire creation. I am all pervading through My unimaginable mystic power. I have witnessed all your sincere spiritual effort through all these thirty years. It is only by My will and grace you have recognized Me and I bless you always.

[Kind attention of Mr. James Christophor, under the instructions of His Holiness Shri Datta Swami, I (Ajay) am giving some suggestions for the Guru Seva you proposed to do.]

1) You can start a separate Trust in the place where you are staying or

2) You can be the Chairman of the Trust, which is already started in Virginia (U.S.A) by Dr. Nikhil .You can have a branch of same trust in the place wherever you stay.

3) The main Guru Seva consists of two programmes a) Printing all the divine knowledge that radiated from His Holiness Shri Datta Swami and propagate the knowledge in all the countries of the world; b) To distribute the devotional songs spontaneously composed by His Holiness Shri Datta Swami in the form of cassettes. The essence of Gita and Bible is presented in a long song in the English recently by His Holiness Shri Datta Swami in English. These cassettes and CDs have deeply attracted the hearts of the devotees. Smt. Gayatriji (Kuwait) is requested to send that cassette to Dr. Nikhil and see a copy of the cassette also reaches Mr. James Christopher for his enlightenment.

4) The trust in India can print the books in India in the name of the foreign Trust only because printing is cheap in India. In reorganisation of the service of Mr. James Christopher "*James Christopher Spiritual Foundation*" shall be printed on the books. The main essence of these suggestions is that let Mr. James Christopher spend his money for the mission directly through his hands only and his name should be properly acknowledged, which shall eternally remain on the earth.

## **Don't Show Overintelligence Before God**

[Latter on Mr. James told that this is fun and expressed his inability to participate in the mission. Message of Swami to James Christophor is as follows.]

Ravana fooled Rama by sending the golden deer and stole away Sita. But this fooling finally resulted in the end of Ravana only. This fooling is a mini drama in the big divine drama, which was designed by the Lord Himself. Krishna and Arjuna were taken away from the war by a part of the army. Abhimanyu was killed in their absence and Duryodhana thought that he fooled Krishna. But finally it resulted in killing of Saindhava, the brother-in-law of Duryodhana and also it resulted in killing of Karna who was the main hope of Duryodhana. Krishna asked Arjuna to kill Karna even though Karna was without bow and arrows. Killing of Abhimanyu became the reason for Krishna to kill Karna. Somakasura stole away the Vedas from Brahma, when Brahma was in meditation. He thought that he fooled Brahma. But finally it resulted in killing of that demon only. Hiranyakasipu asked Brahma for immortality by asking boons from all sides. He thought that he became immortal by his over intelligence. But God came as Narasimha and created the loopholes for all the boons and killed the demon.

Thus, the extra intelligence of the demon resulted in his killing only. Karthavarya's sons killed Jamadagni when Parashurama was absent. They thought that they fooled Parashurama. But finally Parashurama killed all of them. Judas fooled Jesus in getting Him arrested. But finally Jesus went to God and Judas committed suicide. Jesus told about Judas to His devotees in the beginning itself. The soldiers insulted Jesus asking Him to save Himself if He is God. This does not mean that Jesus was impotent to save Himself. Rama was fooled by Ravana and this does not mean that Rama was ignorant. Neither Jesus was impotent nor was Rama ignorant. All this was will of God and everything was the divine play. Such incidents act as the tests of the faith of the devotees. If the devotee of Rama doubts Rama as ignorant, his faith is crumbled. If the devotee of the Jesus doubts Jesus as impotent, his faith is also crumbled. Rama wept for Sita without knowing that Ravana stole her. Jesus also cried on cross asking God that why God left Him. All these stand as tests of the faith of their devotees. Moreover, God who came down to the earth also enjoys in such ignorant roles and forgets Himself for sometime to fully immerse in the

role and enjoy. A producer and director of a film, acting in the role of servant in the film forgets his status and enjoys the role for sometime.

[Swami Vishnu Dattaananda replies James Christopher:]

As soon as I handed over the E-Mail of Mr. James, the first statement that came from Swami was “He will not serve our mission. His questions are good and let Me build up the subject with the answers assuming that he is sincere devotee”. Even while replying, Swami was laughing while stating the statements like “I have witnessed all your efforts, I am very much pleased” etc. Exactly a similar situation happened two years back. A gentleman from Africa played similarly with such letters. Swami clearly told, “I know the truth of this fellow. Let Me play with him as long he plays.” Swami wrote to him “You are fooling Me but you will be fooled by God in future. When you jump on a big stone, your limbs may break. But one day or other, the big stone is going to jump on you and then you will be surely powdered.” This was told by Jesus. But Swami did a lot of correspondence with him as an innocent fellow trapped by him. Infact I wanted to reveal this truth as soon as Swami told me. But Swami stopped my proposal because He wanted to test the faith of devotees using the same scene.

Infact, Swami was subjected to severe illness for the past one and half months. I must reveal the incident in this context. One day Swami told me “The untimely death is just behind you.” I told “I am having the period of Jupiter (called as Guru in Sanskrit) and Jupiter (Guru) will protect me”. Swami replied, “The planet Guru cannot protect you and only Guru Datta can protect you. The planet Guru cannot oppose the three black planets, which are Saturn, Rahu and Kethu. Rahu and Kethu are black shadow planets. Saturn belongs to the quality of Tamas and is also black”. I saw the form of death following me as a black shadow. I fell seriously ill and the fever was very high and does not come down. One day (September 7<sup>th</sup>, 2005) Swami told that He is attracting my death to Him. Immediately all my illness was transferred to Swami. He fought with the death for five days. He was completely unconscious for five days. On sixth day Swami told that He conquered untimely death. I replied “Who can conquer the death other than Yourself?” During this period of illness, one day the body of Swami was over sweating and He was breathing very fast. He told that water on His body indicates floods and fast breathing indicates the fast speed of the wind in the world. On the same day we have seen the floods and fast wind. Swami informed

this to Dr. Nikhil also on the phone. Even now Swami is not fully recovered. This is reason why several E-Mails were not answered during the recent time. I am now revealing this with permission of Swami.

### **God is Male or Female?**

[Swami's Replies to Other People from Different Parts of World]

**To Argentine Parliament of Religions:** Website: [www.par.org.ar](http://www.par.org.ar)

I accept the invitation to be Member of Honour and the parliament is free to use My knowledge for propagation. You can contact Dr. Nikhil (Florida, USA), Webmaster, for interaction.

**To Neil Hajba:** Los Angeles, CA, USA – I accept you as My disciple. You can contact Dr. Nikhil (Florida, USA), Webmaster for interaction.

**To Saidevo:** You can use all My knowledge for circulation and propagation. You can contact Dr. Nikhil (Florida, USA), Webmaster for interaction.

**To Arindam:** I am happy about your interest on My discourses to use them in social service.

**To John H. Oleksy:** The nature is only the will of God since the creation is His will only. If He is pleased, the nature will be peaceful and pleasant. The world peace and unity of all the religions is required to please Him. The individual sacrifice and spiritual effort is needed to make Him blissful. By His pleasure, the nature becomes pleasant. By His bliss the individual is saved.

**To Subramanian:** Generally God is thought as the male (Purushah) and all the souls are assumed as females. Meera asked Tulasidas whether there are males in the souls. Shri Rama Krishna Paramahansa also acted as a lady for one month in Brindavanam. Recently I came to know about a top most police official acting as Gopika in his house by dressing him-self in a sari and wearing jewels in the love of Krishna. All this means that God is the husband acting as protector and soul is protected like wife. But in the modern times the situation seems to be reverse! The husband is just a puppet in the hands of wife. Therefore, in light of the present, you are justified to fall in love with God in female form as her husband. But remember that you are servant of your wife! Therefore, the essence is the sweet love between God and soul. What ever may be relation ship, God is the master the

soul is the servant. There are several husbands who press the feet of their wives. Krishna pressed the feet of Satyabhama. But Satyabhama behaved like master and treated Krishna as her servant due to egoism. Therefore, Krishna played a drama and removed her egoism.

### **Kaliyuga is the Last Phase**

**To Sushma:** Kaliyuga is the last phase of the time to have the final dissolution of the world. A last chance is given to many souls with a view that they may try for the spiritual effort. At the time of the final dissolution, the final enquiry is conducted like the last public examination. Apart from this, you should know that the whole creation-drama is controlled by the will and pleasure of God only, whom no one can question.

**To somebody: asked that the person who has done good deeds is suffering:** I like to say that the observer has not observed any person every minute from the childhood. The observer also did not know the feeling of mind because even feeling is a sin. With such limitations, how the observer can say that the person has not done any sin. Only God knows everything and so the God only can give the sin and the judgement.



