

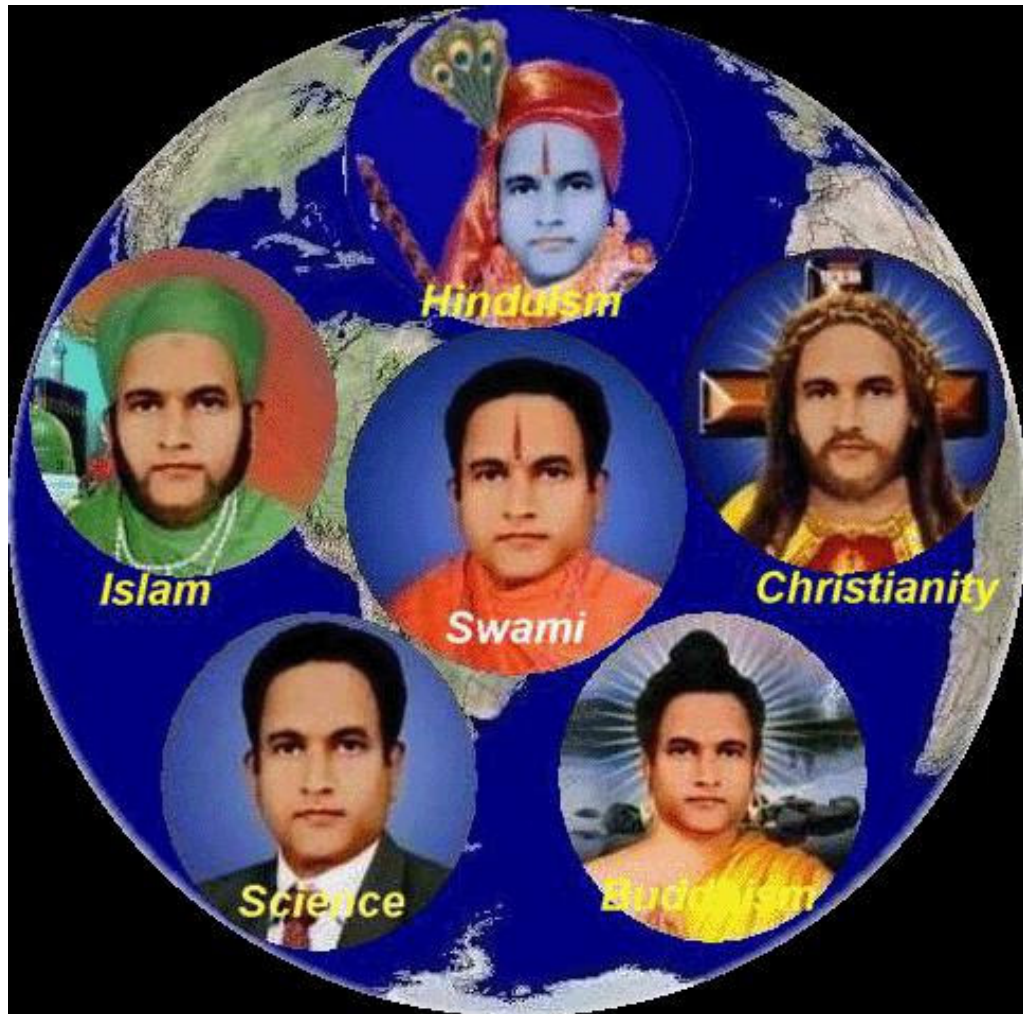
Divine Discourse Vol-7

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 19th 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 9th 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, 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

WHICH IS THE GREATER SACRIFICE?**Greatness of the Renunciant**

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

O Learned And Devoted Servants of God,

Certainly sacrifice of the fruit of work is greater than the sacrifice of work in the case of householders, who have the option for doing both. The reason is that the bond with the fruit is very strong. Generally, money or wealth is the fruit of work. Therefore, the Veda says that sacrifice of the money and wealth is the real essence of sacrifice and stands as the proof of real love for God (*Dhanena tyagenaikena—Veda*). But remember, that the statements so far are related to the householders who have entered the family life (grihastha) after completing the learning (Brahmacharya¹). After learning, you are clear about the world and God. But your attraction for the world defeated the attraction for God and hence you entered family life. Then you started doing worldly work and earned some fruit. After sometime, you realized the true nature of worldly attraction and now your attraction to God has defeated your worldly attraction. Therefore, you have gradually entered into God’s work through Vanaprastha² and Sanyasa³ stages. But if you see the first-hand saint who has taken sanyasa⁴ directly from Brahmacharya, he has voted for God against the world in the beginning itself and such first-hand detachment is certainly greater than second-

¹ Stage of celibate student. Stage of learning the scriptural and worldly knowledge from the Guru.

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

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

⁴ Formal renunciation or monkhood

hand detachment (*Sarvarambha Parityagi Satyagi Ityabhidhiyate—Gita*).

The reward for the sacrifice of the fruit of work in the second-hand detachment is attaining God's abode (Brahma Loka) from which there is always a possibility of slipping (*Abramha Bhuvanat—Gita*). Shaktuprastha was given Brahma Loka for such sacrifice⁵. Narada who is a resident of Brahma Loka was born as a householder when he was affected by ego. The fruit for the first-hand detachment is becoming God or Brahman. Hanuman and Shankara are the examples of this path and they have become Brahman. Once you become Brahman you will never slip from Brahman (*Nainamprapya vimuhyati—Gita*) and this fruit is the best and is also eternal. Becoming the President of America is greater than getting a visa to visit America. The result of attaining Brahma Loka for the second hand saint was announced on the face of Shaktuprastha. But the result of the first-hand saint was not announced on the face of Hanuman. Infact, Hanuman was even insulted by Rama, who did not reward Him while He was rewarding all the monkeys after the war. This means that the test for the first-hand saint continues till the fruit is handed over to him. He will be tested till the end for his lack of aspiration for the fruit.

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

Fruit of Sacrifice of Wealth

Now what is the fate of the second hand saint who has reached Brahma Loka? Since his sacrifice of the fruit of work has not given the

⁵ Mahabharata, Ashwamedha Parva.

highest fruit directly. How can he attain the highest fruit, which could not be purchased by the sacrifice of the fruit (money)? People think that they can purchase the highest fruit (becoming Brahman) just by payment of the cost by a cheque. You cannot purchase the highest fruit by paying money. By such sacrifice of the fruit of work, you have proved that your attraction to God has defeated your attachment to the world. It means that you have come to the beginning point of the first-hand saint. Therefore, the sacrifice of the fruit of work can purchase a seat in the academic course (the line of the first-hand saint) but not the final degree certificate (the fruit obtained by the first-hand saint). The donation⁶ is only for admission; not to get the certificate. You will be reborn as a first-hand saint and get the highest fruit in the next birth. Thus you are very close to the final goal compared to the millions of births you have taken so far.

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

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

the criticism given by the public because both are invalid in the spiritual field. You should be truthful to your inner consciousness, which gives the real certificate of your state. You may be a first-hand saint, but what is the guarantee that you can maintain the purity throughout your life? The first-hand saint, who loses purity and gets attracted by world, has become a householder and is not even equal to the second-hand saint (*Yaastemanasasmaran*—Gita). The second-hand saint may maintain purity in the rest of his life and he becomes a first-hand saint for the rest of his life.

In the spiritual field, all promotions and demotions occur in a fraction of a second. Sacrifice of the world in one instance is not final because such a state should be maintained throughout the life. The test by the Lord reveals the extent of internal reality. King Janaka was in discussion with Sadguru Yajnavalkya. Someone gave him the news that the entire city including his palace was on fire. Janaka continued the spiritual discussions without any break. The so called first-hand saint in this Kali Yuga⁷ may leave the discussions and run into the kitchen even if somebody tells him that the milk on the stove is boiling and overflowing. Therefore, the internal state is the reality and the mere external state cannot be the reality.

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

⁷ Dark Age of Materialism

Need for Physical Rebirth

Ofcourse, the external atmosphere in its physical sense has its own importance especially in the case of ordinary human beings who cannot resist the influence of the external atmosphere while remaining in it. Only exceptional cases like Janaka and the Gopikas can remain pure even in an opposite external atmosphere. In Yoga Vashishtha, Sage Vashishtha says that in the case of ordinary human beings, it is better to leave the external atmosphere because one cannot resist the entry of its influence. Therefore, Buddha and Shankara left their houses to preach this point to ordinary human beings. Both of them personally could remain unaffected even if they had lived with their families like Janaka. The Veda also preaches to ordinary human beings that if one is detached from the world, he should leave the family and go for the association with saints (*Yadaharevavirajet....*)⁸. Similarly, the physical rebirth of a second-hand saint, who starts the new life as a first-hand saint, has its own importance in the case of ordinary human beings. Even in the case of a first-hand saint, the memory of the family cannot be completely destroyed and it may drag him back at any time. Hanuman proved this by acting as if His mother attracted Him, in the case of Yayati.

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

⁸ Jabala Upanishad 4

attraction will end forever. Then what is the solution? The only solution is death in that life, which alone can remove the memory of the family. After death and subsequent rebirth, he may become a first-hand saint and may not have a new wife and child. Now, he has the probability of leading a pure life of a first-hand saint. In this case, human rebirth is a must for helping him in attaining the final goal.

God sanctions human rebirth for such a deserving case and you cannot bind God by any rule, because He is omnipotent. Therefore, except in the case of yogabhrashta⁹, every soul, which has no hope of reformation in the next human rebirth, is thrown into permanent hell. The general rule is applicable only to such hopeless souls. Even if there is a ray of hope of reformation, God will sanction human rebirth because the ultimate aim of God is only the reformation of the soul. Even in the permanent hell, the soul is continuously tortured only for the sake of its reformation. The word ‘permanent’ only means a long time. The torture in hell for a long time like a long surgery of a patient is again done only for reformation and not for any revenge. Therefore, to say that every soul has human rebirth is as wrong as saying that no soul can have human rebirth. But such rebirth in the physical sense is not necessary in the case of exceptional souls like the Gopikas and King Janaka. The Gopikas attained Goloka, which is above God’s own abode and this shows that God has kept them on His head. This place is greater than the state of Advaita in which the soul becomes God. God became the servant of the Gopikas. The Gopikas exhibited a state higher state than the highest state through their real madness for God. In their previous births they were already first-hand saints. Radha was Sage Durvasa in her previous birth. Therefore, the birth of the Gopikas was higher than the highest state of the first-hand saint.

Human Incarnation is Brahman

Here, we said that the first-hand saint becomes Brahman. The word “becomes” does not mean the real transformation of the soul into Brahman [God]. It only means the charging of the soul by Brahman so that the soul is treated as Brahman, just like live wire which is charged by electric current is treated as the current itself. Even Lord Krishna confirms this truth in His own case (*Avyaktam Vyaktimapanam*—Gita). Then how can any other soul expect more than this? The soul should not

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

expect the real transformation of the soul into Brahman. Brahman cannot disappear so that thereafter, that soul becomes the only Brahman. Transformation of anything into some other thing is always impossible. Generally, the soul after being charged by Brahman does not slip because in that highest state, ego never enters the soul. Based on this, it is said that one will not slip from the state of Brahman. But if ego enters, even in this highest state, slipping from it is inevitable as in the case of Parashurama.

All the public will praise the human incarnation as the Brahman (God) but the soul that is charged by Brahman is well aware of its individuality. Sai Baba always remembered God (Allah Malik). When Jesus said that He (individual soul) and His Father (God or Brahman) are one and the same, it means that He can be treated as God. It does not mean that He is God. This subtle difference was not understood by people and He was therefore crucified. Otherwise, He could have directly said that He was God. Mohammed avoided this complication on this subtle aspect and revealed the actual truth that God never becomes or never actually transforms into a human soul. Now, even if we assume that you have really replaced the original Brahman and that you have become the original Brahman, you can never be recognized by anyone since you become the original unimaginable Brahman. You will be recognized only by yourself as said in the Veda “*Brahma vit Brahmaiva*” which means that the knower of Brahman is Brahman alone. The silence of Buddha [about God] indicates this original status of God.

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

misinterpretation of His spiritual scripture? God comes in human form to remove such false interpretations and to clarify the truth.

Identity Card of Prajnanam

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

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

Chapter - 2

CELIBATE SAINT OR MARRIED PERSON

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

O Learned And Devoted Servants of God,

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

Proximity Induces Negligence**Lord in Radha’s Heart**

One day Radha came to Dwaraka from Vrindavanam and Rukmini offered her hot milk. Rukmini also used to drink the same hot milk every day but on that day Krishna became red due to heat. On enquiry, Krishna said that since He is in the heart of Radha, His body became red due to the hot milk that Radha drank. Then Rukmini asked the Lord as

to why He never became red when she drank hot milk everyday. The Lord told her that the effect was seen in the case of Radha since He is only in the heart of Radha. Rukmini asked the reason for the difference between her and Radha. The Lord told her that since Rukmini stayed very close to Him, her devotion was not as strong as that of Radha, who was staying in Vrindavanam, far from Him. This story shows that close association always leads to the negligence.

Irony on Shivaratri

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

Who is the real Brahmachari?

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

Reconciliation of Scriptural Injunctions

Sage Vashishtha says that it is better to be far from a worldly atmosphere to get detachment from it. You may think that this is contradictory to the above statement regarding human psychology. But on sharp analysis, the seeming contradiction is cleared. The statement of Sage Vashishtha does not apply to the stage of leaving the family permanently. His statement should be applied to a temporary period of meditation on God in the case of a householder. The householder gets real detachment from the family, being close to the family. Now he wants to concentrate on God for sometime. For this purpose, he should leave the house and go to a lonely place and meditate upon God for sometime. He cannot meditate upon God in the atmosphere of the house. Therefore, one should leave the house for a short period to concentrate on God in a lonely atmosphere as said in the Gita (*Vivikta Desha Sevi...*). But if one leaves the house permanently and goes to a forest for meditation upon God, everything fails. The concept of leaving the family forever brings tremendous attraction to the family in the mind, leading to the failure of the meditation upon God. Therefore, the statement of Vashishtha in Yoga Vashishtha should be taken in the sense of a short exit from the house and not a permanent exit.

The statement in the Veda (*Yadahareva Virajet Tadahareva Pravrajat*), which says that you should leave the house whenever you are detached from the family, can be similarly be applied to leaving the house for a short period. The spiritual aspirant can control the mind and attain detachment from the family only gradually by such constant practice (*Abhyasenatu...Gita*). Once the attachment to God becomes complete, the detachment from the family becomes natural and spontaneous and there need not be any effort for such detachment. After such detachment, one may stay in the house but he is still is not attached to the family internally, like King Janaka. For such a fully detached soul, even leaving the house for a divine program of propagating the spiritual knowledge will not pose any difficulty as in the case of Buddha and Shankara. Once the internal detachment is complete, the external detachment is not at all a problem and even if one does not get externally detached (does not leave the home), he is still a completely detached soul. There is no difference between King Janaka and Shankara or Buddha because in all these cases the internal detachment is complete. However, certain people, who only claim to have internal

detachment like Janaka and do not get externally detached, can misinterpret this concept. Such cheating of the public is of no use because it is deceiving one's own soul. One can never fool God.

When the person is totally absorbed in God, even the surrounding atmosphere of the family cannot disturb him in anyway as in the case of Janaka. Such a person, on the order of God, may even leave the family like Shankara and Buddha for the sake of the propagation of spiritual knowledge and devotion in the world. Such an exit from family life is designed in the divine program and cannot be taken as a step in the spiritual effort (sadhana) of a human being. Shankara and Buddha were human incarnations of God (Siddhas) and they are not to be compared with ordinary spiritual aspirants (sadhakas). If the spiritual aspirant becomes Janaka by gradual practice as said above, such a state is equal to the state of Buddha or Shankara, provided the attainment of that state is real with reference to his inner consciousness. Leaving the house for the propagation of knowledge and devotion should be done only on the command of God as stated by Shri Ramakrishna Paramahansa.

Tactful Handling of Maya

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

food even by force. Similarly, if you fully pacify your mind with devotion, the mind will not go for worldly affairs even if it is forced.

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

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

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

of need. The strong tail denotes intensive devotion, even in the absence of need. Thus, the very physical form of Hanuman represents His path of devotion, which is very strong and continuous even in the absence of any need. Even though there was no aspiration for any fruit, God gave Him the highest fruit by which He became God Himself.

The Veda says, “*Avidyaya Mrityum Tritva Vidyaya Amrutam ashnute*”, which means that one should cross Maya with the help of Maya alone and one should catch God only with the help of true knowledge. This means that you can capture God by truth and sincerity alone. But you cannot win the world by the same truth and sincerity. The world is full of falsehood or Maya. To reach God, you have to cross this world only by false means. Therefore you have to learn both Maya and true knowledge to be used for the world and God respectively. If you reverse the order, you will neither cross Maya nor attain God. When your aim is God, the false means used to cross the worldly bonds are not at all false. Anything in the direction of God is not at all false. Anything in the direction of the world is not at all true. The end justifies the means. A lie told by Krishna to kill Drona became justice. Even truth against the will of God becomes injustice.

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

Sai Baba said that the verse in the Gita “*Upadekshyanti te jnanam*” (which means that the preacher will preach knowledge) should also be reversed. The word Jnanam (knowledge) can be replaced by the word Ajnanam (ignorance), which means that the preacher shall also preach about ignorance or Maya to cross the Maya. Unless you cross the river, you cannot reach the village on the other bank. The guide who describes the village present on the other bank of the river, must also teach you to swim in order to cross the river. Krishna knew how to steal butter and dance with the Gopikas in order to attract them and make them detached from their worldly bonds. At the same time He was the most excellent

expert in spiritual knowledge as seen through His preaching of the Gita. When the preacher gives only the knowledge of God, the soul cannot cross Maya with the help of that knowledge. Such a preacher is a human Guru, who gives only theoretical knowledge without the practical knowledge that is required in the world-laboratory. Only the Sadguru can give both theoretical and practical knowledge. He represents not only the scripture but also the world (*Vishwam Vishnuh...*). Science is the knowledge of the world (Vijnanam) and it is unaware of God. Hence science can also be treated as ignorance (Avidya). Though science cannot speak about God, it can disprove the claim that awareness is God. It correctly identifies awareness as a non-God item of creation. The Advaita philosopher, who does not know this ignorance (science) mistakes awareness to be God. Therefore, the knowledge of unimaginable God can be established only on knowing science intensively. Science can prove all the non-God items to be non-God items. To cross the Maya of awareness, one requires the help of ignorance (science) and not the mere knowledge of God from the scripture.

Knowing and Managing the Mind

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

When this concept is understood, both men and women should take the concept equally and get spiritual benefit. There is no difference between a man and a woman in their three bodies. The gross body is

made of five elements, the inner subtle body is made of three qualities and the innermost causal body is made of pure awareness in both the cases. Only the compositions (proportions) of the three qualities vary in both the cases to suit the above concept. Thus the firm intelligence and the inconsistent mind are represented by the man and the woman respectively. Here both are equal as actors, but there is a difference in the external assigned roles. One actor need not criticize the other actor for his or her external role. Thus, the man need not criticize the inconsistent nature of the woman, which is only a role given by God. The man should also learn the submissiveness of the woman, which is also an external role and which is necessary for attaining the grace of God.

The Veda says that the five parts (Koshas) starting from the gross body made of food (Annam), are Brahman. If you apply these five parts in the case of an ordinary human being, the word Brahman stands for the greatest item in a category. The Sanskrit Dictionary (Amarakosha) allows this alternative meaning, which is derived from its root word. The Gita also gives an example for such an alternative usage when it uses Brahman to mean the Veda, which is the greatest among scriptures (*Brahmaakshara...*). If you take the word Brahman in the sense of God, then those Vedic statements pertain to the case of the human incarnation and not to the case of an ordinary human being. It means that each of the five parts has become God just like the live wire is treated as electric current in every part internally and externally (*Antarbahishcha...—Veda*).

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

Chapter - 3

WHAT IS THE TRUE PATH?**Divine Experience of A True Devotee****O Learned And Devoted Servants of God,**

[November 20, 2006] The husband of Smt. Padmaram lost the Government job due to some inevitable circumstances. A long time passed away and Smt. Padmaram suffered a lot along with her family members. As a true follower of Swami, she never asked Swami to help in this worldly problem. During this time of difficulties her devotion developed very well. Recently her husband told her “You are a devotee of Swami, whom you claim as Datta. In such case, why does such serious problem [exist to you]? Your Datta should give me the job and the response should be seen with in a week”. Surprisingly within the week, the orders from the Government came and he was recruited into the job. Smt. Padmaram asked Swami by phone to favour her, by getting the appointment in a particular town only. Swami told “Tathastu” (let it be so). Surprisingly the order came appointing him in that particular town only. Smt. Padmaram came and requested Swami for giving answers to some more questions, which are given below along with answers from Swami.

1) What is the difference between God and Guru (preacher)?

God is like doctor. Guru is like compounder (Assistant to Doctor). Compounder gives the medicines as per the direction of the doctor. The compounder cannot analyze the case as affectively as the doctor does. Similarly Guru preaches whatever preached by God (Sadguru).

2) How to know that God came as Guru?

You can recognize God in the form of Guru by the way of His analysis and the depth of the knowledge as in the case of Shankara. God can act as Guru also but the reverse is impossible.

3) How to leave the superimposition of body and worship the formless God?

It is very difficult to get rid of the superimposition of the body. The body is very close to the soul and mingled with it since the soul (awareness) pervades all over the body. The body is matter and soul is a form of energy. Matter and energy are inter-convertible. There is no fundamental difference between the body and soul. By crossing this super imposition nothing is obtained. God is above form and formless. Space (like soul) is formless but earth (like body) has form. God is beyond both the space and earth. When it is impossible to serve even the formless, how can you serve God, who is beyond formless?

4) If the soul desires God who came in the human form, do you criticize such desire?

The main aspect is about the extent of love you have on the God. Whether such God has form or is formless or is in human form, it is immaterial. Gopikas, Hanuman, Yasoda etc., desired for God in human form and faced several problems, but they have crossed all the problems due to their firm love. The intensity of love on God is important and not the form of love. Yasoda is in no way inferior to Radha. But, in the competition, all the existing bonds should get defeated before God. The real competition exists only when God is in human form.

5) When Rajas and Tamas also could be used to please God, what is the necessity of conquering these?

Even in dream, you cannot even move Rajas and Tamas (Six qualities) and the victory over them is impossible. God created all the three qualities (Good Sattvam and bad Rajas & Tamas) only to help your spiritual effort. In the spiritual path even Rajas and Tamas are sacred. In the worldly path, even good qualities (Sattvam) are waste, which give temporary heaven as in the case of Dharma Raja. Even Rajas and Tamas alone in spiritual path can lead you to God as in the case of Kannappa and Radha.

6) What is the final effect of desire? Is it God or misery?

The desire gives the fruit according to the direction. If you desire God, God is achieved. If you aspire bliss through worldly bonds, you will get misery.

7) Can we get God by leaving selfishness and limitations?

The soul by itself is limited and is a small item of energy. It is impossible to leave the limitations. You can leave the selfishness by effort. But when the goal is not God, such sacrifice of selfishness is also a waste. Some social workers without devotion to God (good politicians) sacrifice selfishness. Such people reach temporary heaven only. They will not reach the eternal abode of God. Mother Theresa did social service as a part of divine mission and reached the abode of God.

8) Every spiritual preacher says that he is God and appears as Krishna. Who is Krishna?

Even every human being following Advaita says that he is the absolute God, who is claimed to be far superior to Krishna. Atleast people claiming Krishna are better because they have accepted the concept of human incarnation. The absolute God in any human body is Krishna. Unless God is in the body, nobody can give the vision of Vishwaroopam. Krishna means any human incarnation that attracts the devotees (Karshati iti Krishnah).

Everybody Claims Their Own Path is Real**9) God is the goal of Meditation, knowledge, Karma, yoga and devotion. Krishna praised each one of these paths. Everybody claims that his path only is real. Then, what is the reality?**

Yoga means simply attainment, but it is restricted only to a single path which can please the God to attain (Yoga) His grace. Meditation is related to firm mind and becomes a part of devotion only. Jnana Yoga, Bhakti Yoga and karma (Seva) yoga are the three subsequent steps established by Shankara, Ramanuja and Madhva. The three steps are in the same single path and therefore, the three steps are not the three paths. All these three steps are praised in the Gita. From knowledge, devotion should come and from devotion service should come. Service (Karma) alone can give fruit.

10) Even Gopikas were criticized in those days. Is such bond possible today?

When the devotion reaches climax, it is madness. Leave the God's case for sometime. There are several such mad bonds even between the individual souls. Such bonds are more in number today (Kali) compared to that Dwapara age. Therefore, there is no discussion in this point.

When the love becomes madness, whether it is God or soul, such bond happens. When the love does not reach climax, such bond cannot form and no discussions are needed. By such discussions, one cannot attain that madness. The discussion can neither give you such madness nor can prevent such madness and hence discussion is useless. In any case the public praise or public criticism is not standard, because the public praise cannot bring such madness and public criticism cannot prevent such madness. The self-realization and determination is important. If there is no obstruction there is no test. If there is no test there is no success. In Pravrutti (Behavior with other souls) you have to differentiate justice and injustice. In Nivrutti you have to cross both justice and injustice (*Sarvadharmam...* Gita) and the pleasure of God is the only goal. Gopikas were sages and could confirm easily Krishna as God by their deep knowledge of truth. Suppose, Krishna was fraud, Gopikas should go to hell. Moreover, Gopikas sacrificed all the bonds (with wealth, children, husbands etc.) and sacrifice of one particular bond with husbands is not the point here, since it is only a part of the total sacrifice. A prostitute can easily sacrifice her bond with her husband and just for this sacrifice alone, Goloka cannot be given. She will be tested in her bond with money because that is the strongest bond in her case. God competes only with your strongest bond, the sacrifice of which can be treated as total sacrifice because all the other bonds can be easily sacrificed and no test is necessary for those bonds.

11) Several preachers are deceiving the public stating that they are God. Why God is silent and supports them?

In the EAMCET [an entrance test conducted for admission in Engineering Colleges] question paper, the wrong answers also co-exist with correct answer. All these answers are created by one teacher only. After teaching you the knowledge, you have to choose the correct answer in the test. According to you, each question should have the correct answer only! You have to eliminate the false human incarnations with your perfect spiritual knowledge. All this is God's wish only.

Food And Water Become Complete Meal

12) You said that chanting God's name is not necessary. Does it mean that the world with names and forms is unreal?

There is no connection between chanting the name of God and unreality of the world. You are chanting the name by force. You are

doing the japam (Chanting the name) with desire of something or fear from something, though the japam bores you. Atleast in singing devotional songs you will be happy. However, chanting, singing etc., are only like offering the drinking water to guest. When you offer your practical service as meals, then only the above devotion is meaningful. The meal can be associated with drinking water. The world is totally unreal for God and not for you. Therefore, you must say that the total world is unreal in the view of God. You should not simply say that the total world is unreal for you. Ofcourse, the names and forms in the world are unreal for the soul also. But matter, which is the cause of forms is real for the soul. Thus, the world is partially (forms) unreal and partially real (matter) for the soul. Therefore, the world is called as Mithya, which means neither completely real nor completely unreal.

13) You said that one should follow Guru blindly. You also said that one should analyze carefully. How to correlate?

You must analyze before selecting the real Satguru. But after selecting the Satguru, you have to follow Him blindly. You can reject the alliance before marriage, but not the wife or husband after the marriage. You can leave the school teacher after the school-studies and can join the college as the student of the lecturer. Similarly, as you change the levels, teachers have to change. But, lecturer also can act as the school teacher and not the reverse. If you attain Satguru (lecturer), you need not leave Him at any level. You have to use all the logic and science in analyzing before the selection of Satguru. But after the selection, the logic and science fail before Him and you must follow Him blindly.

14) When the worldly bond is misery and unreal, how the God is having bonds with the devotees similar to the worldly bonds?

The worldly bonds may give happiness in the beginning but at the end misery is the only fruit (*Duhkha yonaya evate...* Gita). The same bond with God is giving the eternal bliss. But, the aim of the divine bond should not be for your bliss. But the bliss of God should be your real goal and not selfish bliss. You must be prepared to face any misery in the bond with God. The worldly bonds between the unreal souls are unreal. The souls are relatively unreal with respect to God. Since God is the absolute reality, the same bond attains reality from God.

15) The soul is leaving several bodies in several births. Why the soul is remembering the concepts of the body only?

The soul does not remember the aspects related to body (name, caste, gender etc.) from the previous births. The soul is integrated only with the samskara (essence of various qualities, which is jeeva) achieved through the body related to previous births. All the samskaras in each birth are one and the same qualitatively in essence. Since the body is very close to the soul, it is natural that the soul gets only the samskaras related to the body due to the superimposition of the body over the soul.

16) All the souls are imaginations of the God. Then is it not correct to say that we do not exist and You only exist?

God is the only truth. The world along with the souls is relatively unreal before God. But this point applies to God only in His view. Since this point is not truth in your view, there is no use for you from this point. In your view, yourself, other souls and this world are real. You are assuming Me as God. Such assumption should be strictly personal and should not be Universal, because all are not as wise as you are (in case I am God) or all are not as foolish as you are (in case I am not God). Therefore, I will use the word God in the place of your 'You' in future.

17) You say that you can act in different roles at the same time. Then, what is the other thing that exists different from you?

God acts in different roles at the same time and the roles here mean different human incarnations existing simultaneously. Akkalkot Maharaj and Shirdi Sai Baba existed simultaneously. You should not say that nothing exists except God. I have already explained that this statement is related to God only and not to you.

18) When everything exists in you, why is the devotee pained who stays far from you?

God created this universe for entertainment. When you are different from cinema, then only you can enjoy it. You are not cinema and cinema is not in you. God is covering Himself with ignorance for the sake of enjoyment. God assumed reality of this world and gets entertainment. But when God enters the world in human body, the ignorance can be increased more and the entertainment becomes more. Krishna, imposed by more ignorance was very much pained for being

far from Radha. In such case, Radha, a devoted soul, who is a part of the world and made of the very ignorance was pained to the climax and died due to such pain. Without ignorance (Avidya) there is no entertainment and hence, Avidya was also created by God.

19) Who is the knower? Who makes me to know? What is known?

The soul is knower. God makes the soul to know. The known objects are soul, other souls and this world. In the awakened state, the soul knows other souls and the world. In the meditation, the soul knows itself. The soul can never know absolute God because God is unimaginable. But when God comes in human form, God is also known.

Spend Extra Money In Service of Lord

20) What is the goal of money or wealth?

The goal of the extra money is only service to God. The goal of the human life itself is service to God. Before death, the human life should attain the grace of the Lord. But, for such service, the maintenance of body and family are essential. When a real devotee spends money for the self and family, even then pleasing the self and family is not the main goal. There also, the main goal is maintenance of body and family to serve God. If such is the goal, even if one commits sin, it does not touch the soul. For example: Kannapa maintained the body and family by hunting soft natured animals like rabbit etc. Such hunting of soft natured animals did not obstruct his salvation. When people spend the same for social service without God, they can reach only temporary haven as per the Gita. Kannapa earned salvation through sin. Dharma Raja gave lot of charity but went up to heaven only and not Brahmaloaka. This is very clear from Swargarohana Parva in Mahabharatha. The reason for this is Dharmaraja practiced only dharma but did not fully believe Krishna, since he did not tell a lie when Krishna asked for it.

21) Which is grater between the spectatorship of the world and service to the Lord?

Certainly service to God is the main aim. In the service to the God, generally you will face misery only. In such case of misery, you have to attain the self, which is just a spectator and thus you are not overcome by the grief. Such a state is Atma Yoga, which helps the continuity of the service. Therefore, spectatorship is a part of divine service.

22) On one hand you say that I should be attached to one form. At the same time, You say that I should not differentiate various forms. Then, why so many forms exist?

This is related only to the various incarnations of the God. Since God comes in every generation there are several photos or statues of all those human incarnations. Only one God existed in all the human incarnations. This is finding unity in various divine forms. The single concentration refers to the present human incarnation having the same God. The present human incarnation is capable of clearing all our doubts and can receive our direct service. The past incarnations cannot do both these. The present human incarnation exists in various levels corresponding to the devotees of different levels. The present human incarnations of God are at different levels (Kala, Amsa, Avaesha, Purna and Pari purna). The liberated souls, who serve God, also come down in human forms. Shri Raghavaendara was the incarnation of Prahlada. Kapila is Kala, Vyasa is Amsa, Parushurama is Avesa, Rama is Purna and Krishna is Pari Purna Avatara. You can stand only in your level before the Guru corresponding to your level.

23) Can we worship all the forms of God by worshipping the present human incarnation?

If you can recognize and decide the present human incarnation, the service done to Him is the service done to all the forms of God. The service is received by the God through the human body.

24) When we serve You, You say that You are not God and ask us to worship God. Why?

If you recognize and decide the present human incarnation, it is not sufficient. You should stand with all firmness against all the obstructions. God in the present human form speaks like this to make you firm. The psychology of human beings is always reverse thinking. The aim of God is to keep you reverse to reverse, so that, you will be in the right path.

25) You said that Datta is God given in a human form. You are that Datta. Why do You object this?

The answer for this question is already given in the above question.

26) How to worship and serve God?

Theoretical worship is devotion. Practical devotion is Service. You can have theoretical devotion with statues and photos. But the practical devotion is to be done only to the present human form of the God, because only the living present human form can receive and enjoy your service. Service is work (karma) and Karma alone can give the fruit.

27) When I lit camphor before the photo of Baba, why there is no inspiration?

The photos and statues cannot receive the service. The burning of camphor is for driving away the mosquitoes. When you do this before the present alive form of God, there is meaning for it. When the service is utilized, you will have satisfaction and inspiration. When the camphor is burnt before statues, it is useful for you to avoid the mosquitoes but, there is no use for inert statues. However, while burning the camphor, either the live human incarnation or yourself, should be away from it, because it will effect your respiration certainly instead of the inspiration. It is said that inhaling smoke leads to lung cancer and cancer will not give inspiration to any one!

28) Previously you were receiving the food offered by me through some form, but you are not doing it now. What is the reason?

The divine experience is given only for sometime. After receiving such divine experiences for sometime, you must serve God with strong faith. You should not aspire such experiences through out your life.

29) I like to keep only one photo for worship. Can I keep your photo, since you are the present human incarnation?

The worship of photos and idols develop only theoretical devotion. To develop such theoretical devotion any divine photo can be kept. Any divine photo shows only the human form. To clear the doubts and to receive your divine service, the present alive human incarnation plays the key role. You can worship the photos of the present human incarnation decorated in various forms of God also to develop the mental (meditation) and dental (singing by words) devotion. Such photos developed on Me are available. But remember, as I told you that the assumption that I am God is only personal and should not be Universal.

30) Krishna is famous with flute and peacock feather. How to recognize You as Krishna?

If the sign of Krishna is flute and peacock feather only, an actor in the role of Krishna should be Krishna. The real sign of Krishna is to attract souls by special knowledge (the Gita), which is impossible to any one. You can take the miracles also as the signs of Krishna, but miracles are done by demons also. If Krishna lifted Govardhana Mountain, Ravana lifted the Kailasa, a bigger hill. But nobody could give the Gita except Krishna.

31) All the souls cannot be the closest liberated souls. Swami is visiting the houses of such liberated souls only. What is the reason?

Suppose you say that only Gold Medalist is honored and all are not honored as the gold medalists, your above question is as beautiful as your statement. Your question itself contains answer. The reason for the visit is given by yourself by stating that they are liberated souls.

32) How to achieve the grace of God?

The grace of God can be achieved only through the practical service. The service is possible through devotion. The devotion is possible through knowledge. The God's grace is like salary. Service is like your monthly work done in the job. Devotion is like the appointment order. Knowledge is like the eligible degree for the job. Degree gives appointment order and the appointment order gives you salary through the job work. Only this job work or service (karma) is directly linked to the salary. The degree and the appointment order are responsible for the job work but they have no direct link with the salary. Knowledge is like water and devotion is like fertilizer. Service is like the tree. The fruit appears on the tree only.

33) By which sacrifice we can get the love of God?

Sacrifice up to some extent can get the grace of God. But, love of God is possible only by the total sacrifice. God showed grace even on demons doing penance. Only very few devotees achieved the love of God. They are Hanuman, Gopikas, Prahlada etc., only, who are very few in number and are considered as the top most gold medalists.

34) How to achieve God's love continuously?

I have told that it is very difficult to get the love of God. Now you say that the love of God should be continuous also! Only Radha

obtained such state. Radha means the continuous stream of top most devotion without any break. Such state is full madness. Hanuman and Prahlada were almost equal to Radha. Hanuman fought with Rama to protect Yayati. Prahlada was diverted to rule the kingdom. If Hanuman and Prahlada are Gold Medalists, Radha got the platinum medal.

35) Who will get the fortune of His permanent association?

To achieve the love of God is greater fortune than the continuous association. When you are constantly associated, you may neglect God. You have to remember the story of Rukmini, Radha and drinking hot milk etc., here, which I often tell.

36) You often say that I have no faith in you. What is the reason?

As I told you that the human psychology is always reverse. If I say that you have faith in Me, you will loose the faith. When I speak reverse of it, your faith strengthens in the reverse direction. The teacher often says even to the best student that he is not reading well. Appreciation brings egoism. Depreciation will make you very alert and active.

37) You say that a believer need not come to you. Does it mean that those who are near to you are disbelievers?

Once you have developed faith, it is better to stay far. Shashtra says “*Ati Parichayaat Avajna Bhavati*”. The meaning of this is that the close association leads to negligence and sometimes even to insult. By constant association with the Lord, Rukmini developed negligence and Satyabhama even insulted by hitting the Lord with foot. This is the natural human psychology. But very rare exceptions exist. Adishesha, Garuda, Narada etc., are such very rare exceptional devotees. My statement corresponds to the majority of devotees.

38) What is the eligibility of the devotees to meet and serve the God?

One need not do the work if the eligibility alone exists. But if one has interest, he will certainly do the work. But he may stop work due to certain obstacles. Therefore, the zeal or a sort of madness will certainly cross all the obstacles in doing the work. When such madness exists, the goal is achieved even through unjust ways. This is limited to Nivrutti only and should not be extended to Pravrutti. Arjuna killed his grandfather and Gopikas danced with Lord Krishna due to such madness on the Lord. Such madness cannot be achieved by effort and it can be

obtained only through the ripened past mentality (Samskara). Gopikas were sages, who got such ripening through penance from several births. Arjuna was sage Nara who was constantly associated with Lord Narayana from several births. You must constantly put the efforts trying to cross the obstacles, so that you will achieve this highest state in due course.

39) If devotees are not doing the works as per Your wish, are they not real devotees? Are they not blessed by You?

Sometimes God likes you to do justified works and sometimes unjust works also to test your faith in Him. God orders you according to your spiritual level. Arjuna was highest devotee. Dharmaraja was not in the state of Arjuna. God ordered both of them to do injustice. Arjuna was asked to kill his grandfather and Dharmaraja was asked to tell a lie. Arjuna did whatever the Lord said. Dharmaraja did not do. The aim of the justice is only to please the Lord. When such Lord orders, what is the necessity of enquiry of justice? God tests you, whether you can cross even the limits of justice for His sake. If you realize that the essence of all spiritual efforts is only to please God, there need not be another answer.

40) Can we see the soul with eyes? or Is it only understood by knowledge?

The Veda says that the soul should be seen (*Drashtavyah*). In the Gita, it is said that ordinary people cannot see the soul but Scholars with knowledge can see the soul (*Pasyanti Jnana Chakshushah*). All this means that you can see the soul with the help of the analysis. In the olden days, there were no scientific instruments and therefore, it means that the soul is imaginable but invisible. By this you should not say that the soul is God because God is both invisible and unimaginable. But today through electronic instruments, you can see the soul as basic inert energy. Exactly the soul is a special form of work done by the inert energy in the nervous system. Work is invisible. If you take the soul as work, it is invisible but imaginable. If you take the soul as inert energy, you can even see it through instruments. In any case, the soul is not God because God is both invisible and unimaginable.

41) Which is the goal? Is it the realization of self or the realization of human incarnation?

God came down in the form of an individual soul. You are misunderstanding such human incarnation equal to human being or yourself. The reason for this is the ignorance about God existing in that particular individual soul, which is in that particular gross body. You are also an individual soul in a similar gross body. He is God associated with individual soul in the gross body. You are like the metallic wire present in the outer plastic insulating cover. He is the current in the metallic wire, which exists, in the plastic cover. Unless you have the knowledge of plastic cover (external gross body) and metallic wire (jeevatman), you cannot identify the current (God), which is different from these two. You are only the metallic wire with the plastic cover. Therefore, unless you have the knowledge of the self and body, you cannot identify God, who is different from both, existing in the human incarnation. To negate these two as God, their knowledge is essential as a preliminary step.

42) The desire is created by God. But the desire is criticized. The same desire gave salvation to Gopikas. How is this?

The desire is created by God. Intensive desire is blind love. Even this blind love is created by God. Every item in this creation is an instrument to attain God. If you are not realizing the purpose for which, each item in the creation is created, it becomes waste even if it is justified and is used in the direction of the world. Even the blind love is getting salvation, when it is used towards God. Even the complete detachment from the world without devotion is leading to the birth of a stone in future. Desire is not criticized but the direction of the desire is criticized.

43) I am unable to do the divine service. But you praised me that I am born to do the divine service. What is the reason?

God praises to encourage and scolds to activate. This is the quality of Satguru. When you enter into service, the obstacles will materialize from all the directions. If you are in the theoretical devotion, no obstructions appear. If your devotion is real, you will cross all the obstacles and will do the service. This truth can be seen in the lives of devotees like Meera. When the determination is absent, you cannot cross the obstacles. If the devotion is not intensive the determination has

no strength. When knowledge is incomplete the devotion becomes incomplete. Therefore, the fundamental reason is the inadequate divine knowledge.

44) When the desire in the case of God also leads to misery what is the desirable?

The only desirable thing is to please the God. When you receive misery, you are rejecting that desire because you are selfish. If you are a real devotee, even if you are unhappy, you will do it to please the Lord.

45) What is good tradition (Sadachara)? Is it liked by God?

The good tradition means the path followed by realized souls and devotees like Shankara, Meera, etc., certainly it is liked by God since they were salvated.

46) What is the use of the human birth in which there is no desire for God and God's love?

Such human birth is useless. When such divine aim is absent, the soul gets the births of birds and animals in which food, sleep, sex etc., only exist. The human birth is a good chance. It is very rare to get a human birth. There is no human rebirth in other religions, which is absolute truth. The special power of God to grant human re-birth in very few deserving cases is generalized to every human being in Hinduism, which is not correct. The future births in the birds and animals are told as permanent hell in other religions and therefore, there is no contradiction between the religions. Therefore, this point applies to everybody on the earth.

47) How to see the Lord, who is of the size of thumb?

If you think that God is of the size of the thumb, you are treating Him as a Lilliput! When God is beyond space, how can you assign specific dimensions to Him? Here the thumb is a simile for the God. In the palm, all the strength is concentrated in the thumb only. Therefore, Drona asked for the thumb from Ekalavya. Similarly, all the strength of the universe is concentrated in God only.

48) You said that Yourself and myself are one and the same. How is it?

In the Gita, Lord Krishna told that He and Arjuna are one and the same (*Pandavanaam Dhanamjayah*). When the devotee is assigned with the service, God encourages like this.

49) By which the soul is bounded and by which the soul is liberated?

The soul is bound due to lack of divine knowledge, devotion and service. When these three are completely obtained the soul is completely liberated. The complete divine knowledge leads to full devotion, which in turn ends in perfect divine service.

50) You often say about the existence of God in human form? How to recognize and serve it?

You have to recognize God in human form through the quality of divine knowledge that guides you. You have to serve Him practically by sacrifice of work and fruit of work.

Chapter - 4

SERVE AS PER THE MISSION OF GOD**Knowledge to Service****O Learned And Devoted Servants of God,**

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

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

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

If you analyze the Mahabharata, Arjuna approached Krishna for personal help. This is the lowest stage where God is involved in the personal service of soul. The whole war was essentially for the personal service of the souls [Pandavas]. However, Krishna analyzed this and showed another dimension, which is social service. By destroying injustice and establishing justice, social service is done. Therefore, the war was also for social service, which is an incidental angle of the service to the soul. The next higher level is Hanuman on the flag [an image of Hanuman is shown on the flag on Arjuna's chariot]. In the Ramayana, Hanuman was involved only in the personal service of the Lord. He was waiting only to serve Rama personally. He was not bothered about the injustice done to Sugriva by Vali, even though he was capable of killing Vali. The war in Ramayana was purely the personal service to the Lord and the killing of Ravana (social service)

was again an incidental angle. Rama advised Ravana that if Sita were returned, He would not fight with Ravana. This means that killing Ravana (social service) was not the aim of the Lord. Mahabharatha is a lower level because Arjuna approached Krishna for personal help. However, it became a somewhat higher level when the incidental angle of the destruction of injustice was explained by the Lord. Ramayana is a higher level than this in which Hanuman concentrated only on the personal service of the Lord and even social service (killing Ravana) was an incidental angle.

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

Social Service

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

by God because that is the very purpose of the punishment. Unless the soul is transformed, you cannot help the soul in any way.

If you are doing some service to a beggar, remember that you are doing it only by the will of God. Therefore, you cannot interfere in the divine administration in any way if you are saving the life of a beggar by giving food to a dying person; it is emergency-service. If his life is lost, there is no possibility for the soul to transform by devotion here. Therefore, this emergency-service should be done by everybody because life is the basis for the transformation. However, remember that you are doing even this service by the will of God alone; the beggar may die even after eating your food. Providing the basic needs for human beings is the emergency-service by which God is always pleased. If the fellow dies even after your service, it means that there was no possibility of transformation of that soul on earth. Only the special methods of torture in hell can transform the soul. Therefore, the soul was sent to hell by the Lord. If there were a possibility of transformation on the earth, God would have given him food through somebody to save his life. Therefore, you should not get even a trace of egoism in the social service, because you are driven only by God everywhere.

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

Since we do not know the background of any soul, our impressions about any soul cannot be real. Suppose you are watching the scene of the hanging of a prisoner, you will sympathize with the prisoner and criticize the jailer. If you had seen the past scene of the prisoner in which he murdered several innocent people, you would have killed him immediately on the spot! The judicial system has taken so

much time to enquire into the truth and arrive at the judgement and punishment. Abhimanyu was brought up by Krishna and he was the only nephew of the Lord. Krishna diverted Arjuna from the war and saw to it that Abhimanyu got killed. Anyone will scold Krishna for this action and call Him as the cruelest person. However, Krishna knew the entire background of Abhimanyu. Abhimanyu was a demon who had killed several innocent people. Therefore the actions of the Lord cannot be understood because they are based on the total background. Your actions are based only on the present which is seen. Even in the present you cannot know the internal nature of the person. However, the Lord knows the internal structure of the soul. Ravana came as a saint begging for food. Sita sympathized with him and tried to give him food. Therefore a human being cannot understand the internal quality of a beggar. Therefore, social service should be done only based on the command from the Lord as told by Shri Ramakrishna Paramahansa.

Serve According to God's Will

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

end all His close relatives including His sons and grandsons killed each other after getting drunk and fighting, while He was a silent spectator.

You think that Rama was fond of His wife and exploited Hanuman to save her. Infact the whole war took place only due to the foolish desire of Sita for the golden deer. However, you do not know the background of Sita. She is the possessor of the entire wealth of this universe. Was she attracted by the petty golden deer? The drama was written like that by Lord Rama [and hence it took place as it did]. Shankara wandered all over the country to uplift humanity. Here the Lord liked social service at the cosmic level. Therefore, sometimes the Lord may be pleased with your service at the level of His human body. Sometimes He may be pleased with your service done to His devotees, who are in disguise as His relatives to test you. Sometimes He may require your service at the level of the entire society. The will of the Lord is important. The will of the Lord is always justified if the entire background is known. Jesus was pleased with the service of a woman who applied perfume on His feet. It is purely a personal service at the level of His body. A devotee commented that instead of doing such a waste for the personal service and enjoyment of Jesus, it is better to do social service by feeding beggars. However, Jesus objected to that remark and supported the personal service of that woman. Jesus told him that beggars will be always there but the human incarnation is very rare. The background of this is to be analyzed. The devotee became jealous of the service of that woman. If he was in the place of Jesus he would not have passed the same comment. Society is not above God. This is the concept of Jesus and Shankara. There cannot be uniform service to all souls because each soul has its own level of nature. Service should be mightly leveled and such capability lies only with God. The woman who served Jesus was a liberated soul that accompanied the Lord and was far superior to any other soul in the world. Rama was very fond of Sita and blindly followed Her wish for the golden deer. His blind love was not for His wife but for Goddess Mahalakshmi who was a liberated soul.

Swami's Charitable Activities

We have started the Shri Datta Seva Samiti which is a trust meant for doing emergency-service to people in need. We feed beggars with special food items which they cannot get by begging. Another

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

In My spiritual knowledge, I have stressed on the sacrifice of work and the sacrifice of the fruit of work. It is My duty to reveal what I have done in this aspect, since it has been kept secret till today. I have practiced whatever I taught because the fullest and deepest knowledge is in My brain, which has resulted in determination and practice. I have been doing the sacrifice of work in the divine mission from My childhood. It is true that I wrote more than a hundred books in Sanskrit before I was sixteen years of age. However, all the books were only on spiritual knowledge. Those books were at the level of traditional Sanskrit scholars who are well-versed in the Shastras. For the past fifteen years, I am concentrating on modern educated people to propagate this spiritual knowledge in their minds. Thus I am trying to cover all types of people.

Apart from this sacrifice of work, I have done sacrifice of the fruit of work also. Since the fruit of My work is hard-earned money, I did not want to do the sacrifice in exposed manner in terms of social service, which is generally done for fame. Since this fruit of work was not the money received from the public in the form of donations, I was not controlled by any obligation. I have full freedom to analyze a deserving devotee and help him or her secretly without any publicity. If anybody wants proof, I am ready to give the addresses of deserving devotees whom I helped intensively. If you observe the life history of Krishna, He did charity only once in His life. He waited for the most deserving devotee. It was Sudama who came to Him in severe poverty. He and his family were almost at the edge of death due to starvation. Still he did not beg Krishna for any materialistic help. Krishna took away the little

parched rice from him, which was to be returned to a householder as a loan. Krishna kept silent and Sudama did not mistake Krishna even once; not even in his mind. Then Krishna gave away all His wealth to Sudama. My charity was like that. I was analyzing and analyzing the devotees who deserve the charity. Krishna also kept silent about His charity to Sudama. Sudama realized the charity only when he went back to his house. The devotees who were helped by Me belonged to all castes and religions. They were both at the scholastic level as well as at the illiterate level. I never gave much money to My family. I hardly gave ten percent of My earnings to My family for their basic needs. My family members including Myself always suffered with severe poverty and led a simple life. People would misunderstand Me as a miser and thought that I had saved a lot of money and kept it secretly. When I left My job, My bank balance was zero and I had to search for food for Myself and My family. Seeing this situation, My devotees came forward to help My family. Ofcourse this is a story of My personal earnings about which I should not publicize.

I am against social service to be done open to all without discrimination. In such open blind service, undeserving people also get benefitted and thereby we accumulate sin. Not helping the deserving and helping the undeserving—both are sins as told by Vyasa in the Mahabharata. The deservingness of a person to receive your help is the most important factor of all in the sacrifice. People give importance to place and time of sacrifice but do not analyze the deservingness of the receiver of the donation. Suppose today is Krishnashtami [auspiciopus day] and the place is Vrindavanam [auspicious place]. The place and time are excellent and therefore people are in hurry to do charity. Tomorrow, they are leaving Vrindavanam and Krishnashtami also ends. That is the hurry. In this hurry, they donate to some undeserving fellow and earn sin. Lord Krishna waited for a long time in the search of a deserving devotee. When Sudama was found, it was not the day of any festival. Yet the Lord did charity to the maximum extent. Whenever you find the most deserving person, that day is Krishnashtami and that place is Vrindavanam. Therefore one should not be in a hurry to do charity under the illusion of place and time. You must accumulate wealth, which you want to donate to a deserving person. You must take lot of time to analyze the deserving person. If you find a deserving person, donate all the accumulated wealth to him alone. Since the deservingness

is doubtless, there is no doubt in getting good fruit (Punyam) for it. If you do charity without discrimination, under the illusion of place and time, sometimes you may get sin instead of good result.

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

Chapter - 5

**REASON BEHIND QUALITIES EXHIBITED BY
INCARNATIONS****Different Qualities for Better Approachability****O Learned And Devoted Servants of God,**

[Krishnashtami 2006—III August 16, 2006] Some people say that Jesus married Mary Magdalene and most people say that Jesus was a bachelor. Similarly in Hinduism, most people say that Hanuman was a bachelor but some say that He married Suvarchala. This argument is unnecessary because God comes down in human form and attracts all types of souls to uplift them. The main aim of the human form is that He wants to become very close to human beings. If the qualities of the human incarnation are similar to humans, human beings get more and more attracted and the Lord can become closer and closer to human beings. Therefore, the human form of God contains qualities similar to the human beings that are around Him.

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

Lord Datta has only one face, because Datta means God given to the souls through the same medium in which the souls themselves exist. When the souls are present in human bodies, He comes in the same human body. The angels exist in energetic bodies. Souls, after leaving the human bodies also have similar energetic bodies. Therefore God is given to these souls in the upper worlds through the energetic bodies like Brahma, Vishnu, Shiva etc. There are two forms of Datta: one, having a single face and the other, having three faces. The three faces indicate an important concept. No human form has three faces. It only means that the human form of God exhibits all three qualities. Sattvam is the good quality. Rajas and Tamas are bad qualities. This means that the human incarnation exhibits both good and bad qualities.

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

Every moment the human being exhibits a specific mood, in which the three qualities are mixed in a specific ratio. From birth to death, the human being passes through thirty-three crores [1 crore = 10 million] of moods. Therefore, God is also covered by different proportions of qualities [God also shows all the same moods]. Each mood shown by God is a divine form or deity. Thus for the same God, thirty-three crore divine forms (deities) exist so that every human being can be close to God in every moment. The same God having three faces is divided into three forms. One form called as Brahma, has the predomination of Rajas. Another form called as Vishnu has the predomination of Sattvam. Another form called Shiva has the predomination of Tamas. In each

form, the other two qualities are hidden. Such division is again only for the sake of human beings. Some people have the predomination of one quality but they also have the other two qualities in hidden state. God wants to be a reflection of the human being and thus covers Himself with similar qualities. Rama was the embodiment of Sattvam but when He became furious with Sage Jabali, Rajas predominated in Him. When He was fooled by the golden deer, Tamas predominated in Him. Vishnu, who represents Sattvam, has expressed full anger (Rajas) in the form of Narasimha. Vishnu also expressed full Tamas in the form of Krishna. Thus no quality can be completely isolated. Since this is the case with the souls, God also follows the same while covering Himself with a medium. God is beyond the qualities and the soul integrated with jiva [waves in awareness] is a bundle of these three fundamental qualities in various proportions called as the different qualities [gunas]. You should not think that God is a bundle of these qualities just like the human being. The human being is similar to the medium of God in having these qualities and is not at all comparable to the unimaginable God. Even if you assume that the soul (awareness) is without attributes, the awareness (chit) itself is only the quality of Sattvam. The Veda says that the power of God is in three forms, which are awareness, matter and work (*jnana bala kriyacha*).

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

famous for Rajas. Matsya, Varaha and Kalki are famous for killing and thus have predomination of Tamas.

Shankara, Ramanuja and Madhva concentrate on knowledge and represent the line of Brahma. Krishna is a mixture of all the three qualities. He showed Sattvam in preaching the Gita, He showed Rajas by engaging in wars. He showed Tamas while stealing butter, dancing with Gopikas and telling lies. If you see the recent human incarnations of Lord Datta, you can also find these three qualities mixed in various proportions. Shri Narasimha Saraswati had the predomination of Sattvam and He preached the Vedic Knowledge. Shirdi Sai Baba would get furious. Infact most human incarnations of Lord Datta often get very furious and scold using very vulgar language. Baba, Gajanana Maharaj etc., used to smoke a lot. Thus, Rajas and Tamas predominated in them. The exposure of such Rajas and Tamas is to attract the human beings who too have similar qualities. You should not misunderstand that Lord Datta actually has these qualities. These qualities are just like red (Rajas), black (Tamas) or white (Sattvam) shirts on Him. The colour of the shirt does not touch Him (*Nachaham teshu*—Gita). But the human being is the very shirt with colours (*Nanyam Gunebhyah*—Gita). Suppose a person has become a strong devotee of Shankara and the person has lost his character by getting involved with some women. Now he feels guilty to approach Shankara. His closeness with Shankara is reduced. The incident in which Shankara enjoyed the queens of King Amaruka immediately gives confidence to Him to maintain the close contact with Shankara. But do not misunderstand that Shankara was involved in that incident for the sake of enjoyment alone. He was involved in that incident for various other reasons like defeating Mandana Mishra completely in debate and converting him into His disciple.

The action of the Lord is always multi-dimensional. Unless one gets close to the Lord, by seeing the Lord's behavior which is similar to one's own behavior, the Lord cannot inject the preaching. If you want to preach to a drunkard, you have to go to the bar along with him and drink with him. Only then will you will become close to him and slowly save him by your advice. Thus the similarity in the external covering (Upadhi) is needed and that does not change the essence in anyway. Sage Durvasa was eating everyday and yet claimed to be fasting everyday. Sage Vashishtha got a hundred children through his wife

Arundhati but claimed to be a bachelor. The river Ganga gave path to Arundhati when Arundhati prayed to her mentioning these two claims made by the respective sages. [Ganga testified to the validity of the claims]. Lord Shiva exists in Durvasa. Lord Brahma exists in Vashishtha. The God in them never eats and does not require any type of enjoyment. Therefore with reference to the God present in them, such claims are valid. Similarly when Narada asked Lord Brahma about the address of a real bachelor in this creation, Brahma told him that Krishna is the only real bachelor. Krishna married 16,000 girls and also had extra associations with a thousand Gopikas. But the God in Him is always alone and is the single truth. God cannot have even a single wife because except God, everything is unreal. Therefore from the point of God, He is the only real bachelor. From the point of the external covering, which is the human body (Upadhi), He is associated with girls and women. Even if you take a bachelor like a sage, who has never even thought of a woman in mind, he cannot be the real bachelor, because he is an item of creation (relative reality) and he is one among several items of equal reality. Then the sage cannot be the one reality. The real bachelor is Brahman alone; He does not have a second item (wife) with equal reality.

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

this boon given to them to the end of the Dwapara Yuga where both these points could be clubbed.

Accepting Datta

It is very difficult to accept the human incarnation while alive. Only very few blessed souls who are already liberated and accompanied the Lord to help Him in His mission can recognize and serve the living human form of God. The repulsion to accept a co-human being even as a greater person is very difficult. Then you can never imagine any human being to accept another human being as greatest God. The human form of God is just similar to any human being. If any specialty is exhibited, people fear and run away. To become close to the human beings, no specialty should be exhibited. If the closeness is achieved, the recognition is lost. To get recognition if some super natural aspect is exhibited, the closeness is lost. Between closeness and recognition, which is better to be retained at the cost of the other? The recognition destroys the freedom to discuss with the Lord and clarify the doubts. When Krishna was looking as an ordinary human being, Arjuna bombarded Him with all questions and clarified His doubts. However, when Krishna was in the state of cosmic form (Vishwarupam), Arjuna shivered with fear and no question could come out. The brain was blocked with shock and even the doubts did not arise. When the doubts remain un-cleared, the ignorance continues. Therefore closeness is better than recognition. The husband hears the advices from the wife in close association. Therefore through closeness, even if the identification is not there, the soul can be guided into the right path through convincing the soul by preaching. Instead of convincing the soul by exhibiting the super power, which induces the conviction through fear, it is better to induce the conviction through the super talent exhibited in preaching. Even if you think of the human incarnation as a preacher (Guru), there is nothing wrong. If you do not recognize Him as God, His crown has not fallen on the ground. I will just give an example. One woman was a very close devotee. She even used to argue and fight with Me on the points of the spiritual knowledge. One day, she quarreled with Me for not showing any divine vision. The Lord in Me gave a shocking vision of God Dattatreya. She became unconscious for one hour and even got a mild heart attack. From that day onwards, whenever she comes to Me, she is always with terrible fear. She simply accepts

whatever I preach. The recognition has come but the closeness is lost. Therefore Jesus said, “Those who believed Me without proof are really blessed”. This means that the devotees who recognized the Lord through the knowledge always have close freedom and clarify all their doubts and hence they are blessed. They gain the complete devotion. If the proof is shown, the closeness is lost and the gap appears. The doubts are not cleared due to fear. Neither the devotee nor the God enjoys the close association. The realization will never come because the ignorance remains due to un-cleared doubts. Therefore the theoretical recognition arrived through the knowledge is always the best. The practical proof develops not only fear but also the attitude to fulfill the desires and solve the problems using the divine power. The attention is diverted from the path of realization. The real bond of love can never be formed. If the power is recognized, the whole situation is diverted. The mentality is always towards tapping the powers towards personal solutions. The commercial bond grows. The friendship becomes more and more intensive if the qualities of the human form of God become more and more similar. I heard some people telling that Shri Satya Sai was printing notes and smuggling the foreign goods! I told them that this allegation is false in the case of Shri Satya Sai, but I told them that in future God has to come in human form with such talents also so that the smugglers approach Him closely and slowly get salvation.

Desires and Saints

Sometime back, some people were asking Me that the saint Shri Jayendra Saraswati had some sexual affair with a lady. A saint (sanyasi) takes food and sleeps in the night. As long as the awareness exists, the properties of the body like hunger, sleep, thirst, sex etc. have to exist. Only in the state of Avadhuta, the awareness is transformed into its basic original form which is the inert energy. Since the whole cosmos is nothing but various modifications of infinite and all pervading inert energy, the inert energy is Brahman. Therefore, the soul of Avadhuta becomes Brahman and He is in the state of deep sleep continuously. Therefore, the feelings like hunger, sex etc. do not exist in his case. The Avadhuta is a form of matter externally and inert energy (soul) internally. He is like the inert stick carrying the inert fire-energy or He is like hot iron rod. The soul is the heat (inert energy) and His body is the inert iron rod. What is the value of such Avadhuta if he has not

recognized God and not involved in the service of the Lord who came down in human form during his generation? For a saint, the soul (awareness) becomes inert energy only in the deep sleep as in the case of ordinary human beings. Just like an ordinary human being, his body performs all the biological functions. Now what is the difference between the saint and the human being? The saint avoided marriage and children for the sake of God's work. The ordinary human being could not do this. The biological function is common to both. To pacify the hunger, both take food. To pacify thirst, both drink water. To pacify the tiredness, both sleep. Similarly, to pacify the sex, both may be indulged in the corresponding activity. This is the common aspect in the case of both the saint and the human being. However, the saint is greater than the human being because he sacrificed the marriage and children for the sake of God's work, which the ordinary human being could not do. Now the criticism on the saint is that he is indulged in such activity secretly and is posing as if he is not indulged. Is it not hypocrisy? Now I put the same question to the ordinary human beings. Are they not doing the same activity secretly? Now the objection is that the wife is a licensed woman for that and that the woman involved with the saint has no such license. This objection is also rejected because license means the mutual agreement without any force. The saint also pacified the biological need secretly with the mutual consent of the woman only and not by force. You can treat such woman as a prostitute and thus she has to be criticized and not the saint. Vyasa is a great sage. You consider Him as a preacher and His birthday is Guru Poornima. One day He saw the dancer from heaven by name Ghrutachi. The biological function (sex) got itself expressed spontaneously. He was involved with her and also became the father of a son (Suka) through her. She is a prostitute. He wrote all this frankly in the Puranam. By this, did you reject Vyasa as Guru? Even today, we celebrate His birthday as the day of preachers. In view of His divine service which was done continuously day and night, these few minutes of wastage can be neglected. He gave so many scriptures in the line of spiritual knowledge. In view of the extraordinary services done by Vyasa, this small point can be neglected which is just a biological function like excretion, urination etc. I wonder why the people do not point out the same in the case of a great political leader who served the country very well. In view of the best services rendered to the country, such things are neglected but you magnify this point in

the case of a saint only. This looks like the opposition party pointing out at the small defect by magnification, even though the same small defect is on their side. Ofcourse this opposition party is in minority only. The ruling party consisting of human incarnations, saints, preachers and devotees is a vast majority. You know that the ruling party always exists in majority. You have to see the need of the situation which is inevitable and try to understand the point. Even in the case of Adi Shankara, the situation so developed in such a way that He had to indulge in sex with the queens of King Amaruka. It was the pressure of the need and not the will with planning. We must understand the level of the soul and also the need of situation. Lord Krishna also had such secret indulgence with women but if you see the background and analyze the need of such activity, there is no misunderstanding. The human beings are always jealous at the human incarnation and the other divine people serving the divine mission. You must take what you have to take from the preacher. Certainly he is better than your level and he can be your preacher. Most of the human beings are also involved in such unlicensed activities. Atleast in the mental plane, they are sinners if they are frank before God. Sin is in the mind and not in the inert body or in the inert action. When people started throwing stones on a prostitute, Jesus told that the person who has not done any sin should throw the first stone on her. Similarly I ask the person to put the finger on the saint if he has not thought of any woman except his wife in mind. The case of this saint was exposed due to political background, as everybody knows. Jesus asked to excuse the defects of even your colleague souls and you are finding fault with a saint who is certainly greater than you in view of his sacrifice of family for the mission of the Lord. Jesus told that if you find fault with another soul, God will also find fault with your sins. If you punish others for their defects, you must be also punished by God for your defects based on the same rule. Jesus excused even a prostitute and you find fault with a saint! Your colleague soul is greater than the prostitute and the saint is greater than your colleague soul. Sometimes I hear the criticism of Christian fathers and sisters also. They say some of them have secret sex. I condemn such statements also and ask them to see at their sacrifice of marriage and family life for the sake of God's work. Due to the ignorant religious rivalry, the saints in every religion are criticized by the members of other religions. If the basic concept is realized, the criticism disappears because whatever defect you show on

the saint of other religion exists in the saint of your religion also in more magnitude. Jesus tells that you see a small trace in the eyes of others while a big log is present in your eyes. You must understand the status of a saint in the spiritual ladder so that the saint of any religion is understood well, who exists in the same status. Bharthruhari said that you should see the traces of your defects as mountains and simultaneously you should see the traces of merits in others as mountains. The approach in the path of spiritual knowledge should be always positive.

Therefore it is immaterial whether Jesus was a bachelor or got married because God can come in both the ways to attract bachelors as well as householders. The bachelors can become close to Hanuman since He is a bachelor. The householders can approach Hanuman since He married Suvarchala. The bachelors need not feel proud above the householders because Hanuman is the servant of Rama and Rama was a married person. The family life is just a diversion for sometime in this spiritual path for a change. It is just like playing the games for sometime in the evening after hectic class work. If a student is studying in the time of games also, he is expected to come first in the class. But this is always not true. Sometimes a student who plays games in the evening comes first. Therefore a little diversion for a change is not an obstruction to the success. Sometimes a householder achieves the goal and the saint may fail. Everything depends on the intensity of your interest. The real information about Jesus in this aspect has no spiritual value. The reality of the historical data is unnecessary. One can become God in all aspects except the attainment of the power to create, maintain and destroy the universe. This is impossible because the soul being a part of the primary energy cannot create the primary energy which was the first creation. If the soul creates primary energy, it means that it has created itself! This aspect is unnecessary unless one has ambition about the power. Actually it is only the highest responsibility. If you can get the same entertainment as God gets in the creation, who is luckier? You are luckier than God is. The producer took so many troubles to produce the cinema and he is seeing the cinema for entertainment. The spectators in the theatres are also enjoying by seeing the cinema equal to the producer without such worry in producing the film. The soul is in the second plane which is matter, awareness, light etc. Therefore it cannot create the items of its own plane. The matter cannot be created by the

soul. The awareness cannot be created by the soul to give life to a dead body. The soul cannot produce light etc. However, the soul can come out of the illusion of forms and illusion of qualities or thoughts, which are in the lower third plane. The form is a modification of the matter and is unreal for the soul and similarly, qualities or thoughts. Most of the souls are disturbed always with the forms and feelings only. You may argue that you are bored with the misery in the world and therefore God should stop the show so that God also need not have the problem of coming in human forms with so many combinations of qualities. If the show is put off, God is certainly bored. That is not the point here. Why don't you enjoy the cinema continuously by sitting in the theatre? You can enjoy even the tragic scene and you need not go out of the theatre when the tragedy appears. You need not ask the producer to close the show. If you are going out of the theatre, it is just your suicide. Anyway, death will come after sometime, which means that the final dissolution of the world comes where the souls are stored as inert impressions in the inert energy. You can enjoy the life remaining in the second plane by realizing the third plane (forms and qualities) as unreal.

The boy need not commit suicide if a beautiful girl rejects his love. It means that he is not realizing the nature of the life and is running out of the theatre. If he realizes that the forms are unreal, he can even marry an ugly girl who loves him. The beautiful girl may have even good qualities. What is the use of those qualities when the love to you is absent? God will not recognize the forms and qualities except the devotion which is the love to Him. Indra, the elder brother of Vishnu was attracted to the dancers of heaven for their external beauty. He was always in trouble. His brother Vishnu in the form of Krishna was not attracted to those dancers of heaven even for a second. He was attracted to Gopikas who are not good looking and their ugliness is doubled since they were villagers without fashions. The cow dung was the snow, powder and sometimes was even their lipstick! They were having a bad smell with sweat whereas the dancers of heaven were using the divine flowers which have divine scents. Krishna was completely attracted to Gopikas and gave them Goloka, which is above His permanent abode. What is the reason for His unimaginable attraction towards such Gopikas, though He was so handsome and was loved by 16,000 beautiful girls of the dynasty of kings? The attraction of the Lord was towards their unimaginable love which is the devotion. Therefore, the

youth should realize this and try to enjoy the life fully. They should understand that the real beauty is only love.

You are doing worship and service to God. However, you are asking some worldly desires. For all this, you are forgetting that God Himself is the highest fruit. You can get infinite happiness even by singing a song on Him. Then how much bliss you get from serving Him? Then you are getting the infinite bliss directly from the worship and service of God. Why should you ask some worldly benefit which does not give even a trace of happiness and instead gives misery only? You are given a pot with divine nectar. You are selling it in a hotel for a cup of sugarless coffee. Therefore the devotees, who have tasted the bliss from His knowledge and from the devotion to Him, never ask for any other fruit. After all, the aim of the boon is only to get happiness. When you are deriving it in infinite quantity directly from God, why should you sell God for getting misery?

The rich people, who are blessed by God for their prayers, are not at all happy. They run to the spiritual people for getting just a drop of the divine nectar. A real spiritual devotee will refuse to sell even a drop of divine nectar to these rich people because if he does so, he will become rich and will have the same fate. If you see Goddess Lakshmi who is pressing the feet of the Lord with Her both hands is gaining infinite bliss from the service of the Lord. The Lord has given infinite wealth to Her. She knows that the wealth gives only misery. Therefore she never feels that she is the possessor of that wealth. She feels that she is the constant slave of the Lord. With just Her left hand, She is showering the inert gold coins, which give lot of misery only to the people who crave for the wealth. While praying Goddess Lakshmi, we do not even understand Her nature and philosophy. Parvati is very beautiful. She was serving Lord Shiva with all good qualities like obedience etc. Still Lord Shiva was not attracted to Her even though the stupid Cupid tried for it [i.e., to generate love of Shiva on Parvati]. The Lord turned him into ash and disappeared. The external beauty (form of matter) and good qualities (forms of awareness) are considered as unreal only by the Lord. However, when Parvati developed immense love through penance, the Lord tested whether such devotion was still attached to the external form and qualities. He came in disguise and discouraged Parvati about the frightening external form and the bad qualities about Shiva. But, when the love of Parvati was proved to be

above the external form and qualities, the Lord gave half of His body to Her. Later on He became even a slave of Her, keeping Himself under Her feet as you can see the dance of Kaali over Shiva.

Testing Devotees

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

Devotees having full egoism and jealousy will never worship even a stone on this earth. Thus they will worship only the formless energy or awareness or atleast the energetic forms like Shiva, Vishnu etc. which are available in the upper world only. They reject this earth completely. People in Brundavanam thought of worshipping Indra, who is an energetic form. Krishna wanted to introduce something on the earth and He introduced the mountain, which is a collection of stones. Atleast let the people accept a formless stone because they cannot tolerate the human form introduced into the stone for worship. Salagrama for Vishnu and Lingam for Shiva are such formless stones, which are suitable to devotees having very high level of jealousy to the human form. Somehow it is the beginning stage because atleast the material with which the human form is carved is introduced. When the jealousy is slowly reduced, they can accept the human form introduced into the stone. At this level the jealousy is pacified because the human form introduced in the stone does not exist on the earth. Thus the statues of Shiva, Vishnu etc. are accepted at this level. Somehow the concept of human form is introduced. When the jealousy and egoism are further reduced, the human forms of past incarnations like Rama, Krishna etc.

are introduced. At this level also, the jealousy is pacified because the human forms are not alive at present before the eyes. Somehow this is a better step because devotees believe that God comes in human form. These three levels constitute the worship of statues through rituals. If you analyze the rituals, they are the steps of service to the human form. The training is given to worship and serve the human form of God.

Shankara said that the rituals purify the mind (Chitta Shuddhi). The purification of mind means only removal of jealousy and egoism completely from the mind. When the purification of mind is completed, the devotee is ready to accept the present human form of God. When the devotee deserves to meet the present human incarnation, certainly He will have the fortune of meeting the Lord in human form. Unless the devotee comes to this maturity, there is no use of meeting the human incarnation. The human incarnation also behaves like a human being and will be meeting so many ordinary human beings daily in routine. There is no significance for such meetings. However, when the devotee achieves the complete maturity by uprooting the egoism and jealousy, such devotee experiences God in a human incarnation in the very first meeting itself. Hanuman experienced this in the very first meeting with Rama. If the mind of the devotee is completely matured, the inner God in the human incarnation reflects immediately in the pure mind of the devotee. If the mind is tarnished by the black egoism and jealousy, the inner God is not reflected. In such case even if the miracles are performed, there is no use. Even if the Lord pours down the divine knowledge, there will be no use. Therefore, the people who are not purified through rituals cannot have the recognition of the Lord in human form. The rituals are called as Karma (Training) to remove the egoism and jealousy towards human form. Social service is also a way to achieve this in which one serves the human beings so that the natural repulsion towards human form is removed.

Every human being is equal for the God in the human incarnation. The recognition depends only on the purity of mind. The Sun reflects in clear water but does not reflect on the charcoal. When the God is not reflected, the human incarnation appears as an ordinary human being only. The Lord also will not try to impress all the human beings about His divinity. If the situation is plain like this, there is no problem, but some deserving devotees recognize the Lord due to their pure minds. Generally the liberated souls who have accompanied the Lord in His

mission recognize Him spontaneously and straightly enter into the service without any doubt or proof for the divinity. The second type of devotees who are not liberated souls but achieved the purity of mind through rituals or social service recognize the Lord but are unable to enter into service because of the lack of liberation from the worldly bonds. The third type of people observes the Lord but treats Him as the human being only because their minds are impure with jealousy and egoism. The whole problem starts when the third type of people hear the first two types speaking that the human incarnation is God. Now the reaction starts in the minds of this third type of people. They cannot accept Him as God due to the impurity of their minds and therefore start mocking at these two types of devotees. If the jealousy and egoism of these people is at the climax level, they start mocking the human incarnation also along with those devotees. If such people are strong atheists, they start even abusing the human incarnation. The atheists have no faith even in the existence of God. They reject the miracles as magic. If the experienced miracles are magic, why not the experienced scientific experiments also are magic? Why the experienced world is also not a magic?

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

When the Lord comes in human form, some devotees certainly recognize Him as God. However, such recognition of Krishna as God brings the concept that Krishna is omnipotent. This aspect immediately

diverts even the devotees to get attracted towards solving their problems by using the omnipotency of God. Thus the devotion becomes impure and the devotees are diverted to sideline of worldly affairs. If Krishna remains as Krishna, this problem does not arise at all. The recognition of Krishna as God spoils the mind of the devotees. After recognition, the devotees are expected to travel in the right line, which is service to Him without aspiring any fruit. If the devotees go in this right line, then only they are said to be realized souls. If they take the loop line (using the superpower for personal problems) from the point of recognition, they are as good as ordinary human beings. Therefore, recognition of Krishna as God is not the end of the spiritual effort. This is a junction-station. If you proceed straight, you are a realized soul. From this point if you take the sideline, you are an ordinary human being. Infact the ordinary human beings are always in search of God in human form for solving their problems. It is just like searching for oil wells in the ground. The search is for using the oil as a fuel for daily comforts. Therefore, recognizing the human incarnation is of no use unless you proceed in the main line from that point.

Liberated Soul Acts as Guide

At this point, there are some guides to lead you to the right line. Such guides are the liberated souls who come down along with the Lord. They are scattered and mixed with the ordinary human beings. They recognize the Lord along with the other people. From this point of the recognition, the liberated souls proceed in the main line only without any deviation standing as guides for the devotees, who are with them standing at the point of recognition. Therefore, the liberated soul is already realized soul who comes down along with the Lord to stand as a guide from the recognition point onwards. Thus the liberated souls are the close servants of the Lord who come down to participate in the divine play for fulfilling the divine mission. Seeing them as examples, atleast some devotees may follow the main line along with them and may get liberated. A liberated soul is already a realized soul doing the spiritual effort (Sadhana) from the starting point to the end point to stand as an example for the human beings. After recognizing the God, you can follow the path of the liberated soul who acts as a devotee trying for success in the spiritual journey. The liberated souls will certainly succeed in their spiritual effort because they are already

liberated and they try to achieve liberation only to guide others. Thus all the devotees who recognize the Lord without any proof and spontaneously participate in the service crossing over all the hurdles are the liberated souls. The liberation of such liberated souls is only a part of the drama. Role of the human incarnation can be taken up by the Lord only and not by the liberated soul. When the Lord left Parashurama, who is a liberated soul, he could not maintain the status of the Lord. However, the Lord can act the role of a liberated soul. Lord Shiva acted in the role of Hanuman, a liberated soul. The devotee will fail to act as Lord. The Lord never fails whether He acts as the Lord or as a devotee.

The devotee can become the Lord in all aspects except the aspect of creation, maintenance and destruction of universe. The other aspects are not at all disturbed due to absence of the last aspect. Suppose a producer of a film is enjoying His own picture. Though you are not the producer, you can enjoy the cinema in equal status with the producer. You can enjoy just like the producer because you are enjoying the same cinema without taking the laborious efforts of its production. Therefore you should not say that since he is the producer, he is enjoying. People often say that since the human incarnation is Lord, He can enjoy the tragic scenes of the cinema. Do you mean that the producer only can enjoy the tragic scenes of the cinema? Any spectator can enjoy the tragic scenes of the cinema. The only requirement for such continuous enjoyment of comic and tragic scenes of the cinema is only the realization of the nature of the cinema. If you know that the cinema is unreal, you can enjoy even the tragic scene. Whether the spectator is a producer of the film or an ordinary human being the requirement for the continuous enjoyment of the cinema is only the knowledge about the unreality of the cinema. Therefore you need not run away from the problems of the life and leaving the theater is committing suicide. Therefore do not say that Rama, Krishna etc are God and so could stand unperturbed during the difficult times in life. The argument is completely wrong and what you lack is the knowledge of the reality of this creation (forms and feelings) and not the producer-ship of this creation.

Never allow the worry to enter your heart in difficult times. When it knocks the door, shout at it to go away. Don't open the doors of the mind. If you allow it, it is a thief which steals away your energy. It is

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

Whenever you face difficulties and if you have not realized the unreality of the world (forms and feelings), there are two ways to solve your problem. One way is in natural level and the other way is in super natural level. The nature is the separated power from the Lord, which follows the rules of the logic and is called as Prakriti. The nature is

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

You may be compensated regarding your loss in course of time. Thus you may recover the loss but the time you spent in worry can

never be compensated. Since your lifetime is a fixed quantum, the loss of time cannot be compensated. If you entertain yourself with enjoyment even during the time of loss, the time is not lost. When the loss is compensated you have gained both the time and the lost thing.

God's Actions are Multi-dimensional

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

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

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

and continued His divine mission. A relative of Mandana Mishra went to the native place of Shankara and got the information that He was boycotted by the village. He brought this information to Mandana Mishra and asked Mandana Mishra to leave Shankara on this point. Mandana Mishra replied to the relative “The information brought by you is irrelevant to the spiritual knowledge. I can leave Shankara if I am not convinced in the spiritual knowledge. If some ignorant traditional fools boycott Shankara, can the scholars like us leave Shankara, who is achieved by us due to our infinite fortune?” Actually here, what happened? When Mandana Mishra was a householder, lot of money was coming to him since he was doing Vedic rituals. This relative was often visiting the house of Mandana Mishra and was getting benefits. Now this is stopped. For this Shankara was responsible. All the relatives of Mandana Mishra also approached a great saint in Varanasi to defeat Shankara because they were also in such loss. The saint was defeated by Shankara. Then the saint sent one of his disciples who is a relative of Mandana Mishra to the native place of Shankara and got the information, which was passed on to Mandana Mishra. Infact Shankara argued with Mandana Mishra to establish the truth only. He never asked Mandana Mishra to follow Him as a saint. Mandana Mishra himself followed Shankara spontaneously. But people misunderstood that Shankara attracted Mandana Mishra. They have opposed and made several trials to get back Mandana Mishra based on the financial aspects.

Reaction of Relatives of Incarnation’s Devotees

When Mandana Mishra became the disciple of Shankara, all his love and service were concentrated towards Shankara only. Naturally all the relatives and especially the parents who lost such love and service became jealous of Shankara. But Shankara has no such plans to attract anybody because the Lord does not need anyone in His mission. He can get the work done just by His will. He accepts the people to serve the mission only to uplift them. Thus the service is the fruit given by the Lord and therefore the real devotee does not aspire for any other fruit from this fruit. Jesus was boycotted and was even crucified by the priests based on the same reasons of economy and fame. They feared that Jesus will become famous and the donations may go only to Jesus. They could not find fault with His divine knowledge (Bible). They have

found irrelevant silly reasons to boycott Him. Jesus told that He will destroy the church and raise it in three days. He meant His body when He said church because when He uttered this statement, He pointed to His body. The priests just repeated the statement without referring to the finger-indication. Based on this irrelevant point, He was boycotted and crucified. Certain people in some regions had boycotted Him in certain times but now in all the regions, all the people including the priests respect Him so much! Therefore, the human form of the Lord faces such problems during His stay in this world. When Gopikas loved Krishna and became mad about Him, all their family members were very furious on the Gopikas and were very much angry at Krishna in their hearts. It is natural. Therefore, Krishna left Brindavanam and never returned back. The Yadavas disliked Krishna in their hearts. They acted as devotees externally because He is not only King but He is also assumed as God with superpowers, which were witnessed by themselves. The Lord knows the heart of every soul. The Lord saw all the Yadavas got destroyed by killing each other based on the curse from a sage. He was a spectator of that tragedy and did not prevent it in anyway. Infact, a very few people remained and Krishna killed them. Though the Yadavas lived very near to the Lord and were close relatives, the Lord did not protect them because He knows their internal hidden feelings. Gopikas also died jumping into the fire after the death of Krishna. But Yadavas went to hell and Gopikas went to Goloka, which is the highest divine world.

The knowledge should be in the view of the permanent welfare of the soul and not in the temporary sweet-coated poison. The Lord in human form differs in this point. The Lord has guts to say the truth even if it is not liked by anybody (*Satyam Jnanam*—Veda). But the human preachers aspire for money and fame and therefore they twist the knowledge to suit to the liking of the soul and get their personal benefits. The Lord does not need such benefits. Even the messenger from the Lord will do his duty perfectly. He will deliver the knowledge given by God as it is. Suppose you are paid the total salary of your entire life in the beginning itself and the shop owner asks you to sell an item. Suppose nobody is coming or only very few are coming. The employee should not bother about the business. If the employee is receiving monthly salary, he may fear that if the business is not taking place, his salary may be affected. God gave the true knowledge to Jesus

and asked Him to propagate and He assured the reward for it to give place to Jesus for sitting on His right side. Now, Jesus has guts to deliver the knowledge as it is because the salary was already assured. He need not worry about the business. Therefore, Jesus told that unless one leaves the parents, wife and children and even the life, the soul cannot become His dearest disciple. He told that He came with the sword to destroy peace in the family. He told that He will split the family. He told that by His knowledge, the youngsters will rebel against the elders. He did not change the version of the Bible even on the cross. An ordinary human being cannot tell such pungent truth. Lord Krishna asked Arjuna to kill his grandfather and all his relatives and for this purpose only the entire Gita was preached. The Lord shows the ultimate truth to be fixed as the goal so that one can achieve atleast pass marks. If the pass marks are the goal, the student fails. When the knowledge of Jesus and Krishna are kept as goal, atleast the blind attraction on the family and relatives decreases to some extent. Since the Lord does not require any benefit from you, He will not mind to reveal the ultimate truth.

Chapter - 6

EMPHASIS ON SERVICE TO INCARNATION**Transformation****O Learned And Devoted Servants of God,**

[Sankranti January 9, 2007] The word Samkranti [Sankranti] means complete transformation. The Sun diverts itself from south to north [from winter solstice to summer solstice]. The south is called as Pitriyanam, which indicates the strong bond of love of parents. This is the strongest among all worldly bonds. The north is called as Devayanam, indicating the bond with God. This festival represents the diversion of love from the world to God. This festival is also called as Pongal which means a sweet prepared by boiling rice with milk and sugar. All these three ingredients are white indicating purity. Rice indicates service. Milk indicates spiritual knowledge. Sugar indicates devotion. When pongal is finally prepared, only rice is seen. The milk and sugar penetrate into rice and such penetration is Samkranti. This means that knowledge and love exist internally in the service. For example when you serve your child, the knowledge that the child belongs to you and the love for your child exist in your service. Without knowledge and love, there cannot be service. Service is like the plant coming from the seed. Knowledge is like water. Devotion is like fertilizer. The water and the fertilizer penetrate into the plant and they both make the plant grow into a big strong tree. The tree alone yields fruit. The fruit cannot be achieved by just the water or fertilizer or by both together without the plant. The plant also cannot be born from the seed if the earth does not supply water and minerals as fertilizer from the soil. If you do not identify your child, no love is born. Without love, service cannot be born. Therefore without knowledge there cannot be the birth of devotion and without devotion there cannot be the birth of service. Without service there is no fruit.

Brahma indicates knowledge. Vishnu indicates devotion. The dancing Shiva indicates action or service. Lord Datta indicates these three associated together. Hanuman served Rama in Rama's personal matter. Hanuman knew very well that Rama was God and this

knowledge was constantly maintained in his service. His devotion to Rama was at its climax in his service. When Sita was not found, he wanted to commit suicide. This shows his love for Rama in the service. As per the Valmiki Ramayana, you can always find the knowledge and devotion of Hanuman in his service alone. You can never see Hanuman involved in [philosophical] debates on God or singing songs on God. He is always seen in service to Rama throughout the Ramayana and his knowledge and devotion always exist in the service simultaneously. The whole essence of his knowledge was only identifying the contemporary human form of God. The whole essence of his devotion was only serving practically such a living human form.

What Sundar Kanda Signifies?

Sundara Kanda means the beautiful part of Ramayana since it describes the selfless service of Hanuman to the living human form without aspiring for any fruit in return. You have to read the Sundara Kanda only to learn this aspect. But people are reading it for getting success in their selfish works! Hanuman did not accept even a garland for his service in the end. Such selfless service based on the spiritual knowledge learnt from the Sun-god and devotion learnt from his mother, yielded the topmost fruit of becoming Brahma (God). Such selfless service integrated with knowledge and devotion is the Nishkama Karma Yoga of the Gita.

Service is work and hence is called as Karma Yoga. Work is energy and matter (money) is also energy. Hence work and matter are one and the same. Therefore both sacrifice of work and the sacrifice of the fruit of work (money) come under Karma Yoga or Seva Yoga. The sages were always busy with knowledge and devotion to God. They did not do any service to Rama practically even though they identified Rama as God. The water and fertilizer without the plant could not yield any fruit and they had to take another birth as the Gopikas to get salvation. Hanuman got the topmost divine fruit in that life itself since he did not stop with knowledge and devotion. He extended his knowledge and devotion into service. The moment you recognize your child it is Jnana Yoga. Immediately love is generated and this is called Bhakti Yoga. Spontaneously you start serving your child and this is Karma Yoga, which is Nishkama Karma Yoga since you do not aspire for any fruit in return. In the case of your child, really no fruit is

achieved. But in the case of God, for the same selfless service, unimaginable fruit was given to Hanuman.

Here the transformation of knowledge into love and service is spontaneous in the case of your child. But in the case of God, why is the transformation incomplete? I mean, why do some stop at knowledge and why do some others stop at devotion? The reason is that their knowledge itself is fully wrong in not generating devotion. If the knowledge is partially wrong, devotion is generated but not service. If you identify God as formless, it is fully wrong knowledge and hence no devotion is developed. If you identify God in human form, but worship statues of such human form, devotion is generated but not service. If you identify the living human form of God, service is generated. When you fully identify your child, the knowledge is fully correct and love and service are generated spontaneously. When you have a doubt in the identity of your child, your knowledge is partially correct. Then the love that is generated will not really transform into service. Service always includes correct knowledge and full love.

The formless God results in no expenditure of your work and money. The statues result in partial expenditure like cleaning (sacrifice of work) and repairs (sacrifice of money). The living human form of God has lot of recurring expenditure like feeding Him every day etc. The essence of sacrifice is deciding the right concept of God. The Advaitin is very clever and says that he himself is God and feeding himself everyday is accounted in the recurring expenditure incurred for God. The human form of God (Sadguru) alone can give the fully correct knowledge that transforms into devotion and service spontaneously.

When you divert the service or practical devotion from the world (family and society) consisting of living human beings, towards God, that God must also be in a living human form. Then alone can the service like feeding etc. be diverted practically from one side to the other. If your world contains only pictures or statues of your forefathers who are not alive today, then you can divert your service of cleaning the statues of your forefathers to doing the same for the statues of God. The diversion of service should be in the same phase i.e., either all in living human forms or all in the forms of statues. There cannot be diversion of practical devotion from one phase to the other phase. Suppose you have offered ten kilograms of food to a statue of God and offered half a kilogram of food to your son. You cannot say that you have twenty

times more devotion for God as compared to your son. Here the comparison is not in one phase. If God comes in human form, will you offer half kg of food to Him daily as you are offering to your son? Therefore the proof of the diversion or transformation can be in a single-phase system only.

Hanuman left His living mother and worshipped Rama while He was alive. He did not leave his living mother to worship a statue in the temple or to meditate upon the formless God in a forest or to serve himself, feeling that he is God. The Gopikas left the bonds with all living forms (parents, in-laws, husbands, children etc.) only to worship a specific living form, Krishna, who was alive in their time. One should also note that Krishna was not related to them either. If you understand the Ramayanam and the Bhagavatam, it is sufficient since these are practical demonstrations of the entire spiritual knowledge. Even the living human form of a devotee is sufficient to please God. The Lord came as a devotee to Shaktuprastha and to the parents of Siriyala to test their ability to divert their service from family bonds to a representative of God. I assuredly tell you that if you serve a real devotee, God is more pleased than receiving the service Himself.

I doubt about the truth of Myself being the present human incarnation but I can assure you without any trace of doubt that all My devotees are the best devotees of God. I cannot assure salvation for worshipping Me but I assure in the name of God that if you serve My devotees, salvation is a must [one will certainly achieve salvation]. The human form of God conducts severe tests as you can see in the case of Rama. Hanuman is the most sacred bachelor and the topmost saint. People of such level look down on the householder considering him to be of an inferior level. Rama was a householder and showed blind love for Sita by running after the golden deer to satisfy her. He asked Ravana to return Sita back to Him. He said that if Sita were returned, he would go back without harming Ravana. In that case, Ravana would have continued his torture of good people. This shows that Rama was ready to sacrifice the welfare of the entire world for the sake of Sita. Rama exhibited the climax of blind love but Hanuman continued to think of Rama as God. Rama became helpless and wept when faced with several problems. Hanuman saved Him through miraculous deeds. Any observer will conclude that Hanuman is God and Rama is his devotee. But Hanuman always declared that Rama is God and that he is His

devotee. In the end Rama honored all those who had helped Him, with rewards, except Hanuman. Anybody in the place of Hanuman would have shouted at Rama. But Hanuman tore his heart to show Rama in his heart.

Tests in Practical Service

All the tests conducted by God were only in the matter of practical service. God did not test anybody by asking the meaning of a hymn from the Upanishads. He did not test anybody in their ability to sing devotional songs. Only the sacrifice of work and the fruit of work were tested and both these together form service. Clever people try to divert the right issue to a wrong issue and claim salvation. They think that the divine test is in taking a cold water bath in the morning, chanting the name of God by counting the beads of garlands [rosary], number of days they fast by eating ten times the usual amount of non conventional food, doing breathing exercises, running away from the home and taking saffron the cloth to earn money and fame etc. Based on these self-decided tests, people evaluate themselves and declare their own results! They declare themselves as the district collectors by fixing their own norms for the qualification of the IAS degree [Indian Administrative Services]. Polished shoes, tucked in shirt, tie around neck, belt around the waist etc. are their norms for getting the degree and the subsequent post!

Worldly bonds are found to be blind and foolish on analysis as compared to the pious bond with God. The essence of all worldly bonds is only the love for the means to achieve selfish happiness as per the statements of the Veda and the Gita (*Atmanah Kamaya...Veda; Ye Hi Samsparshajah...Gita*). Any soul in the world loves the other soul for the fact that the other soul is an instrument in giving him self-happiness. If the other soul gives him constant worry, then enmity and hatred replace the love. The medium of happiness is always money. Among these worldly bonds, the wealth linked with children is strongest. You can find the two extreme ends of this aspect in Dhritarashtra and in the parents of Siriyala. Dhritarashtra could not give even five villages [to the Pandavas] even though God was directly asking. [He wanted the entire kingdom for his own cruel son Duryodhana although it rightfully belonged to the justice-loving Pandavas]. This is a climax of blind love for one's children linked with wealth. On the other hand, the parents of

Siriyala killed their son to satisfy the desire of a devotee. The bond with God is excellent and is beyond words if properly analyzed. He has given human birth, long life, wealth, family etc., in spite of your most undeserving file of qualities [your file of past deeds and resulting qualities]. Still you say that this favor is done to many souls commonly. If you analyze your previous life, there are several miraculous experiences in which God rained undue favors on you. If you are a real human being, tears should flow down. If you remove the layer of ignorance on which you dance, you will be surprised to know that you and all your beloved souls including your materials are just the modifications of His power. Infact there is no real meaning of your sacrifice. It is only an apparent test of your practical love towards God. It is only a test of your attitude and feelings towards God because in the basic reality you have neither gained anything from the world nor lost anything through sacrifice to God. Infact you have lost your things through sacrifice to the other souls who exploited you as a means for their selfish happiness and do not even recognize you in the upper world. You are doing sins like corruption, looting good devotees etc. for the sake of your so-called beloved souls.

Worldly Souls Cannot Even Dream of Salvation

The illusion of your ignorance about the true spiritual knowledge is so strong that you are as blind as Dhritarashtra in failing to show practical love for God even after recognition. You cannot even dream about the word 'salvation'. Your first step should be to catch the Sadguru who will give sight to your eyes through the surgery of preaching spiritual knowledge. If you climb this first step, the final fruit is spontaneous since His spiritual knowledge is an escalator. The spiritual success of Hanuman is simply due to the Sadguru, Sun-god, caught by him. Hanuman learnt the spiritual knowledge from Sun-god who is the radiator of the intelligence or the analytical faculty as said in the Veda. Hanuman adjusted himself to the convenience of the Sadguru in receiving the spiritual knowledge by moving his face constantly in a circular way. All this means that you should take all the pains in receiving the spiritual knowledge from the Sadguru. The Sun represents the Sadguru and the radiation represents spiritual knowledge. Arjuna saw Krishna as thousands of suns in the cosmic vision. Krishna said that His first student was Sun-God. This means that Krishna (God) is

thousands of liberated souls in spiritual knowledge. This means that Hanuman received the knowledge-cassette of God from His student and developed to such a highest state! Arjuna heard the knowledge directly from God, but he forgot the Gita by the end of the war and asked Krishna to repeat it. Therefore, some devotees who have heard the knowledge directly from Me ask Me to repeat it by next day. Some devotees might have read My books given by My devotees and may reach the state of Hanuman. Therefore, the samskara or the level of maturity of the receiver is responsible for the final success. All hear the same spiritual knowledge from the Sadguru, but only a few succeed and this is due to their already attained level of maturity. Both the quality of the spiritual knowledge and the maturity of the receiver are important. The drop should be a water drop and the receiver should be the pearl shell to form a pearl. A conch shell cannot turn the water drop into a pearl. Similarly, a particle of dust fallen in the pearl shell also cannot become a pearl.

Swami Answers Anil

1) What are the different samskaras that should be turned to God other than family bonds?

The essence of all the samskaras is love, which has the potency to materialize into service. Theoretical love, which cannot materialize into service, cannot be a Samskara. Various feelings of attachment made of this practical love are all the Samskaras.

2) Will a person suffering with madness due to a great sin done by him, be aware of his pains while in the state of madness?

A mad person is often insulted and sometimes is subjected to beatings and even electric shocks in the hospitals. All such things give pain to him and he experiences the pain. Therefore, madness is a punishment for sin.

3) Does attaining perfect health through yogic exercises violate the law of karma?

[Some people by personal effort in doing yogic exercises attain perfect health. Then this may contradict the cause and effect of karma, since one is destined to suffer, but due to his effort he is overcoming that suffering?]

The person who gets good health by such exercises is benefited, which is also a part of the implementation of the fruits of deeds. God arranges the fruits of good and bad deeds alternately, in the life cycle and this point removes the above objection.

4) Is sin relative or absolute?

When a good soul suffers due to your behavior, you get sin. Therefore, sin is absolute in its fundamental sense.

5) You have said that attachment to souls and other things are the root cause of diseases. Then what about bacteria etc?

Attachment leads to tension and anxiety, which is the root cause of several chronic diseases like heart attacks, hypertension, etc., which have no involvement of bacteria. The bacterial attacks are due to the effects of sins.

6) In the Bible it is told that unless you are born of water and spirit, you will not enter the Kingdom of God, what is the meaning of this?

The spirit and water indicate the Knowledge given by the Sadguru like Jesus, Krishna etc., which cleans your soul from the dirty ignorance so that you can be a citizen of the kingdom of God. Then by your service you will become an employee of the King and slowly you can become the Son of God and finally, God in human form. This means that Knowledge is the basis and the Sadguru is the source of such True Knowledge.

7) Why are external beauty (form of matter) and good qualities (forms of awareness) considered to be unreal only by the Lord? Isn't devotion is also a quality?

Matter and qualities based on the bond with God attain reality because God is the absolute reality. When these are based on the relatively real worldly bonds, these become temporary. A temporary item is always unreal according to the theory of Shankara (*Yadanityam...*).

8) How can light be both a particle and a wave?

[Question posed to Anil on a discussion forum: Datta Swami claims to be Nostradamus's great genius. He also claims to be Christ re-incarnated. To be the Great Genius and rectify science and religion He must surely know the answer to this simple question.]

You have to study quantum mechanics and wave mechanics in advanced science and this point is clearly proved. A photon is treated as a particle of light, which is in the sense that it is a quantum. The dual nature of an electron of being a particle and wave has already opened the way. The quantum of light may not have mass, but the quantization is considered to be supporting its particle nature. Einstein's photoelectric theory is to be studied in detail.

9) Whether family bonds are temporary or not, why should we not embrace them?

[Question posed to Anil on a discussion forum: What if family bonds are not temporary and we retain those bonds after death? Alternatively, what if they are indeed temporary but there is no after-life. Even if they are temporary and there also is after-life, does it mean that we should not embrace these bonds? Shouldn't we love our children and parents?]

The love in the family bonds with respect to an outsider in the society is justified as far as the field of world (Pravritti) is concerned. When God enters into this field (Nivritti), these bonds become unreal. With reference to the absolute God, the bonds with the relatively real world are unreal. The merits of the bond with God are to be understood by analysis and experience, which is widely discussed by Me. Jesus told that one couldn't be His disciple unless one hates even the family bonds. This should be understood with reference to God only and not as a general statement.

10) How can we believe that family relations are our vehement enemies because we have not seen our previous births?

[The Yoga Vashishtha says that our family members are our enemies from past births and are now put together with us so that they can take their revenge from us or get their payback (*Runanubandharupena...*)]

Today there are several practical examples in the entire world to show the existence of previous births and the field of para-psychology has been established. Children are enemies and this is stated in Hinduism and this correlates with the statement of Jesus who asks us to hate these bonds because hatred comes only in the case of enemies.

11) Is the mind different from the soul and body?

The soul is pure awareness like the lump of gold. Mind, which is a bundle of feelings, is like a bundle of golden ornaments. The strong feelings form the subtle body and the soul is the causal body. Awareness is only a special work-form of inert energy. The gross body is matter, which is another form of inert energy. Therefore, all these three (soul, mind and the gross body) are inert energy, which is created by God and form the basis of creation.

12) Who is 'Maitreya' who claims to be Christ re-incarnate?

You have to decide the human incarnation of the Lord based on the spiritual knowledge radiating from Him. The sun is recognized by light. A solar battery operated lamp, which also emits light, is a partial sun because the light of the sun and the light of the lamp are qualitatively the same although they differ quantitatively. Therefore, a partial incarnation of God, charged by the power of God, is also qualitatively God Himself. The quantitative difference need not be discussed because sometimes the devotees of lower level require only a partially true knowledge. You have to decide the incarnation of God from the quality of the spiritual knowledge forgetting the quantitative differences in the same spiritual knowledge. If the spiritual knowledge is darkness and ignorance, you have to reject such a person since he will be the incarnation of Satan. Therefore, you have to decide the incarnation of God based on the quality of the spiritual knowledge. The name, form and external culture are only the material of the cup, which cannot decide the material present in the cup. If the material in the golden cup is Satan like salt water, such a gold cup is an incarnation of Satan. If Divine nectar is present even in an ordinary ceramic cup, you have to take the cup as an incarnation of God. If the cup is full of the Divine nectar, it is a complete incarnation of God. If there is only a little nectar, it is a partial incarnation of God. Therefore, Nostradamus stressed mainly on the material inside the cup, which is Universal Spirituality and science. The external physical signs like three seas, Thursday etc., should be neglected. You have to decide the Great Genius of Nostradamus based on the knowledge radiated by such A Genius. You pay for the material inside the cup and not for the material of the cup, because you can swallow only the material present inside the cup and get benefit from it.

Messages from Incarnations of Shiva

[Mahashivaratri-1 February 16, 2007] The message from Lord Shiva can be understood from the lives of the two divine incarnations of Lord Shiva, which are Anjaneya [Hanuman] and Adi Shankara. The life of the human incarnation is always the message of God. Anjaneya did personal service of the Lord in human form and Adi Shankara did the social service through the propagation of divine knowledge. Infact, social service is also the personal service of the Lord since this entire world is His own family as He is the Divine Father of all the souls (*Aham Bija Pradah Pita*—Gita). The family of the Lord like Sita, Lakshmana etc., is nothing but the inner most circle of the family of the God and it consists of liberated souls. Hence, service in both the ways is the personal service of the Lord. Therefore, the service to the Lord should be done according to the requirement and will of the Lord. In whatever manner the Lord is pleased, that should be the path of your service because the ultimate aim of the service is only to please the Lord. You can become near to the Lord by doing the service that you can possibly do, but from the circle of the near devotees, one becomes dear to the Lord by doing the service desired by the Lord.

Lord Brahma represents the divine knowledge, with the Vedas in His hand. Lord Vishnu, full of ornaments, represents the attraction to the Lord, which is the devotion. Lord Shiva, full of detachment represents the final stage of sacrifice through service. Thus, knowledge, devotion and service are the three subsequent steps as established by Shankara, Ramanuja and Madhva in the sequential order. Rukmini heard about Lord Krishna from Narada and that is the first stage, which is knowledge about God. Then she was attracted to Him, which is the second stage of love or devotion. By devotion she obtained the Lord as her husband. In the third and final stage, she served the Lord by pressing His divine feet constantly as the incarnation of Shri Mahalakshmi [Mahalakshmi is depicted as pressing the Lord's feet]. Infact, service is only practical devotion, which is the real proof of love. Therefore, devotion and service are only theoretical and practical forms of the same love. Without theory there is no practice and without practice the theory is not real. Therefore, Vishnu and Shiva are the two forms of the same essence (*Shivaya Vishnurupaya*). The dance of Shiva indicates the action or work or practice.

Dissolution of Bonds; Not World

While doing service, full concentration is possible only when all the worldly bonds are dissolved. Without the dissolution of the worldly bonds, practical love or service to God cannot continue. Therefore, Shiva represents the dissolution of the world. Here the world only means the network of all worldly bonds. Therefore, Shiva means the dissolution of worldly bonds and not the physical world. Even if the soul is dragged out of this world, the attractions continue in the soul as Vasanas or Samskaras. Hence, dissolution of the world is not the solution. When worldly bonds are dissolved, there is no need of the dissolution of the physical world. Even in the final dissolution (Maha Pralaya), the souls remain with their worldly attractions and therefore there is no significance of the dissolution of the physical world in the spiritual path. When there is no use and need to dissolve the world, why should there be dissolution of the world at all? The Lord created this world with so many plans and if He dissolves the entire world without any use to the soul, it is foolishness. When He wants to take rest, He will withdraw Himself from the world and take rest. He need not destroy the world and take the rest. When the academic work is over for that day, the school need not be destroyed and rebuilt the next day. The teacher and the students will withdraw themselves from the school for rest. Similarly, in Maha Pralaya, God will withdraw Himself from the world and the souls also withdraw from the world and take rest for sometime in a state of deep sleep called “Avyaktam”. Infact, God does not need any rest and therefore God is aware of the whole world because His awareness is the basis of the maintenance of the world. If God is not aware of anything, that particular thing does not exist at all. Hence, the rest is only for the sake of the souls.

The dissolution of the worldly bonds can be done even by the knowledge directly, without the intermediate devotion. Realization of the unreality of the worldly bonds can destroy these bonds. Such a destruction of the worldly bonds is neither permanent nor useful. When you have not tasted the divine nectar (Amritam), your detachment from coffee is temporary and also useless. It is temporary because you will be attached to the coffee again within a short time, since you have not tasted the Amritam. Hence, the detachment from coffee without tasting Amritam is only temporary. If you have tasted Amritam, you will not taste coffee even if you are forced. Hence, the detachment due to

devotion is natural, real and permanent. Without Amritam, if you detach from coffee, there is no use. Your detachment from coffee is expected to help you in trying to achieve the Amritam. If you are not trying for Amritam, what is the use of leaving coffee? Therefore, you cannot attain Shiva without attaining Vishnu. You have to attain detachment (Shiva) only through the attachment to God or devotion (Vishnu).

The Shiva Lingam represents the energetic wave. The primary energy (Mula Maya) is in the form of waves and matter, awareness and work forms of inert energy (light, heat etc.,) have come out from it. The wave nature of matter is also established in science. The awareness and the work form of inert energy like light are represented by wave too since matter is fundamentally represented by a particle. Lord Shiva in Shiva Loka is the energetic gross body of light in which the subtle body made of awareness (causal body) exists and all these three bodies are charged by the unimaginable God. Hence, the medium here consists of the awareness (causal body), the qualities that are the kinetic energy of awareness (subtle body) and the human form of light energy (gross body). Therefore, the entire medium consisting of the three bodies is only energy, which is represented by the wave. Awareness is also a special work-form of energy. Hence, the Shiva Lingam represents the entire imaginable medium of the three energetic bodies, which happen to be the medium of Lord Shiva or any other deity.

Sacrifice Fruit; Not Action

Knowledge, devotion and service are the three subsequent steps in the spiritual effort. But devotion and service together can be considered as one step, which is the love for God. Devotion generally means only theoretical devotion, which is related to words and mind. But the devotion confined only to words and mind, without action, is unreal and is considered to be the attitude of a prostitute, who shows love only through feelings (mind) and words. Thus, the theoretical devotion aspiring for some fruit from God is the devotion of a prostitute (Veshya Bhakti). But the same theoretical devotion, without aspiration for any fruit from God is good and without such theoretical devotion, service (practical devotion) cannot be born. Practical devotion with aspiration for fruit from God is like the devotion of a merchant (Vaishya Bhakti). Therefore, in both theoretical devotion and practical devotion, the absence of the aspiration for any fruit in return is very very important.

Theoretical and practical devotion done with desire are called Sakama Bhakti and Sakama Karma (Kamyā Karma) respectively. The same theoretical and practical devotion without any desire are called Nishkama Bhakti and Nishkama Karma Yoga respectively. Service or practical devotion consists of action or work and hence it is called as Karma. If the Karma is without desire it is called as Karma Yoga and with desire it is called as Kamyā Karma. The word Yoga here means the association with the human form of God and Karma Yoga means the work or service done for that human form of God.

In both cases of Kamyā Karma and Karma Yoga, if the practical devotion exists, it automatically means the existence of theoretical devotion in the mind. Without the seed (theoretical devotion) the plant (service) cannot be born. But without the plant, the seed can exist. You can get the fruit only from the plant but not from the seed. Therefore, there is no fruit for mere theoretical devotion without its subsequent expression of service, whether it is done with aspiration for fruit or not. If the seed is unable to develop into a plant, such a seed is a false seed or is useless seed for a farmer. We are seeing now the problems of farmers with false and useless seeds, which do not grow into plants and give fruits. Hence, the theoretical devotion without desire for fruit is good but useless since no fruit can be achieved. You may say that since you are not interested in the fruit, you are satisfied with only such fruitless theoretical devotion. This argument is only a misinterpretation of the truth to hide your selfishness. The aspiration for the fruit means the aspiration for the fruit that has developed on the plant. You must take a good seed and grow it into a plant, which should give a good fruit. Then in this stage, if you do not aspire for the fruit, then alone is it Nishkama Karma Yoga.

Hence, you must do the service without aspiration for the fruit that has appeared as a result of your service. You should not avoid the service saying that you are not interested in the fruit of the service and hence you are not interested in the service itself. Thus the Gita stresses on the Karma or work and also on the absence of aspiration for the fruit. Both are equally important and one without the other is useless. The Veda also stresses on work (*Kurvanneveha...*), sacrifice of the fruit of work (*Tyaktena...*) and the minimum enjoyment essential for the maintenance of your body and family (*Bhunjethah...*). You find the corresponding quotations in the Gita also (*Kuru karma...*, *Phalam*

Tyaktva..., *Sharira Yatrapicha te...*). All these three aspects are the components of the total Yoga. People have misunderstood this total Yoga and have become lazy by leaving work or service, which is essential for God and also one self, on the pretext that they are detached from the fruit of work. It is like not cultivating the field and not sowing the seeds in the field, stating that you are not interested in the crop (fruit). This is not the sacrifice of the fruit because the fruit is not produced at all. This is not the sacrifice of the aspiration for the fruit because when the fruit is absent, where is the question of the aspiration for the fruit? If the fruit exists before your eyes and if you sacrifice the aspiration for the fruit, then only can it be called the sacrifice of the aspiration for fruit. Then, if your sacrifice of the aspiration for the fruit is real, it should be proved by the actual sacrifice of the fruit. Hence the Gita mentions the sacrifice of the fruit as the real proof for the sacrifice of the aspiration for the fruit (*Phalam Tyaktva...., Sarva Karma Phala tyagi...*).

People have misinterpreted this concept in two ways. One way is to sacrifice the work itself and become lazy under the hypocritical sanyasa (renunciation). The other way is to sacrifice the aspiration for the fruit without the actual sacrifice of the fruit, saying that the Gita means that only the aspiration for the fruit should be sacrificed, without sacrificing the actual fruit. If that is so, how come the Gita mentions the actual sacrifice of fruit? (*Phalam Tyaktva...*). The Veda also mentions the sacrifice of the fruit (*Dhanena Tyagena...*). The misinterpretation is only to cheat one's own self because by such cunning misinterpretation, nothing happens in the right way and something certainly happens in the wrong way. One ends up going to hell for such a misinterpretation that misleads other souls too. Hanuman did a lot of work for the war and infact He was responsible for finding Sita. He did not aspire for any reward and the chain of pearls rewarded to Him was also sacrificed by Him. Here you find the sacrifice of the actual fruit. Hanuman did not put on the chain on His neck and say that He has sacrificed the aspiration for the fruit! Similarly, Shankara left His mother actually for the sake of the divine propagation of knowledge. He did not sit at home serving His mother, saying that He has only sacrificed the aspiration for the bond! Shankara also said that He is not for salvation, which is the fruit of His service (*Na Mokshasya Aakamksha...*).

Since the expressed service certainly indicates the existence of real and good theoretical devotion in the mind, service itself means devotion. Therefore, you now have only two stages, which are knowledge and service. Hence, Lord Shiva came down only twice as Anjaneya, representing service to God and Adi Shankara, representing the propagation of the knowledge of God.

Service means the real devotion as found in the case of your children for whom you do real service without much expression of theoretical love to them. But that theoretical love must exist in your heart as fire must exist where there is smoke. Anjaneya also had the knowledge from Sun-god and His expressed excellent service to God indicates the existence of real theoretical devotion in His mind. Shankara also did a lot of service in propagating divine knowledge and also expressed devotion through several prayers. Both have all the three stages but Anjaneya stressed on service and Shankara stressed on knowledge. Anjaneya is a monkey representing the lack of firmness and Shankara is a bachelor [renunciant, monk] representing a hundred monkeys (*Brahmachari Shata Markatah*). But this monkey-nature is only the external cover and does not relate to the firm internal personality. Both did service of God, leaving all the worldly bonds with firm determination.

Chapter - 7

PEACE, BLISS AND LIBERATION**Service to Contemporary Incarnation****O Learned And Devoted Servants of God,**

[January 23, 2007] The Lord comes in human form in every human generation. All people may not recognize Him. Only a few devotees can recognize Him and get the benefit of liberation from these worldly bonds. The human form of Lord has no obligation to see that everybody recognizes Him. Ofcourse, He will try His best to give His identity and to reveal Himself slowly according to the speed of digestion of the devotees. The teacher comes to the class and teaches the class impartially to his level best in view of the capacity of digestion of the sitting students in the class. Some attend the class very carefully and get a first class. Some attend with less care and just pass. Some do not attend and fail. The student is responsible for the final result. Similarly, some recognize the human incarnation as the Lord. Some recognize the human incarnation as a blessed devotee. Some treat the human incarnation as an ordinary human being. For this variation, God is not at all responsible. Suppose, the teacher comes to a class in one year and does not come to next batch of the same class, it is injustice on the part of the teacher to favor one batch and not the other batch. Similarly, the human incarnation cannot favor only one human generation by direct contact.

There is no greater devotee than Hanuman and the Gopikas. Both have worshipped their contemporary human incarnations alone, who were Rama and Krishna respectively. Hanuman did not worship the statues of Vamana or Parashurama who were the past human incarnations or the statues of heavenly energetic forms like Vishnu, Shiva etc., or even the formless God. After completing the learning from the Sun-god, He did not say that He was Brahman already but He became Brahman finally by serving the contemporary human incarnation. The present Advaita scholar is the reverse of this. He says that he is already Brahman and never became Brahman! Hanuman did not go to temples and pilgrimages, never chanted any mantra, never did

any penance etc. He simply recognized the human incarnation in His generation and served Him in whatever way the Lord required. The same Hanuman lived after Rama till the next human incarnation came. During the time of the next incarnation, Krishna, Hanuman was still worshipping Rama in His mind. But Krishna corrected Him and made Him a devotee of the contemporary incarnation again.

Similarly, the Gopikas did not worship statues of a past human incarnation like Rama or statues of Vishnu etc., and did not do anything except worshipping their contemporary human incarnation by offering butter, by dancing with Him etc. These Gopikas reached the highest Goloka. The Gopikas were the ancient sages who wrote the Upanishads, which form the basis for Advaitins. Even as Gopikas, they retained their previous knowledge about God and hence they cannot be treated as illiterate (*Mahatmya Jnana*—Narada Bhakti Sutra). The Pandavas who recognized their contemporary human incarnation but could not do total sacrifice for the Lord due to limitations of justice [they cared for justice more than God], could go only up to heaven.

Every devotee in Hinduism has digested these three epics thoroughly and their essence very very clear. What more proof is required for the concept of the contemporary human incarnation than this? Everywhere in the Gita, the worship of Krishna was stressed, which means the worship of the contemporary human incarnation. The worship of the living human form of God is far better than worshipping energetic forms and worshipping dead human forms (*Devan Deva Yajo Yanti Pitrun Yanti Pitru Vratah*—Gita). The word ‘Pitru’ here can be taken as the past human form of God who was the real father of the soul [‘Pitru’ commonly means dead father or ancestor]. Jesus referred to these living people who worship the past dead forms as dead, because they should go to the past in the same state of dead to get the effect of contemporary human incarnation (*Let the dead burry the dead...*).

Artificial Goal and Path

One cannot argue that it is impossible to please God in human form by such total sacrifice of work and the fruit of work. This argument is not correct because one can do such total sacrifice for the sake of one’s children. One is unable to do it only in the case of God. If it were really impossible, it would have been impossible in the case of the children too. People want the highest fruit through the easiest path.

Hence, they have changed the very goal itself. Suppose it is very difficult for you to travel to Delhi. But you want to go to Delhi. Then, you name a nearby village as Delhi and reach that Delhi. Now you are satisfied that you are in Delhi. You will say that there is no Delhi other than that village. Generations pass and after a long time, that petty village stands as Delhi. People do not even know of the existence of the real Delhi. But the truth is that that the petty village can never be Delhi and no matter how many people for how many generations are living in that petty village, they are not the citizens of Delhi. This is the power of truth and the incapability of tradition.

People want the grace of God by mere theoretical devotion like prostitutes, or want the grace of God by investing some work or wealth like businessmen. The difficulties in selfless service and in sacrificing work and wealth without aspiring for any fruit in return to the contemporary human incarnation, lead the people to invent a new comfortable God with a comfortable path. This new God is formless or a statue and the path is theoretical meditation or theoretical devotion with sacrifice of a little work in one's leisure time or with the sacrifice of little wealth to escape tax problems [escaping income tax by making tax-deductible donations]. The new path is laid out with their own new conditions, which are possible to do with some difficulty so that they too can claim that the path is difficult. For example, taking a cold-water bath early in the morning in winter is one such new condition, which is not possible for all people. Some people can do this and feel that they have satisfied the concept of the path to God being full of difficulties. The actual path is full of thorns [practical sacrifice] and nobody can travel on it to God but they can travel on it in for the sake of their own children. Now a new path is made for the new goal and the path is artificially made to contain some small pits. Now crossing these pits on the new path is the difficulty in the path to God. Somehow, some people cross these pits and have the satisfaction of traveling through a path filled with difficulties.

Such selfish, clever misinterpretations of the long blind tradition have harmed souls. Even a soul, which is capable of traveling on the thorny path, is not aware of the real path and the identity of the real goal. Even such a capable soul is misled into traveling on the false path filled with small pits and reaching the petty village called as Delhi. Such a capable soul should atleast have the knowledge of the right path and

the right goal. For this purpose alone, are the true path and true goal revealed today in My divine knowledge. The truth will attract only very few gems. The fraud will attract many gravel stones. If I had wanted only the majority of gravel stones, I need not preach this divine knowledge any more, because there is sufficient fraud already established by the blind tradition.

One should not be afraid of the thorny path, which alone is true. One should constantly try to travel on that true path. If the soul is constantly trying, God will help the soul by sanctioning any number of future human births with a congenial atmosphere and one day or other the soul will certainly reach the true goal. This is better than reaching the false goal through the false path in this very human birth itself. But remember, the effort should be really sincere and not a cinematic act.

Illusory Goal of Advaita

The Advaitin preaches Atma Yoga to get rid of both happiness and misery. It is a no-profit-no-loss business, which not even a fool would do. Such Atma Yoga denies the existence of God other than the self and this greatest sin generates continuous punishment to be enjoyed by the soul. When the punishment is to be implemented, you cannot escape it by limiting yourself to a state of non-involvement. The powerful divine Maya will catch you and drag you out for delivering the punishment. If the thief hides underground without any involvement with the world, the police will search for him, catch him and impart the punishment to him. The final result of Atma Yoga is becoming an inert stone but one cannot become even that stone if there is a balance of sin [remaining to be suffered] and the sin is endless in this case. Hence, there is no chance of becoming even a stone through Atma Yoga. However, if you are so fond becoming a stone, you have to worship the Lord who is the controller of your self. Then, no sin is generated. When the previous balance of sin is exhausted by punishments, you can become a stone by the grace of God.

Such a state represents the state of deep sleep where the soul has no awareness and remains as a lump of inert energy alone—in eternal peace. If such a state were the highest, God too would have remained in that state without this creation. Perhaps, you are wiser than God for having this better state, which is not realized even by God! In your opinion God has foolishly created this world to have full enjoyment through full entertainment based on full involvement in the world.

State of God

When you become a liberated soul through selfless service to God in human form, you will attain the same state of God—of full entertainment in the world based on the full involvement. In such a state you will enjoy both happiness and misery like sweet and hot dishes in a meal or like comedy and tragedy in a cinema or like winter and summer seasons in the world. You may think that you have come to know this clue [of how to enjoy bliss] and that you can start enjoying the world like God forgetting God once again. You may think that God is no more necessary since the clue of enjoyment is now known. Then you will become the Bhasmasura [a demon] who tried to burn Lord Shiva after getting such a power from Lord Shiva Himself. Such ungratefulness to God again generates sin and in order to undergo the punishment for that sin, Maya will drag you to the lower level of normal human beings. As long as you are in the selfless service of God, you will always be with God in human form in this world to derive bliss from the entertainment continuously. If you go far from God due to egoism and jealousy by crossing the mark of the circle of His closest devotees, the thousands of hands of Maya will bite you like black poisonous serpents.

Exhausting Results of Deeds Not Required For Liberation

One need not exhaust the results of all his deeds to be enjoyed by him to become a liberated soul. There is no need of the transfer of sin to God in this case. Such transfer of sin only protects the closest devotee before liberation. In the case of the liberated soul, the existing balance of sin can be enjoyed by himself through the divine clue [of how to derive bliss and entertainment in both happiness and misery]. If the devotee gets this clue from God and maintains His grace through selfless service, one can be liberated in any moment in this very human life. You need not worry about the balance of the results of your previous deeds. This worry has no validity because the moment you become a liberated soul, you are going to enjoy the balance of the results of your deeds also as a part of the world to be enjoyed like that in the future. Anyway he is going to enjoy both sweet and hot dishes in a restaurant outside his house. He can enjoy the sweet and hot dishes left over in his house also in a similar way. Therefore, Jeevan Mukti (liberation while living in this human life) is possible for anyone at any

time. It is just like, seeing a part of the movie on your television in your house and seeing the next part of the movie, in a theatre (assuming that the size of the screen is same) outside your house immediately. The story of the movie is a continuous stream.

Chapter - 8

RENUNCIATION, DEVOTION AND SATGURU**Devotion Produces True Renunciation**

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

O Learned And Devoted Servants of God,

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

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

Even if you leave the family and go out, you have to live in association of devotees alone. Ignorant people leave the house and go to

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

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

Hence, you should not aim at the detachment from the world because it is a spontaneous consequence of devotion. Once Shri

Ramakrishna Paramahansa was killing bed bugs present on His cot. The devotees were surprised at that. He told them that anything that comes as a hindrance in the spiritual path should be cut down mercilessly. But He took such an extreme step because the bed bugs can never realize the truth even if He preached to them. Similarly, when the family members stand in the level of animals, without any realization, in spite of your best efforts, then alone do you have to discard them to save yourself from drowning in the world. A swimmer tries to help the person who is drowning. But in that effort, if he finds that he is also getting drowned, he will leave that person and will save atleast his own life instead of letting both drown. The word 'samsara' means only the strong family bonds, which are constantly penetrating into the mind day by day (*Samsarati iti Samsarah*). You have to cross this samsara and not this physical world, since samsara does not mean this physical world. If samsara had meant this physical world, you can cross samsara by death and for that no effort is needed.

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

Human Incarnation or Greatest Devotee?

[A devotee asked whether Swami is the human incarnation or one of the top devotees from the inner circle of God. Swami replied as follows.]

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

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

Therefore, the power of position is related to the internal essence and not to the external appearance (Upadhi). The power lies in the internal actor and not in the external role. Hanuman exhibited the climax

of service in that role in order to be an example for devotees. His life is His message to us. Rama also behaved like an ordinary human being to show the protection and success of a human being who sticks to justice (Pravritti). He showed that the final success is only of justice. People do not have patience in this world to get justice. If injustice wins it will be blamed only on the administration of God and therefore one need not worry about this. God will take care of justice and he is capable of protecting justice even in the last fraction of a second by turning the tables around. For us even to turn a physical table, it takes hours. But you should remember that justice is decided by God who is aware of all the births of the soul (*Bahuni me*—Gita) and all previous deeds. He is aware of the internal bad soul, which may be hidden, in a human body with an innocent external nature. Abhimanyu was a very innocent boy but he was a cruel demon hidden in the body. Krishna knew it and so got him killed. You will blame Krishna for the injustice in getting Abhimanu killed in the war. Therefore, you cannot be the judge to give the judgment with limited knowledge of the present birth and with the ignorance of internal structure of the soul.

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

Can Songs Give Salvation?

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

Divine songs certainly will inspire and develop intense devotion in the mind. But what is the use of such devotion limited only to the mind, tears and the throat? The mind (theoretical devotion) should be transformed into action or service to God (practical devotion). The inspiration in the mind is like the bags of fertilizer stored in your house, which are to be applied to the field so that you can get the best crop from the field. The field is action or service, which alone can give you the divine fruit. You have taken only the songs of Meera but you are not

taking the resultant effect of those songs on her practical life. She left her house and wandered in the world in the propagation of devotion by singing songs constantly. That was her participation in the divine mission of God. You are taking only the commentaries of Shankara and analyzing them, sitting in your own house. Such divine knowledge limited only to your brain is just like a lot of water stored in the water tank of your house. Shankara left His house and propagated the divine knowledge throughout the world and participated in divine service of the Lord, which alone can give you the fruit directly.

You should take the water from your house to the field and supply it to the plants to get the yields from the plants. Neither the fertilizer stored in the room nor the water stored in the tank can give you the fruits directly. They should be supplied to the field to get the fruit. Similarly, the devotion of Meera (fertilizer) and the knowledge of Shankara (water) should be applied to the service of God to get the fruit. You are taking Meera and Shankara partially up to the storage of devotion in the mind and knowledge in the brain, which are of no use since they cannot give you the direct fruit unless they are transformed into divine service. You must take also the resultant practice of Meera and Shankara to get the grace of God.

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

Present Validity of Manu Smriti

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

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

Importance of Satguru

[A devotee asked about the importance of Satguru.]

Satguru is needed for the correct guidance in the spiritual path, which is eternal. For temporary worldly affairs there is no need of Satguru. Animals, birds etc., do not require a Satguru. They are constantly concentrating only on the needs of the body and the needs of their issues and are never aware of God. Human beings, who are always concentrating only on the needs of the body and the needs of their children, are no different from animals. Working to satisfy one's basic needs is not implied here because just to satisfy one's basic needs there is no need of concentration throughout the life. We find people who are always engaged in constant work even though their basic needs for future hundred generations are met. After sometime, the human being becomes a workaholic (like an alcoholic). In the beginning a little alcohol is taken as a medicine for appetite. Alcohol is used in several medicines in a little quantity. But in course of time, the person becomes alcoholic and goes on drinking alcohol in unlimited quantities. Similarly, one starts working for the sake of meeting the basic needs of the body and the needs of his family. But in course of time, even if he has earned enough to meet basic needs for his future hundred generations, the fellow is not pacified and continues to work and work

till the day of his death. Such a workaholic starts preaching that work is worship. Such human beings are basically the citizens of the animal kingdom. Even animals do not work if their stomachs are full. But this human being earning without end is worse than animals and therefore even their citizenship in the animal kingdom gets cancelled!

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

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

There are certain good and learned souls, who are interested in the spiritual path to gain the grace of the God. But in the spiritual path there is confusion, since several human beings interpret the scripture of God in different ways. Only God has to give the correct version of His own scripture. For this purpose God comes in human form called as Satguru to give correct guidance in the spiritual path. God has to come in human form in every generation because as soon as God exits, selfish people

misinterpret His message constantly. The misinterpretation satisfies the majority of people, who are incapable of practicing the right path. For example God decides that 70% are the marks for passing with distinction. When God exits, the majority of students, who are incapable of getting a distinction, want to bring down the percentage so that they can also have the satisfaction of getting a distinction. A student who gets 7% also wants to have a distinction. Now the misinterpretation is given like this. In the number 70, there are two numbers. One is 7 and the other is 0. Since 0 has no value, 70 must mean 7. Therefore, the student getting 7% can get a distinction. Such a misinterpretation by a mischievous teacher is admired by a large majority of students. Now he is the greatest teacher with a large majority of followers! This is the present situation of false preachers misleading the vast majority. The distinction can neither be given by the teacher nor by the students. The board conducting the interview for a job position selects the students who have really got a distinction. The board has the knowledge of what a real distinction is and for such a real distinction alone is there real fruit [getting a job]. Hence, God gives the divine fruit only to the real distinction since He is well aware of the marks for distinction, which were prescribed by Him alone. Therefore, God had to come again and again and also everywhere simultaneously (especially when there was no electronic communication in the world) to establish the correct interpretation in the entire world. This correct interpretation attracts only the meritorious students and the majority consisting of incapable students will reject it. God is also not bothered about such a majority because even if the truth is established to them, there will be no use in the case of such students. Krishna never preached spiritual knowledge to many people in His life. In His entire life, He chose only one occasion to preach the Gita and that too just to Arjuna.

The devotees of Krishna establish the concept of contemporary human incarnation but they do not implement it themselves. They tell the story of Jambavan fighting with Krishna. Jambavan, who was worshipping the past human incarnation (Rama) could not recognize the human form of God present before his eyes. What is the conclusion of this story? They themselves establish the ignorance of Jambavan in worshipping the past human incarnation, without recognizing the present human incarnation existing before his eyes. Finally Jambavan realized that the same God existed in the past human incarnation (Rama)

and also in the present human incarnation (Krishna). This means that the same God can come again in a different human form. This was not recognized by Jambavan for the same reason of the difference in the human forms and external qualities. I wonder how these devotees of Krishna who explain the story and preach the above conclusions do not practice the same and atleast do not think about searching for the human incarnation in the present time. Jambavan is a bear which is famous for its rigidity [tenacity] in catching anything. Even such a Jambavan could come out of his rigid concept but our present devotees of Krishna (more powerful bears) are not coming out of their rigid concept of the past human incarnation. What is the use of preaching the Bhagavatam without understanding the conclusions from the life history of Krishna?

Chapter - 9

BLISS OF GOD IS THE GOAL

[Datta Jayanti-II December 5, 2006 Shri Ajay asked: You have said that Maya is unimaginable and Prakruti is imaginable. But, you said that Prakruti should be understood as Maya and you quoted the same from the Gita (*Mayamtu Prakrutim Viddhi...*). How to correlate these two points, because unimaginable is different from imaginable? Swami replied:]

O Learned And Devoted Servants of God,

You will understand this concept, when God helps a realized devotee and an ignorant devotee in difficulties. The difficulties giving misery are the best ground to understand this statement of Lord in the Gita. Therefore, love the problems and misery. Hate peace and happiness. But, this should be limited to yourself for the personal spiritual effort and should not be extended to society surrounding you. You are not supposed to disturb the society around you in any way in which case God will be furious with you. Demons were punished for this because, they gave misery to the society for their personal happiness. Those, who undergo misery for the happiness of the society, please the Lord and reach the temporary heaven. Here you are serving the society without any selfishness and therefore, for the sake of welfare of the society, you are rejecting your peace and happiness. You are certainly greater than a fellow, who serves the society for his personal peace and happiness like the present politician. But, those who undergo misery for the sake of the mission of the Lord will achieve the love of the Lord and reach His divine abode forever. Here also, you are serving God not for your peace and for your happiness. Therefore, whether it is service to society or God, the selfishness should be absent and sacrifice should be present. Several devotees aspire bliss by serving the Lord. This is not the correct spirit. One should aspire for the bliss of God through his service and not selfish bliss.

Love is far greater than pleasure. If an employee performs his duties well, without causing any disturbance to the office, the employer is pleased and grants promotion to the employee. But, the promotion is

not permanent because the employee has to retire from the job one day or other. The employee performed his duties well to get the benefit from the employer and this is not the love on the employer. But, the employer loves his wife and children and gives all his wealth to them permanently. Pleasure of God and love from God are quite different. The employee gets the benefits of promotion up to certain specified period only i.e., up to the date of retirement. Similarly, a good person involved in social service without the element of God, gets temporary heaven. This is the result of the pleasure of God, which is temporary because the social worker did not love God. But if you take the family members of the employer, they loved him personally and their love is main point for them. (Ofcourse, if you take the absolute reality, their love is also selfish compared to the love of God. But relatively with respect to the love of employee their love is better). They may help the employer in the office also but their help is based on their personal love to him. In such case, the employer loves his family and love is greater than pleasure. Therefore, the employer gives all his wealth to the family forever. Similarly, a devotee, who loves God personally and does the social work also due to his love on God only, is treated as the family member of God. God loves such devotee and gives him all His divinity to him forever. Therefore, your aim should not be becoming mere employee but your aim should be to become the family member of God.

The difficulties in your life are your best friends, which keep you always active and alert about everything related to you. They will lead you to the direction of God and increase your devotion to God tremendously. The help received from God in the climax of difficulties is very much relished by you like cool water in the hot summer. The divine experience will be deep.

Ignorant Needs Miracles

Now with this back ground I am answering your question straightly. If you are ignorant and not a completely realized soul about the God, the divine help comes to you through unimaginable way so that you will recognize God without any doubt. If the help from God comes to you in an imaginable way, you will not recognize the divine help and God in that incident. Suppose you are getting the monthly salary after doing the job in a month. You will think that the salary is the fruit of your work, which is a natural way of getting the fruit. But suppose you

have not done work in a month and somebody not known to you comes suddenly and donates the exact amount of the salary to you and goes away, then you will recognize God's help through that unknown person. Therefore, for ignorant people difficulties are necessary to recognize God, because only difficulties can accommodate the unimaginable events as proof for God, since they do not treat the imaginable events as works of God. Hence, Jesus told "Blessed are those who believe Me without proof". Here proof means a miracle which is the unimaginable event. Therefore, proof always needs troubles for you.

When you want proof from God, He will wait till you get problems according to your cycle of deeds. For the sake of giving proof, God will not create troubles. When the difficulties come, then He will help you through unimaginable way so that you will recognize God and get yourself uplifted. Therefore, the miracles which are unimaginable are needed for ignorant people only, who are almost atheists. But, certain rigid atheists treat even this unimaginable incident as imaginable only. Such atheist thinks that the person who gave that amount must have been mad and the exact amount of salary is just a co-incidence. Duryodhana treated the cosmic vision given by the Lord as an illusion of the eye through magic. For such rigid atheists, God will not perform any miracle or may perform once and leave them forever since the realization will never come in their case. Therefore, the aim of the miracles is only to help the spiritual path and not solving your petty problems faced by you according to the cycle of your deeds. God will certainly do miracles if He has a hope about you that the miracles will help you in the spiritual path. Often the devotees pray God to do miracles for the sake of spiritual path but in their hearts, the aim is to solve their problems only. They forget that God is omniscient and knows the heart of their hearts and therefore in such cases, He keeps silent. The hope about the progress of your spiritual path through miracle should come in God's mind by itself and not by your request.

Realized Soul Gets Help in Imaginable Way

If you are already a realized soul, the divine help comes through imaginable ways like help through human beings because the recognition of God is not necessary for you. The ultimate aim of the miracle is only to help you to recognize the existence of God and once you have recognized the existence of God, miracles are useless. Hence,

miracles are limited to the very basic level only. If you are a realized soul, you have already recognized God and have firm faith in Him. For you everything and every work in this world is only the work of God. For you, every monthly salary is given by God only through your employer. You will not think that your work is responsible for getting the monthly salary. You know that even the work done by you is also due to the power of God only. Therefore, in your case even the natural event is the work of God and is His miracle only. You thank God whenever you receive the monthly salary. For you, this world which is a composite of natural and logical phenomenae is also simultaneously a composite of supernatural works of God, which are called as miracles.

All the nature, which appears as imaginable, becomes unimaginable if you go deeply into it with the help of science. In this context, the Lord said that on realization of the deeper phase of nature by scientific analysis, one has to accept that even the imaginable nature (Prakruti) is the unimaginable power or work (Maya) of God in the deeper structure. For such a realized soul, separate miracles are not necessary since he finds the entire cosmos as the greatest miracle of the God. The endless space with infinite galaxies of stars and planets itself is a biggest miracle of God, standing as a direct proof for the superpower of God. This is the aim of showing the infinite cosmic vision of God to Arjuna. Therefore, if you just look into the sky and realize the infinite energetic stars and space, you have obtained the cosmic vision of the Lord! There is no need of a separate cosmic vision because the same miracle is just before your eyes and God is giving this cosmic vision to every one in every minute, which is a proof of His existence. The second Brahma Sutra says that the existence of God is inferred from the infinite cosmos and its unimaginable nature in the deeper structure. Shankara specifically referred to the unimaginable nature of cosmos in the deeper phase in His commentary on this sutra. Therefore, a realized soul will not ask for cosmic vision from the Lord. Arjuna representing the ignorant soul only asked for the cosmic vision. Therefore, the Lord asked Arjuna to recognize the nature (Prakruti) itself as the superpower (Maya) of God by analyzing deeply. If you see just a leaf and observe it deeply with the knowledge of Botany, you will be shocked with the miraculous work of God, which reveals its unimaginable design, unimaginable co-ordination of functions of various cells etc. Through such unimaginable structure of the leaf you

are first recognizing the unimaginable superpower (Maya) of God. Immediately you will accept the possessor of the superpower (Mayi), who is the Lord as said in the subsequent line of the same verse (*Mayinamtu Maheshwaram...*). Therefore, the deep analysis of the nature which is Science is exposing the miracle of God to everybody in this world and there is no need of a separate miracle. Therefore, Science is the best religion exposing the existence of God to every ordinary human being on this earth including atheist. Therefore, I have given a place for Science in the symbol of Universal Spirituality. A scientist does not require a separate miracle to recognize the existence of God like a realized soul since the deeper analysis of this nature reveals the unimaginable power of God and there by His existence. A scientist, who does not believe the existence of God, is not a scientist at all. Thus, an ordinary ignorant devotee is helped by God through unimaginable ways. The exceptionally excellent devotee finds God's help even through the natural ways. He thinks that even the natural respiration is by the grace and power of God only.

Revelation of Truth of Truth-Absolute Truth

Today is Datta Jayanti. Let Me reveal the truth of truth on this day to My closest inner circle only. I am not partial to these closest devotees because this truth of truth cannot be digested by all. Others may neglect this or may criticize this due to partial or incomplete digestion of this point. Therefore, even though I am impartial, I am giving this point to My innermost circle of devotees only. Fearing the indigestion even in their case, sometimes, I am revealing this truth of truth after stating an initial statement i.e., whatever is spoken now is coming from Lord Dattatreya who exists in My body and this is not coming from Me, who is just an ordinary human being (Jeevatman). You take the example of current in the alive wire and realize that the work is done by the current and not by the wire or fan. This point will always protect you from falling from your firm faith. Whenever a doubt enters in your mind about Me, immediately you think this simile and know that God in Me is doing the meritorious work where as the wire is responsible for all defects. When your faith is firm without any doubt, then you think that the alive wire itself is current. The doubt is made of wrong knowledge including jealousy and egoism and such wrong knowledge can be cut only by the right knowledge like a diamond by other diamond. **The**

truth of truth is: I (Datta the current and not Myself the wire) am the Lord Dattatreya (assuming that the alive wire is current) who was received by the sage Atri and his wife Anasuya on this earth for the first time. Whenever the direction to God was twisted by misinterpretations, I came several times to this earth through human bodies to remove the misinterpretations and restore the correct direction. I communicated the truth according to the then existing standards of logic and analysis (Science). I could not go beyond a certain level of logic because the receivers could never digest and appreciate it. But today the development of science is so tremendous that the capability of logic is in its climax. Therefore, I have used the present standards of logic in communicating the spiritual knowledge. Ofcourse, God is beyond logic and logic cannot show God directly. But based on this fact, you should not reject the logic (*Tarkaapratishtana*...Brahma Sutra). Even though the logic cannot indicate the unimaginable God directly, the logic can eliminate the non-God items, which are established as God by misinterpretations. For example, with the help of the advanced logic (Science), I could easily eliminate the soul from the position of God. By removing the fungus, and impurities the water becomes clear and there is no need of any direct purification of water. Similarly, by removing the misinterpretations through the powerful logic of today, God becomes clear by this indirect way. When all the imaginable items are eliminated, the unimaginable God is inferred. God can be inferred indirectly but cannot be perceived directly and therefore, God remains unimaginable always. However, God gives the experience of His existence in a specific medium by entering it, pervading all over it and identifying Himself with it like current in the alive wire. Through Science you can infer the existence of unimaginable God, whereas through the medium you can experience the existence of the same unimaginable God. Do not mistake that experience means understanding the nature of God. You have only experienced the existence of unimaginable God, which was already inferred by you through Science.

Now let Me speak about Myself to the people who are other than My closest devotees. Do not think that certain specific souls are only My closest devotees. It is a just circle in which some souls exist as on today. Some of them may go out of this circle and mix with the outside majority on any day in future. Some may enter in to this inner circle from outside even in this minute or at any time in the future. The

innermost devotees are only the posts in which the souls exist. The soul may resign suddenly from his post and somebody else may join the post again. A person in the post may resign and join a better post elsewhere. A devotee in My closest circle may find some better preacher and may leave Me and join him. Some may retire after getting bored with Me for a long time and some freshers may join the post. A reversible dynamic equilibrium always exists between the people in majority and the devotees in the inner circle. Some of the souls in the circle may doubt Me for a few seconds and cross the circle. Some of the out side souls may believe Me for few seconds and may enter the circle. A scientist can easily understand the concept of dynamic reversible equilibrium between reactants and products.

Relative Truth

Now let Me tell the truth (relative), which is not the truth of truth (absolute). Now the speaker is Myself (wire without current) who is a soul with its own bundle of Samskaras (Jeevatman). I am an ordinary devotee and I am the last in the line of all the devotees on this earth. Jesus told “First will become last and last becomes first”. I am the actor in the role of Datta, for My closest devotees and as a role, stand first in the line of devotees. Even the Lord is a devotee of His devotees. Devotion means love. The Lord loves His devotees. His love towards devotees is highest and therefore, I stand first in the line of devotees as the role. But for the majority I am an ordinary human being without any role. Then, I am the last devotee in this line of devotees from the point of Myself. As a human being I am the composite of the three qualities (Sattvam, Rajas and Tamas). If you accept Me as the alive wire, I (Datta the Internal actor) always test the devotees and the test is done by Me (External role) because test always needs the exposition of Rajas and Tamas (Bad Qualities) only. Therefore, I (wire without current) am standing as the last devotee. I express Sattvam (Good quality) while preaching the knowledge, since knowledge is born from Sattvam only as per the Gita. Now the External speaker here is the role (ordinary human being) as Sattvam but the internal speaker is Datta who is beyond Sattvam. Here the credit comes to the external role. Similarly the internal actor is testing the devotees but the external role appears to be performing these tests through Rajas and Tamas. Here the role gets the blame. Credit is always associated with the blame. The inner Datta

neither receives the credit nor the blame (*Anasnannanyo...Veda*). The external human being enjoys the credit and also suffers with the blame (*Pippalam Svadu Atti...Veda*). Sattvam is one third only and hence credit is one third. Rajas and Tamas are two thirds and hence blame is two thirds. Hence, I am pushed back as the last devotee due to the major blame. Now tell Me, whether any one of you will accept this position of human incarnation. You are seeing the present enormous credit for Jesus today which He does not enjoy. During His life time also, the pain in the crucifixion was far more than the little credit He had. A good teacher allots more time to conduct tests for the students, which is the revision of the knowledge. The teaching should be lesser than the revision. A foolish teacher goes on preaching without testing the extent of digestion of student. Therefore, Lord Datta is famous for frequent tests for devotees. He is the best preacher, since He gives more importance for tests than teaching. The external three faces indicate this whole concept of preaching the spiritual knowledge along with frequent tests. The central Vishnu preaches the knowledge. The side Brahma and Shiva conduct continuous tests exposing the extent of digestion to the students so that they will take care of their practical error in digesting the knowledge. This means more attention should be paid on the digestion of the knowledge by the students than mere preaching continuously from one side.

When the intermediate course is selected, it involves a lot of teaching and less time in the examinations. Such routine teaching is not given much value. The special EAMCET coaching involves very less teaching but lot of time is spent in conducting tests and explaining the test papers so that the student understands the place of error practically during the examination. Such EAMCET coaching is given lot of value and students run to such institute in which more and more tests are conducted. Infact, as you see, the advertisement for EAMCET coaching throws more highlight on conducting more tests every day. Even in the worldly knowledge, such analysis after tests is more valid than mere preaching. But people are reverse in the spiritual knowledge. They want to enjoy the spiritual knowledge as entertainment like hearing a radio for time pass. They do not like the tests conducted by Datta. They run away from Datta blaming Him as the God, who is always paining people with tests. A Satguru (God) shows the right goal and right path completely. A partial Satguru, who is the incarnation of a liberated soul,

can take you in the right path up to an intermediate station only up to which only you can travel. But the Asatguru (Satan) shows you the wrong goal in the opposite direction and shows you the complete path to it. A partial Asatguru who is the incarnation of a demon can take you up to an intermediate station in the wrong path. The demon is better than Satan because the follower of demon is relatively near to God than the follower of the Satan. In the case of Satguru, He is better than the liberated soul. Satan is the Lord of demons where as God is the Lord of liberated souls. Datta is the God given to the devotees through the human body as Satguru. Therefore, every human incarnation is Datta and there can be more than one human incarnation in a generation depending on the requirement. The omnipotent God can exist in more than one human body in the same time like Akkalkot Maharaj and Shirdi Sai Baba or like Parashurama and Rama or like Krishna and Vyasa. The Lord may exist in one human body only like Vamana or Shankara. It depends on the requirement of the divine mission and does not depend on the fascination of the devotees.

Chapter - 10

AVOIDING THE LURE OF BLISS**Work for God's Bliss**

[January 29, 2007 Dr. Nikhil asked: How can one avoid the diversion of one's attention towards bliss? People are attracted to bliss and not to God if God does not give bliss to them.]

O Learned And Devoted Servants of God,

The Veda describes the concept of bliss in the Ananda Valli. Certainly you must discuss about the subject of bliss. You must avoid the diversion of your attention to attaining bliss for your own self. But you must concentrate on the service to God that gives bliss to Him. This means that doing service to God in whatever way you like is not correct because God does not require your service in any way like a human being. One has to render the service in whatever manner God likes it. The service should be for the pleasure of God and not for the requirement of God because God has no requirement. Even pleasure is not necessary for God because He is the infinite of ocean of bliss (*Naanavaaptam*—Gita). He is only testing the devotion of the devotee regarding its quality and magnitude of intensity. God always asks the devotee to sacrifice the item with which he has the strongest bond. If the devotee succeeds in this test, God is not pleased for attaining that sacrificed item, but God is pleased for the love in the attitude of total sacrifice towards Him. For example God came in disguise to Shaktuprastha who was without food for several days along with his family in a severe drought. In that situation the strongest bond will naturally be towards food to save one's life. He had somehow managed to get a little food and he was ready to eat it along with his family. God came in human form as a guest to test him. The Guest asked for the entire food to eat. Shaktuprastha gave the entire food and proved that God is more valuable than one's life. The extreme abnormal behavior of the Guest in that situation, gave Shaktuprastha a hint that the Guest was none other than God. Here God was pleased not due to the food offered to Him since God has no hunger. But God was pleased only by the attitude of total practical sacrifice of Shaktuprastha in that situation.

God in human form as Lord Krishna asked Dharmaraja to tell a lie and God tested him whether he could sacrifice the bond with justice for God. In this case Dharmaraja had acknowledged Krishna as God already. But for him justice was above God and so he only had limited real love for God. God was pleased with him too but the pleasure of God was also limited and this was clearly seen while giving the fruit to Dharmaraja. Shaktuprastha was granted Brahma Loka for his unlimited real love, where as Dharmaraja got temporary heaven for his limited real love.

Therefore, unlimited real love can give bliss to the Lord and the Lord in turn will also love you in an unlimited manner. If the devotee can violate his bonds with anybody and anything including justice for the sake of God, God will also violate anybody and anything including His own constitution of justice for the sake of the devotee. If the devotee cannot violate certain bonds and justice, God also cannot violate the cycle of deeds for the sake of the devotee. The quality and quantity of bread will be according to the quality and quantity of the flour used to prepare it. However, one should not concentrate on the bliss of God thinking that God will bless him in return. The concentration on the bliss of God should be natural and spontaneous and one should really not aspire for any fruit from God in return. If an idea of aspiration is hidden in the devotee, God will keep silent after receiving the service without any reaction [He will not immediately reward the devotee]. The real color of the devotee will come out since God notes any secret hidden even in the subconscious state.

Real Love is Practically Possible

One should not say such love [real and free of aspiration] is not possible. It is not correct. It is definitely possible since such unlimited real love is seen in the case of the love of parents towards their child. You are working day and night for the sake of your child. At the end whatever [wealth] is stored by your work is totally dedicated to your child. Here both these are the climax stages of Karma Sanyasa and Karma Phala Tyaga. The love for one's child is the strongest like a gold medal. The love for one's wife or husband is real but limited and is the next—silver medal. God is worshipped in these two ways (*Aham Bijapradah pitaa...*, *Gatih bhartaa...* Gita). Between these two, the gold medal naturally overcomes the silver medal. If the wife asks the

husband to give all the property to her alone, the husband may give it with the confidence that she will eventually give it to his child because she is also the mother of the same child. If the husband has any doubt on her love for his child, the husband will not agree to this. He may give some little property for her maintenance, but the remaining major portion of his property will be given to his child alone.

The sacrifice of fruit of work is the acid test of the reality and limitations of love. Hence, the Veda gave the top most place to this sacrifice of wealth (*Dhanena Tyagena Ekena*—Veda) and the Gita gave the final place to the sacrifice of the fruit of work. Since work is the source of the fruit, sacrifice of work is also as good as the sacrifice of fruit. Especially in the case of saints [monks], one can only do the former. In any case, the desire for God is the most important in the sacrifice because it tests the devotee's total preparedness for the total sacrifice (*Sarva Bhavena*—Gita). Krishna desired for the dust of the feet of a devotee to be applied on His forehead as a medicine for His headache. The fulfillment of the desire of God alone can give Him the maximum pleasure because that alone proves your readiness for total sacrifice. Devotees offered several medicines other to remove the headache but Krishna did not accept and insisted only on the foot-dust. But all the devotees including His eight wives feared the subsequent hell that they would have to face by giving their foot-dust. Only the Gopikas gave their foot-dust in abundance immediately in spite of the warning from Narada regarding the subsequent hell for giving foot-dust. They told sage Narada that they did not mind going to hell if it would fulfill the Lord's desire and please Him. The omniscient Lord directly catches your weakest nerve at the very outset so that the other weak points need not be tested in which you have every probability of success.

Analysis of Bliss

Bliss (Brahma Ananda) is defined as the continuous human-happiness (Manusha Ananda) multiplied by infinity. As per the Veda human happiness is that of a king who rules this entire earth and who is full of strength and health (*Sa Eko Manusha Anandah*). But the king also does not have this happiness continuously because several troubles often interrupt his happiness. Hence this human happiness must be made continuous and the Veda does not mention this continuity while

describing the human happiness [implying that human happiness is inherently limited and non-continuous]. The continuity of human happiness can be attained by knowing the clue of enjoying both sweet and hot dishes in meals and both comedy and tragedy in a cinema. This divine clue is inherent only to the state of God and its successful and continuous application depends on the divine knowledge given by God along with His grace. By further unlimited grace of God, this human happiness gets multiplied by infinity and then such human happiness is converted into bliss (*Sa eko Brahmana Anandah*—Veda). The final test of this final stage is that one shall be happy and enjoy even death, which is the most serious problem (*Sthitvaasyaam Antakalepi*—Gita).

One and Composed of Three

The soul should rise above the three qualities. The soul is pure awareness and is beyond the three types of feelings. The pure awareness itself is one of the three qualities, called as Sattvam. But any quality is never hundred percent pure. The other two always exist in it in traces. Hence, the soul is one quality from a quantitative viewpoint, but it is a group of three qualities from the qualitative viewpoint.

Mula Maya is the primary energy, which is the equilibrium state of the three qualities and cannot be isolated in that state. This is called as Pradhanam by the Sankhya school of philosophy. It is Sattvam due to its potentiality to become awareness, Rajas due to its nature of dynamism and Tamas due to its ignorance about the unimaginable God. This Mula Maya is expressed into Sattvam or awareness (Jnana), Rajas or work form of inert energy like light, heat, sound etc., (Kriya) and Tamas or condensed inertial force called as matter (Bala). Each one of these forms is one in quantitative analysis but three in qualitative analysis. Each form is called by the name of a single quality due the predominance of that quality. These three expressed forms constitute the second plane of Maha Maya. Again each one of these forms is expressed as three qualities. Awareness is expressed as feelings of three qualities [three types of feelings viz Satvic feelings or good feelings and Rajasic and Tamasic feelings which constitute bad feelings]. The work form of inert energy is expressed as works of three qualities [three types of work or three types of deeds viz Satvic, Rajasic and Tamasic]. Matter is also expressed as three types of food [Viz. Satvic, Rajasic and Tamasic

foods]. The feelings (Gunas), deeds (Karmas) and forms of matter (Rupas) constitute the third plane called as Maya.

The lower plane is always relatively true with respect to the higher plane. Therefore, the pure awareness or soul is qualitatively made of three qualities (*Naanyam Gunebhyah*—Gita). Although it is only Sattvam by predominance, it is expressed as three feelings (qualities) and is beyond those three feelings (qualities) and in that sense the soul is beyond the three qualities or feelings (*Gunebhyashcha Param*—Gita). Any item is composed of three (qualitatively) with respect to its source belonging to the higher plane and the same item is one (quantitatively) with respect to its effects belonging to the lower plane. The three qualities in the plane of Maya appear as good and bad or happiness and misery. Certainly the soul or pure awareness, being of the higher plane, can be the absolute reality with respect to the lower plane. Hence the soul can be beyond the twins (good and bad or happiness and misery). Therefore, the soul is authorized to enjoy the twins in the world (plane of Maya) and can maintain itself happy continuously. The clue is thus perfect in the systematic scientific analysis but its successful and continuous application certainly requires the grace of God being the inherent owner of the clue. The owner of an industrial clue [trade secret] is not inherently related to that clue. This divine clue is inherently related to the state of God and is not a clue of an external subject as in the case of the industrial secret. Unless the state of God (Brahmi Sthiti) is granted by God, its inherent clue cannot be practically attained. This clue is a part and parcel of the state of God.

Advaitin's Self-realization is not Bliss

On self-realization if the Advaitin were to achieve the state of God, the above inherent clue must have also been attained by him simultaneously without any further effort. In that case the Advaitin would be in bliss throughout his life in this world. But if you see the practical life of the Advaitin, it is not so. Even an Advaitin-saint gets serious and becomes jealous of his opponent in an argument. He should really enjoy even his defeat in the argument. Shankara accepted the point raised by the cobbler and fell at his feet. These Advaitins are neither fully ignorant nor fully learned. They are like teen-age students of high school. They have just crossed the elementary school where they have accepted the existence of the unimaginable God through

unimaginable miracles. Accepting God is knowledge but thinking of themselves as God is ignorance. Parents always enjoy a lot with their teen-age children. God also gets continuous enjoyment with these Advaitin-children because they will never hear the truth completely. They are better than atheists but lesser than devotees. To hear the truth, one should be either fully ignorant or fully learned. Even Brahma refused to preach these people (*Brahmaapi Na Ranjayati*—Bhartrihari). Only Lord Shiva came forward in human form as Shankara to deal with these people. The Buddhists and the followers of Purva Mimamsa were atheists and learned scholars in the scriptures. To deal with these teenage school students, psychology is more necessary than the deep true divine knowledge. Shankara had to act as a Guru; not merely a scholar.

Shankara, the Guru

The school teacher is always given training to teach students based on their psychology. The college lecturer or university professor need not be trained in psychology-based teaching techniques because his students are grown up and have good grasping power. They have become mature enough to grasp the truth and hence the depth in knowledge of the teacher is more needed here. But at the school level, the teacher's talent in teaching based on the psychology of the teenage students, who have half knowledge, is more needed. Shankara acted more as a Guru than a scholar, though He was the topmost scholar. He made the atheists to accept the existence of God by twisting the true knowledge. He established the existence of the self to Buddhists who believed in the existence of everything as nothing (Shunya Vada). He made the followers of Purva Mimamsa (and newly convinced Buddhists), who had already accepted the existence of the self to accept the existence of God, since the self itself was declared to be God. If Shankara had really meant that the self is God, then it would mean that He did not add any extra point to the belief of Purva Mimamsa except that He renamed the word 'self' by another word 'God'.

Trapped by this twist, the atheists climbed the first step (accepting the existence of God) from the ground [ground level: atheism]. Now Shankara told the people who were on the first step that they should worship the Lord (Ishwara) to practically become God. This means that Ishwara is different from the soul, since the soul has to worship the

Lord. He claimed to maintain this difference between the self and the Lord only through the angle of relativity (Vyahara Dasha). At the same time, He consoled the atheists that they are already God in the absolute sense (Paramartha Dasha). This is the biggest twist made by Shankara to make atheists worship the Lord continuously by simultaneously maintaining their attraction to His philosophy by saying that they are already God! This attraction was like a chocolate given to a child. He maintained the twist for atheists and the truth for scholars simultaneously in the same doctrine. This shows that there can be no greater genius than Shankara.

Ishwara is Hidden in Brahman

If you analyze the above twist from the point of scholars, to reveal the truth, you will be amazed to realize the truth simultaneously without disturbing the doctrine. If the soul is Brahman in the absolutely sense, it must be Ishwara simultaneously in the plane of relativity or creation. The same Brahman in the absolute plane became Ishwara with reference to the world. Now the individual soul is in the world and has reference to the creation. If the soul is really Brahman in the absolute plane in which the reference to the world is absent, it should also be Ishwara simultaneously with reference to the creation. When the soul fails to be Ishwara in the world, how can it be Brahman beyond the world? A military colonel is the head of the military office. He is also a soldier fighting with a gun in the war. Unless he is a soldier in the war, he cannot claim to be the head of the military office as a colonel. If he fails to be a soldier in the war and cannot hold the gun, how can he claim to be the colonel who was promoted from the rank of the soldier to the head of the military office? The colonel or head of the military office must have the hidden potency of the soldier simultaneously. Similarly, Brahman beyond the creation has the hidden potency of Ishwara, which is expressed as Ishwara in creation. When the potency is not expressed in creation, it must be concluded that the potency is absent and hence the soul must be called as Brahman without the potency of Ishwara. This means that the colonel lost the potency to act as a soldier in the war and then he is no more a colonel!

The definition of Brahman in the Veda and the Brahma Sutras is only based on the concept of the potency of Ishwara i.e., Brahman is that which creates, controls and destroys the world. The potency may

not be an inherent characteristic of Brahman because no inherent characteristic of Brahman can be known since Brahman (Parabrahman) is unimaginable. In absence of knowledge of any inherent characteristic, you have to take the constantly associated characteristic i.e., the potency as Ishwara to be the only possible inherent characteristic of Brahman. Although the potency of Ishwara is the inherent characteristic of divine Maya, due to the constant association of the divine Maya with Brahman, you have to take the divine Maya as the inherent characteristic of Brahman. Otherwise, if you say that the soul is the unimaginable Brahman, your soul must be unimaginable to you. If you say that the knowledge of the self exists with self since the knowledge of Brahman exists with Brahman, the absence of the potency of Ishwara attacks your concept since the scriptures says that Brahman is the cause and controller of the world through divine Maya (*Indromayaabhih*—Veda). Let your self also control the world through divine Maya since we have no objection to your using the same divine Maya in this world for giving us the proof. The same Brahman acting as Ishwara in the world controls the sun through its constantly associated divine Maya (*Bhishodeti Suryah*—Veda). Then, the soul should also control the sun through the same divine Maya in this world. But the soul is insulted by even the hot radiation of the sun in a severe summer.

Chapter - 11

EQUAL-MINDEDNESS AND SACRIFICE**Equal Enjoyment is the Solution****O Learned And Devoted Servants of God,**

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

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

Jeeva is eternal as well as non-eternal in view of the strong and weak qualities respectively.

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

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

The Advaita philosopher prizes the primary state of God or Brahman before creation (Nirguna Brahman) and in this state, God was without any entertainment. This state is neither praised by the Veda nor

was it appreciated by God (*Ekaki Naramate...Veda*). The advanced state of God is that in which He is associated with His own creation containing both happiness and misery like sweet and hot dishes in a meal. If the meal contains only sweets, one gets bored. The hot dish is created to remove such boredom and therefore you should like the hot dish also. You do not like the hot dish (misery) and you are bored with continuously eating sweet dishes (happiness). The solution of the Advaita philosopher in this case is to fast by avoiding the meal completely! The real solution is to enjoy both happiness and misery like God. God created both happiness and misery to have real and continuous entertainment. If you are trying to avoid misery, you are criticizing God for His activity of making this creation, which contains both happiness and misery.

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

Remove Attachment and Replace with Devotion

The human being is like a tape recorder and the electric current in it is like awareness (soul). The recorded cassette in it is Jeeva. A

recorded cassette without electricity and the electricity without the recorded cassette are both useless. The cassette may contain a good song or a bad song. You have to replace the bad song by a good song in the cassette. Similarly, you have to replace the worldly qualities in your mind by divine qualities. You are trying to destroy the cassette and the tape recorder to remove the bad song and you are not prepared to enjoy any song. This is the state of the Advaita philosopher. First, he is removing the song from the cassette by erasing it and is only maintaining electric current in the tape recorder, which does not generate any song. This means that he is erasing all the qualities from the mind and the awareness without any quality which is like maintaining electric current in the tape recorder with a blank cassette. After erasing the bad song, you have to record a good song in the cassette. Similarly, after erasing the worldly qualities from the mind, you have to fill the mind with devotion to God.

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

This possibility of calling any soul as Brahman was exploited by Shankara to attract atheists towards the spiritual path. Remember that Shankara was surrounded by a lot of atheists in His time. Shankara called this intermediate state as Chitta Shudhi or purity of mind, which is a pre-requisite for knowledge and attachment to God. The cleanliness of the house is a pre-requisite to sprinkling perfume in the house. If the

perfume is sprinkled in a dirty house, there is no use of it, because the good odor of the perfume cannot be enjoyed by any one in the house in the presence of the bad odor created by the dirt. Removal of everything in the house refers to the removal of only the bad material. When Shankara used the word Nirgunam, it means only the removal of worldly qualities from the mind. If the ultimate aim of Shankara were only Nirguna Atman or pure awareness without any quality, He would have stopped His message with the commentaries. But later Shankara composed several prayers on God, which represent the good perfume to be sprinkled in the house after complete cleaning. You must take the total personality of Shankara and should not confine only to His partial activity of writing the commentaries. You cannot confine yourself only to His composition of the commentaries and neglect His composition of prayers on God. The God referred to in His prayers was with qualities (Saguna Brahman) and this proves that God associated with the world for entertainment is a more advanced state than the primary attributeless God (Nirguna Brahman).

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

First, Shankara wanted to remove the attachment to the world from their minds due to which they were not interested in God. If you want to change the ignorant fellow in one aspect, you must accept his other ignorant aspects. This is the psychology of ordinary human beings. For any teacher, consideration of psychology is very important to make a tactful plan for the removal of ignorance in a gradual way. You have to remove the layers of ignorance one by one. When you are removing one

layer, you must accept all the other layers. Only then will the ignorant student come in to your grip. For a preacher (Guru), the ultimate aim is not to reveal the total truth in the beginning itself since it is of no use in any way. His ultimate aim is to uplift the soul and for that, He follows the process of gradual removal of the layers of ignorance one by one. At every stage He accepts the other layers.

Shankara, being the incarnation of God is the real Guru (Satguru) and His aim is only to uplift the souls, which are His issues. Therefore, Shankara accepted one point i.e., the soul is God and there is no God other than the soul. Even here, Shankara being the topmost genius used the word Brahman, which stands for God as well as the greatest item in any category. Shankara said that the soul is Brahman. Atheists took the word in the sense of God and were satisfied. They became friendly with Shankara and liked Him. This develops the grip of the teacher on the students. Now Shankara proposed the primary state of God, which is devoid of all qualities. It is obvious that God had no quality or thought before creation. Therefore, to become God, one has to clean himself from all the qualities. Since all the qualities in the atheists are only worldly items, all the qualities means only worldly qualities in the context of atheists. Therefore, the word Nirgunam (devoid of any quality) means the removal of only worldly qualities since in the context of atheists, all the qualities were of world alone. After Shankara, this word Nirgunam was misunderstood for the removal of all good and bad qualities because the context of atheists disappeared. Therefore, you can understand Shankara only if you can understand the context in which He perched.

Double Minus is Plus

You want to leave the misery of the world, and on attaining God, you think that you will derive bliss or eternal happiness. By leaving the worldly attachment, you have left the minus [negative]. Then, you have attained the intermediate state of absolute peace, which is zero. Now on attaining God, you have attained the plus [positive], which is bliss in your view. The plus sign is a double minus in which, two minus signs are arranged one over the other at right angles. This double minus indicates that you have to work more and face more misery in the service of God. The work and misery in worldly affairs is very much less compared to the misery in the work of God. The plus sign indicates

the cross and the servant of God has to sacrifice even his own life to please God in the divine mission. You need not sacrifice your life for the sake of your family at any time. Unless you have developed the attitude of enjoying misery, you cannot face misery in the service of God. Sugriva lost his wife because Vali took her away by force. Sugriva did not go to fight with Vali for the sake of his wife due to the fear for his own life. His life was more valuable to him than his wife's. But the same Sugriva went to Lanka to fight in the war, putting his life at full risk, for the sake of getting back Lord Rama's wife, who had been captured by Ravana. Thus, one has to even sacrifice one's own life for the sake of God even though one may not sacrifice one's own life in any worldly matter. Jesus said that unless one is prepared to carry his own cross for the sake of the Lord, one cannot be His dearest disciple.

The plus sign appears as a double negative to threaten you by its facial expression. The final result of the plus is not negative at all because its value is only positive. Similarly, if you are prepared for the double minus and intensive sacrifice for God, you will derive bliss at the end. God tests you to find out your attitude. God wants to know whether you have approached Him for bliss or to work and do the total sacrifice for His sake. Once God is fully convinced about the reality of your attitude, the result is quite different from the test. Finally Sugriva was given a place in Brahma Loka (Vaikuntha), where Sugriva lived with bliss. Ramayana is always taken as a guide in pravritti (worldly life) by taking Rama as a good son, good husband, good father, good friend etc. Rama was always taken as a human being externally and the inner form of Rama as the Lord was always hidden. All the monkeys were incarnations of angels and hence they could recognize Rama as the Lord. No Advaita scholar has become Brahman so far. Only Hanuman, who served Rama as the Lord in the form of the contemporary human incarnation became Brahman. Only Hanuman became Brahman, but He still says that He is the servant of Rama. Therefore, Ramayana, which gives the path for any soul to become Brahman, is the only scripture of the Advaita philosophy in a practical sense.

The total surrender of your self is possible if you know that you are a tiny part of His movable property. A goat is a part of the movable property of the butcher. Every drop of its blood and every bit of its flesh is the property of the butcher alone. The butcher is going to enjoy the entire flesh and blood of the goat and therefore there is no individuality

for the goat. Similarly, every atom of your gross body and every wave of the energy in your gross body belong to the God. All your qualities (subtle body) and your entire pure awareness (soul or causal body) belong to God alone. Hence, total surrender of your self is the complete justice (*Tameva Sharanam Gachcha*—Gita). To signify this concept, the Lord is called as Pashupati or the owner of the souls, which are like animals.

Chapter - 12
SECRET OF BLISS

Grace of Clue-Giver

O Learned And Devoted Servants of God,

[January 24, 2007] Every one desires to have bliss. Bliss means very intense happiness, which exists continuously. Such bliss exists only with God. To get such bliss, you have to attain the state of God. But the main condition to attain the state of God is to not aspire for that state and hence to not aspire for bliss. One has to start in the spiritual path with this fundamental correction. But everyone starts with this fundamental mistake of aspiration for bliss. Some start to achieve the state of God with hidden a reference to this bliss. Anyway both are one and the same since bliss is possible only for the state of God. You have to get the clue from God alone to get such bliss. The clue means the special knowledge (Prajnanam). This clue is not like an industrial secret [trade secret], which can be obtained somehow, and then one can dispose of the clue-giver forever. Such disposal of the clue-giver cannot harm you in the case of the trade secret, because the application of the clue is not at the grace of clue-giver. But this clue is special because even the application of this clue is completely based on the grace of the clue-giver (God). You have to continuously remain in the divine service of God so that the application of the clue is continuously successful.

Therefore, the continuity of the application of this clue to get continuous bliss by maintaining yourself continuously in the state of God is purely based on the grace of God. The grace of God does not end with the handing over of the clue to you. The grace has to continue forever for its continuous successful application. If you were not aiming for this bliss from the beginning and since your aim is only to serve God continuously without aspiring for any fruit including bliss, the point of disposal of God after getting the clue does not arise at all in your case. If you were aiming for bliss at any time before getting the clue, the clue will not be given by God. Even if you happen to know this clue from some human preachers or from the divine knowledge directly, the clue will not work at all. Even after getting the clue from God, if your aim

turns towards bliss, this clue shall not work from that moment. Even after the application of this clue and the subsequent attainment of bliss for sometime, if your aim turns towards the bliss, the clue stops functioning from that time onwards.

I am clearly stressing on this point, which is very important, because the diversion towards bliss is inevitable to the human psychology at any time, which is the only possible poison. One should be aware of this point continuously. You have to enjoy the bliss in the state of God, which is granted to you by the grace of God, feeling that you are enjoying the bliss since that is the wish of God. By following His wish, God gets pleased. Only for such pleasure of God are you enjoying bliss and your aim is not the bliss at anytime. For any action (Karma), for any sacrifice (Tyaga) and for any enjoyment (Bhoga) from your side, the basis should only be the wish and pleasure of God. Therefore, if your aim is always to give bliss to God and not to enjoy the bliss, God will just be a mirror reflection of your attitude. Then His aim will not be to enjoy bliss but to give you bliss and for the fulfillment of this wish of God, God will not mind transferring all your sins on to Him and getting you relieved from the punishments (if you are unable to enjoy your own punishments in the initial stage. In course of time you may become capable of enjoying the misery in the world and derive bliss from it).

Knowledge: Source of Bliss & Love

You must understand that bliss cannot be obtained through any other way like getting materialistic benefits etc. Bliss is inherent only of the state of God. But you can attain the state of God through the knowledge of the state of God and maintain it by the grace of God. Even Shankara did not forget the necessity of the grace of God to attain even the state of self where only peace is the result and not bliss (*Ishwara anugrahaat...*). Even for the continuity of peace by self-attainment, the grace of God is necessary. In that case, I need not tell you about the necessity of God's grace to attain the continuity of bliss by attaining the state of God. In the first case of self-attainment, you may succeed to attain it for a moment by your self-effort, which is simply self-realization. But you will immediately fall from it, dragged by Maya so that you can be punished for the regular schedule of your sins. Moreover, in this path you are adding special endless sin to your list of

sins by not accepting God other than your self. If you accept and worship God other than your self and proceed in this path of self-attainment, you will maintain the continuity of this state.

But once you have accepted God other than your self and worshipped Him, why should you crave only for peace? Will you pray to God just for preventing loss in your business? You will pray for profit and God will atleast protect you from loss. Similarly, if you enter the service of the contemporary human incarnation with the aim of getting the bliss of God, you will atleast attain peace, which may be a relative bliss with respect to misery. But if you enter the service of God without aspiration for peace or for bliss, you are sure to get bliss provided your state of selfless service is maintained. Therefore, never approach the Sadguru who is the human form of God for attaining continuous peace by self-realization. The human preachers can give you peace for a moment through self-realization. But the continuity of the peace is again dependent on the grace of God alone and not on the human preacher.

Since bliss is obtained only from divine knowledge given by God, you need not stress on the aspect of bliss separately from the knowledge. God is the possessor of divine knowledge and it naturally means that He is the possessor of bliss also because bliss is a consequence of His divine knowledge alone. Therefore, when you identify God through divine knowledge, it means you have identified the possessor of bliss also. You need not identify God separately through bliss. Some false human incarnations claim to be God by simply expressing bliss on their face. Without divine knowledge, such bliss is not true because when the clue is absent, how can the consequence be present? Ofcourse, he may be a liberated soul enjoying the bliss by the grace of God and in such a case he has the clue also. You can get the clue from him but as you know, the grace of God is required for the success of the clue. The liberated soul will tell this fact also and will guide you to get the grace of God and not his grace. If the liberated soul acts as the human incarnation hiding God, he will loose the bliss immediately. A liberated soul will never do that because for meaningless fame of a Guru, he will not sacrifice such eternal bliss. But the false human incarnation, expressing false bliss, may trap you, by giving you the clue known from the divine knowledge. To eliminate such a false God, you have to observe his overall spiritual knowledge containing various other aspects with various angles and the special way

of his presentation, to convince yourself. At this point, miracles cannot help you because even a demon can perform miracles.

Just like bliss, love need not be a separate sign for identifying God because the divine knowledge giving continuous bliss requires the grace of God, which is nothing but divine love. A false incarnation without divine knowledge, tries to impress you by expressing false love. True love is limited only to giving divine knowledge to you, which alone can give you eternal bliss. Therefore, love and bliss exist in the knowledge itself and there is no separate place for love and bliss apart from the knowledge. Human preachers who are false incarnations show love for you by helping you in getting some temporary worldly benefits, which do not give you real bliss. They only give some temporary, apparent and illusory happiness, which is just false bliss, and the help provided to you is just false love. True love is only giving you the true spiritual knowledge, which gives you real eternal bliss. Mere continuous happiness becomes misery. Happiness has its value only when it is temporary and is interrupted by misery. The continuous eating of sweets, continuous scenes of happiness in a movie, continuous winter etc., will bore you and finally become misery. The profit of even a little money gives happiness to a poor man but the profit of even a lot of money does not give happiness to a rich man. The happiness loses its significance in the absence of misery and continuous happiness itself finally gets converted into misery. Therefore, the continuity of happiness is impossible.

Bliss can be continuous because it is infinitely multiplied intensity of happiness and the very nature of bliss is continuity. Such bliss can come only from God and it can neither come from one's soul nor from the world. The soul gives only temporary absence of both happiness and misery called as peace. The world gives both happiness and misery and none of these two is continuous. If you reach the state of God, which is called as "*Saadharma*" in the Gita, then only can you derive the bliss from the world in which souls form only a part. Such a state can be obtained only from the true spiritual knowledge given by the Sadguru along with His grace.

Chapter - 13

BLISS AND SACRIFICE OF WEALTH**Is Choice Necessary for Bliss?**

[January 25, 2007. Dr. Nikhil raised a point: To enjoy both happiness and misery, one should have a choice. A king has the choice to enjoy in the palace or in a hut, but a beggar has no choice since he cannot enjoy the palace].

O Learned And Devoted Servants of God,

To think that the palace belongs to the king is only a feeling, which is relatively unreal with respect to the status of the awareness or soul. The king is living in that palace only for sometime with that feeling [of ownership] and goes to stay in a hut for sometime for recreation. A servant also lives in the palace for more time in service without that feeling. Both permanently leave the palace or hut after death. If you go to the absolute level of reality, the king, servant, palace, hut etc., belong to the Lord alone as His movable and immovable property (*Ishavashyam Idam*—Veda). In the absolute levels of Lord and soul, both the world and the feeling about the world are only relatively true. The servant can also feel that the palace or the big building of a factory in which he works for most of the day is his own building since even the owner is characterized by that same feeling [both feelings are relatively unreal; so there is no difference]. The liberated soul in the absolute level gets the status of God and feels that the entire world is His own property. Therefore, to enjoy the world like this, one has to attain the status of God and I have told that such enjoyment is possible only after becoming liberated through divine knowledge and with the grace of God. If an ordinary human being directly takes this clue [of enjoyment in both happiness and misery] and applies it on his own, he cannot get the result. It is not an industrial formula to apply without the grace of anybody to get the corresponding result.

Moreover, if you analyze carefully, happiness and misery are not related to the wealth alone. Generally rich people suffer from problems and poor people enjoy their lifetime with full contentment and good health. However, this does not mean that a poor man always enjoys and

a rich man always suffers. But we can say that a liberated soul will enjoy continuously where as an ignorant soul is vibrated with happiness and misery. The enjoyment by getting bliss is not related to the external world but it is related to the internal intelligence illuminated by divine knowledge and grace of God together.

Is Wealth Transferrable to Upper World?

All the wealth in this world belongs to God alone. God tests your mentality and you have to leave this world after sometime with the certificate of your mentality. You cannot carry on a single paisa that you have earned. If the wealth earned by you were really yours, the divine justice would have made an arrangement to carry over your earnings to the upper world. The absence of such an arrangement clearly proves that your earnings do not belong to you. God will never do injustice in His administration. The human government has made arrangements to transfer your money to foreign countries through the foreign exchange system. Here the government of human authorities cannot own your earnings either and therefore such exchange system is arranged by the will of God alone. Human justice need not be violated in the divine justice if it is correct according to the divine administration also. Human justice may go wrong but the divine administration will never go wrong. Therefore, the absence of such an exchange system to the upper world clearly shows that the arrangement is not done since it is not at all justified. The ignorance of owning wealth is the HIV virus in the spiritual path. This attraction to wealth is mostly based on the bond with children, which also leads to the process of corruption and finally to hell.

[Shri Phani raised a point: A person from India goes to a foreign country with a traveler's cheque for better enjoyment. Similarly, the certificate carried by the soul to the upper world gives a better enjoyment in the upper world and therefore the system is one and the same in both the cases; the certificate of one's samskaras is similar to wealth carried from this world to the next.]

There is a fundamental difference in both the systems. The money earned by you in India belongs to you because the wealth of the country is common to all the people represented by the government. Neither the people nor the government created the wealth of the country and cannot have real ownership. Therefore, you can apparently own the part of the

wealth according to your talent and work. There is meaning in your apparent ownership of the part of the wealth to some extent even though it is also not valid in the spiritual sense. But the wealth of the country and all the people including the government are created by God and therefore the ownership of God is perfectly valid from all angles. Even you are a part of His property and hence you cannot be owner of any other thing. Therefore, here the certificate carried by the soul is purely the result of the examination [performance of the soul in the different life-situations, and evaluation after death] and cannot be compared to a traveler's cheque. Ofcourse, if the soul is going to heaven for better enjoyment, the certificate becomes similar to a traveler's cheque in the final phase of the result, though not in the process of the generation of certificate.

Now the point becomes meaningful when the certificate gives you the abode of God (Brahma Loka) as in the case of Saktuprastha, who got the eternal fruit [for his performance] in the test of his mentality towards wealth. Getting heaven, as in the case of the Pandavas, which is a temporary fruit, is in no way different from a traveler's cheque and its subsequent enjoyment in a foreign country. Ofcourse, in the case of Kauravas their attitude towards wealth gave them a certificate leading to suffering in hell. Therefore, the mentality towards wealth in this world is going to decide your fruit, which may be Brahma Loka, heaven or hell like first, second and third class grades.

Sacrifice of Wealth is the Greatest

The Veda says that the sacrifice of wealth alone decides the final salvation (*Dhanena...*). The same Veda says that salvation cannot be obtained by Dharma (Karma or action) or Kama, (Sex: The word Prajaya in the hymn denotes Kama because Praja or child is the product of Kama alone). The sacrifice of wealth (Artha) alone decides salvation. Therefore, the sacrifice of the fruit of the work is given the topmost place in the Gita (*Dhanayat...*). The fruit of work is superior to work because the work may give fruit on success or may not give fruit on failure. Therefore, the fruit of work indicates the better part of work, which is the successful work. Therefore, a householder is always tested in the sacrifice of wealth alone. The Lord did not test Saktuprastha, a householder, in his scholarship of the Vedas or ability to sing songs etc., but tested him in the sacrifice of wealth alone. People mistake that God

after money! How foolish this idea is! What is the necessity of wealth for God when He is the owner of everything and when everything is created just by His will? But do not exploit this point to escape the sacrifice of wealth in the service because you are always very clever in exploiting any opportunity to misinterpret any concept for selfish motives. It would be just like saying that there is no need of writing the answers in the examination, since the examiner already knows all the answers and does not need to know anything from us.

A saint [monk] is also tested but in work [service]. Since there is no possibility of possessing wealth in the case of saint, only work is relevant in his case. Therefore, the word Karma Sanyasa denotes that work is mainly for the case of Sanyasins [monks]. The householder has to sacrifice the fruit of work and can also sacrifice some work if possible. Hanuman, the saint, was tested in his sincerity and dedication to the Lord in his work of jumping across the sea and searching for Sita. The obstacles created in jumping across the sea pertain to testing His sincerity in work. When Sita was not found even after a long search, He was prepared to commit suicide and this shows His dedication to the Lord. He was also tested for his aspiration for the fruit of work and thus even in the work the context of the fruit of work is inevitable even for a saint. Hanuman did all the work without any trace of aspiration for fruit in return. He was tested at the end in this aspect. Rama rewarded every worker and neglected Hanuman, the main worker, without giving any reward. Sita presented Him a chain of pearls. If we were in the place of Hanuman, can you imagine the situation? If I were Hanuman, I would be boiling for such an insult, “I have done so much work and I am insulted like this!” I would take the chain of pearls from Sita and put on my neck thanking her since atleast she remembered me. But Hanuman rejected it stating that He only wants Rama!

People are dying day and night to earn wealth. They worship God intensively for earning more and more wealth and there is no end to this. The anxiety for wealth can be compared to the anxiety of a person to come out of the water when he is being drowned in a lake by force. God has arranged for the basic needs of every soul; even for an atheist. Even the human government arranges for the basic needs of criminals in the prison. Then how can one doubt about the divine government like this? The desire for wealth is never satisfied and infact it grows more and

more as wealth grows. The fire grows more and more as ghee [clarified butter] is poured in it (*Na Kamah...*).

God is ‘Kind or Neutral’ but never Unkind

I will tell you a small incident of one of My childhood-friends. He suffered with severe poverty and all his efforts to earn money failed. He did several worships of God but they were of no use. The silence of God here is to be properly understood. God knows that addition of ghee in the fire in that case will not solve the problem. One day he went to the railway station at 3 pm with the intention of committing suicide by falling down on the tracks before the train. That day, I awoke very early and went to station under the pretext of a morning walk. I met him there and started giving spiritual knowledge regarding the wealth and God. I sang several devotional songs to change his mind and asked him to sing a few songs daily. I told him “Your worldly life is ruined and there is no hope of revival. Atleast try to win in spiritual life. People who commit suicide will go to hell and they have ruined not only their worldly life but also their spiritual life”. I brainwashed him and he finally came to a decision of building up his spiritual life, leaving all materialistic efforts to earn wealth etc. Generally people misunderstand Me in this point. They think that I have ruined that fellow completely in his worldly life. Do you know what happened in his case? Within a couple of years he became the richest man in the town, through some accidental business!

But he forgot Me and also left the entire spiritual life. He started singing the same songs with a different aim to grow his wealth more and more. Recently I met him and advised him about the change in his aim. I asked him to do some practical service to God by participating in the propagation of the divine knowledge by doing atleast a little sacrifice of the fruit of work. Do you know the result? He stopped coming to My house! Previously he would come to My house and express his gratefulness to Me before My family. In no time, just by single will, I can bring him back to his original position. But I thought of not doing so because in that case, he will certainly commit suicide due to the shock of the turn in his fortune. “Let him continue in that state without further materialistic progress so that he will not be spoiled more”, I thought. There may be a hope of his turn before the end of his life. If he does not turn, anyway he will go to the same hell that he wanted to reach previously by committing suicide. God is never unkind. He will be

either kind or neutral to His devotees. His heart is a gate without doors (Dwaraka). Dwaraka means the gate, which is always open, acting as a continuous passage. Anyone can enter at any time and they will be honored with divine love from God. Anyone in the heart of God is free to go out at anytime and God is never unkind to him; God just becomes neutral by withdrawing the love for him. There is no question of anger of God on His devotees, even if they insult Him.

Chapter - 14
MAJORITY LOSES

[Purnima-I-2003 Mumbai, September 10, 2003]

O Learned And Devoted Servants of God,

In spirituality, the path of the majority should not be taken. As an example, since the gravel stones are in majority and diamonds are in minority we cannot say that the gravel stone is more valuable than the diamond. There is only one Adi Shankara, one Meera, one Swami Vivekananda, and one Tyagaraja. Such people are very rare and only one in millions happens to be such a person. Our spiritual aim should be such rare diamond alone. We should not take the majority as an example in our spiritual life. The Gita says that one only in millions reaches God. So, should you follow the path of the majority or the path of that single person? Everybody should follow the path of the majority for the matters of this materialistic world. You have to do your job for earning your livelihood. You have to earn and you have to sleep. So in all these worldly matters, you have to follow the majority. But in spirituality you should not follow the path of majority because the majority does not reach God. Only one person like Adi Shankara or Meera reaches God. So the concept of the majority fails in the spiritual path.

You must serve and love God without aspiring for anything in return from Him. This is pure love. Your aspiration is impurity and your selfishness is the bad smell by which the Lord gets repelled. If you serve the Lord without aspiring for anything in return, such love is the purest and highest devotion. The Lord is fully pleased with such devotion alone and He will do anything or will go to any extent for you. This can be understood from the world itself. To learn philosophy, the world gives the real picture. Books may contain faulty knowledge, but the world contains only the truth. To know whether the concept in the book is right or not you must refer to the world. This first authority for any knowledge is the Scripture; the second authority is logic. Logic is more important than scripture because you should decide the validity of a concept in the scripture by logic alone. The third authority is experience in the world, which is the top most authority. Any concept in the

scripture should be discussed with logic and finally approved only through its experience in the world. These three authorities are called Shruti (scripture), Yukti (logic) and Anubhava (experience in the world). So the purest love can be seen in the world. Suppose somebody loves and serves you without aspiring for anything in return and his love is pure by all your tests, you imagine how much you are pleased! You will do anything for him. It applies to God also. If you serve Him without aspiring for anything in return from Him, and if your pure love passes all his severe tests, he will do anything for your sake. Love is proved only through service. Mere words and feelings are of no use. Service can be associated with words and feelings, like a plate of rice is associated with curry and pickles.

Attitude Before God

So how should we be before God? We should not ask Him for anything. We get troubles, which are the fruits of our own sins. By our mere payers, tears, weeping, begging and meditation, do you know what He does? He postpones your present problem to the latter part of your present life or to your future life. We have to suffer the postponed trouble with compounded interest. You do not know about this. You think that you have fooled God by your tears and weeping. Do not forget that God is cleverer than anybody in this world. Just see this infinite universe, which is designed and created by Him! You can understand His intelligence.

There are three types of people in the world. The first type is foolish people who do not give any thought to their old age. The second type of people is neither foolish nor wise. They save for their old age and so they are not foolish but they are not wise because they do not save anything for their future birth. The wise people save for their future birth.

If the file of Karma of any person is opened after death in hell, that person is normally subjected to severe torture there and will be born as an animal, bird, insect or worm. Another human birth is almost impossible. Therefore the Christian faith says that the present human birth is final. After this birth according to Christianity one has to go to hell or heaven forever. This is true because if one falls in the life cycles of birds and animals, he will be rolling continuously in those cycles only. This is a permanent hell. If you have done some service to God

here, which alone can be the proof of real love, your file is not opened in hell and you are sent to heaven to take rest for sometime. When the Lord reincarnates in the human form, you will follow him by getting a human birth. You are always associated with God in heaven as well as on the earth. So that is a permanent heaven. Your service to God must be only to the human form of God and not to statues or photos. The service to statues and photos is only your cheating or the cheating of the priests. You cheat God when you offer food to the statue and then enjoy it yourself. The priests cheat you if they enjoy the food which was offered by you to God. The real sacrifice and service is proved only with the human form of God. The Gopikas offered butter to Lord Krishna, which was actually eaten by the Lord. The Gita says that God comes only in human form (*Manushim Tanum Ashritham...*). The Gita also criticizes the worship of statues by such offerings. It says “*Bhutejyah yanti Bhutam....*” This means that those who worship the five elements as the forms of God through their offering will become the five elements. This means that if you offer food to a statue made of stone you will be born as a stone.

Why is the Lord so harsh and severe about this point? You are offering the food to the stone in the name of God and you are eating it yourself. You are greedy and you fool God. You are not offering to the human form of God because of your greediness. Sometimes you offer food to a statue in the temple. The undeserving priest may enjoy it. The priest is undeserving because he is cheating you in the name of God. Sometimes you may distribute that food to the devotees who come there. Such a distribution becomes a waste because the devotees are capable of earning their food. You must distribute food to the beggars who are incapable of earning that food. Lord Datta says that there are four types of beggars to whom you can offer food. They are children, very old people, diseased and people who have lost their limbs. Except for these four types, food should not be offered to beggars who are capable of doing work. For such beggars you can help by showing how to find work. So a lot of analysis is needed whenever you are doing charity. By your charity if somebody gains strength and does a sin, you have to share that sin. If you give milk to a snake with pity it will bite you and others. So you have to analyze and use a lot of discrimination in doing charity because you may be purchasing sin. Therefore you must take the help of Sadguru in doing charity. You pity a beggar but he is a

sinner punished by God for his previous sin. Your pity and charity to Him may annoy God because God wants to punish him and you are obstructing his punishment. Such a fellow may do sins again due to the effect of his previous mentality. In such a case you will be sharing his sin. The beggars also adopt certain cheating methods.

So before doing charity you should spend sometime in analyzing the case history of the beggar. Instead of giving Re 1 to ten beggars by giving ten paise each, spend sometime in the analysis and give a rupee to the deserving beggar. Such charity brings lot of good results to you. You are always hasty about the place and time for charity. Do you think you will get good results if you donate at Varanasi on Mahashivaratri? Place and time are not important for charity. The deserving person is important. If you get a deserving person that place is Varanasi and that day is Mahashivaratri. So you must have a lot of analysis and patience in doing charity.

The Veda says “*Samvida Deyam*” which means, “Donate after analysis”. The Veda also says, “*Sraddhaya deyam*” which means donate with patience. Vyasa stated in the Mahabharata that sin comes if you do not donate to a deserving person and also if you donate to an undeserving person. The Lord alone can correctly know the deserving aspect and the undeserving aspect. So if you can identify the Lord in human form you better donate to Him and he will give it to a deserving person. He knows all the previous births of every human being and He knows perfectly who deserves and who does not deserve. Shiridi Sai Baba was such an incarnation of the Lord. The Guru Dakshina given to Him was properly utilized. He used to distribute the Dakshina given by the devotees to deserving people. Sometimes He used to give the money donated by one devotee to some wealthy person also because the devotee who donated had to give to that wealthy person, as he was indebted to him in his previous birth. Therefore, catching a Sadguru is very important for your spiritual effort.

Do not attach much importance to this material life because it is just like a short one-hour journey and it hardly matters whether you traveled by 1st class or 3rd class i.e., whether you are rich or poor. All will get down at the same station and will leave to lead the life there. That part is more important than the journey. So, the scene in the upper world after death is important.

Meaning of Guru Dakshina

[Purnima-II] Guru Dakshina is the money offered in the service of God. Money is the fruit of work. Therefore money and work are inter-convertible forms. In the Gita, donating money is called as Karma Phala Tyaga and donating work [your voluntary efforts in God's mission] is called as Karma Sanyasa. Both these put together are called as Karma Yoga or Seva (Service). One can do service by doing both or any one of these two according to one's convenience. Only this service proves your real love (Bhakti) to God. In front of service, the expression of feelings and meditation by the mind and the prayers by the mouth are like pickles in the plate without the central item i.e. bread. One can eat the bread without pickles, but without bread, only pickles cannot be eaten. If only pickles are eaten, that will burn the stomach. We are giving only pickles to God. That is why He is not responding to our chantings of His name. Anybody will respond if he is called out by name even once. But you are calling God lakhs [hundreds of thousands] of times by His name. He is not responding once even by saying "Hello". This shows the anger of God. If a prostitute called somebody by name, he will not respond since his prestige will be lost in the respectable society. Similarly God is not responding to us since if He responds, His prestige will be lost among sages and angels. Many devotees are really like prostitutes because their devotion to God is only to get some benefit from God. In order to get some material benefits, these devotees spend money for God. Astrologers, priests etc., are exploiting the people and are earning money in the name of the super natural powers of planets and deities. The money of the devotees is wasted and stolen. There is only one God in all deities and planets and all the super natural powers in the creation belong to God only (*Bheeshodeti...* Veda). Such God comes down in human form only, to this earth as said in the Gita "*Manusheem...*" and not in any other inert form. The Gita condemns the worship of inert forms like statues "*Bhutejyanti...*" The statues are useful only to have a vision of the past human incarnations (*Drastavyah...* Veda). Only the present human form of God is to be worshipped. Worship again means not mere words and feelings but by participating in his mission through service. His mission is only to spread the divine knowledge and devotion in this world and to uplift everybody.

This Guru Dakshina, which is to be given to God in human form, is given according to one's capacity and devotion. Of these two, devotion is more important. In the construction of the sea-bridge (Varadhi) for Lord Rama, the monkeys were putting big stones in the water and a squirrel was putting small sand particles, according to their respective capacities. Both the stones and sand particles were drowning in the sea. The monkeys were disheartened and stopped the work, but the squirrel did not stop the work. It thought "Whether I participate or not, the work of the Lord will not stop. Let me do whatever I can do for the Lord. The Lord does not require even the bridge to kill the demon Ravana. He can kill the demon just by His will. This is only an opportunity given to me to participate in the Lord's work and get salvation". Lord Rama patted the squirrel and not the monkeys. So, while participating in His service, do whatever you can. But do it with full faith in Him.

Some rich people approached Me. Each of them was saying that he alone will fund this mission. Swami told them, "Let all participate and let all get salvation". The aim of Swami is not the money required for this work. If that alone was My aim, I could have accepted the donations of rich people. The aim of Swami is that all should participate practically and get the grace of God. My aims are:

- 1) World Peace.
- 2) All should get salvation and hell should be closed.

Swami does not need any money for his personal purposes also. He is an expert in coaching students for IIT entrance exams (chemistry) and lakhs of rupees will rain on Him if Swami continues in that line. But Swami has sacrificed everything for the sake of saving humanity from ignorance and misleading paths. Every rupee donated by the devotees will be used to publish this divine knowledge in all languages and distribute to all the people in the world.

Today several fraud preachers spoil the spiritual field. They do not know what and why they propagate. They propagate the knowledge which is already there in books. They have no other work to do. They failed in all lines of business and have therefore taken up this line of spiritual business. They are blind people leading the blind followers and all will fall in the well. The Veda says the same "*Andhenaiva....*" Swami is happy even if they earn money and can show the right path explained in the scriptures. The propagation is needed when there is a

new knowledge. Shankara propagated since he discovered the Advaita theory. Several disciples of Shankara further propagated it. Those disciples are teachers but not preachers. A preacher should show new true dimensions.

Swami's Devotees

Several devotees have participated in this mission of Swami and they are working very sincerely by sacrificing their work and money. Datta blesses all of them. But let Me tell you about one devotee called Ajay. Ajay means 'undefeatable'. It is true that nobody can defeat him in devotion. He spends all his leisure time for God's work alone. He has sacrificed all his savings [amounting to lakhs of rupees] for God's work. He has two kids and he has still some loans to be paid back. His salary is about Rs.20, 000/- per month. Yet he donates about 1/3rd of this monthly salary for God's work. One day he thought, "Swami gives sweet fragrance to several devotees. What about me? [Can I get it too?]" Immediately a whirlpool of sacred ash (Vibhuthi) surrounded him for one hour with a sweet fragrance. Datta expressed His grace in this way. Let Me tell you about Smt. Gayathry and her husband Mr. Chandra Sekhar (Kuwait). They do not have any trace of selfishness in their thoughts. Their two daughters are also of the same nature. The entire family is a bunch of four flowers with sweet fragrance of sacrifice. The husband and wife donated Rs 55,000/- and they send Rs 10, 000/- per month as Guru Dakshina. Both of them always press Swami for doing more and more service. Swami is very much pleased with their sacrifice. This family was in Kuwait and at one time, the Iraq war was imminent. The family quickly left for India to escape the war. Swami delayed this war by His will. The moment they landed on the airport in India the war started.

Shri V Sudhakar (U.S.A.) met Me three to four times at Vijayawada. He was worried with a legal case. Swami told him that he need not worry about his case and he should think about propagation of divine knowledge of Swami. But he was worried constantly. Swami assured him again and again that He would solve the problem. Swami selected him for His service because Sudhakar's mind is crystal clear and he is a very sincere person. He was connected to Swami in his previous births also. When he was going to USA from India, Swami told him, "I am Lord Rama. I will not break My word. I am sending

Hanuman with you. Hanuman will solve your problem and will come back”. As soon as he went to USA, his problem was solved. He is doing the propagation of Swami’s knowledge sincerely. His sister Smt. Gayatri is also doing the propagation sincerely. Swami told her, “I know you are very sincere and I am very confident of your service. So I am giving the certificate of your service now itself”.

Smt. G. Pushpa got the photograph of Swami decorated as Lord Venkateswara. I told her that this photograph responds to materialistic problems and the photograph in which I was decorated, as Lord Dattatreya responds to spiritual problems. She prayed to the picture of Lord Venkateswara that a particular problem should be solved on that day. It was solved. On another occasion she accidentally locked the door and did not have the key. She prayed to Swami. Immediately Swami responded and the door was opened by some person. Swami appeared as Lord Panduranga to her in a dream. She talked with Swami on the phone and wept mentioning the divine vision. She and her husband are very pious devotees and will do the work of propagation with full devotion. Shri G Rama Murthy (USA) is another pious devotee who is interested in this service of Lord Datta.

There are several other devotees who are participating in the mission of Swami in a similar fashion according to their capacity. Swami has just given a few cases as examples. In this mission, devotees are participating without aspiring anything in return. This is the main point because such type of participation alone results in the formation of a true and permanent bond of love with God. In such a relationship, God protects you and gives you whatever you require without asking. God knows everything and one need not ask God for anything.

Main Purpose of Temples

The main aim of the temples is to show the beauty of the past human incarnations to the devotees through statues. Beauty is one of the sixteen divine qualities of God. It is just like seeing the photograph of a person who is no more in this world. Just as we maintain the photographs of our loved ones who have passed away, by wiping the dust the statue in the temple should be washed and maintained by the priest. But you will not offer food etc., to the photograph. The statue should be carved in the most beautiful way, so that the eyes of the devotees are fixed on the statue, attracted by its beauty. This is the first

stage called Vision as said in the Veda i.e., “*Drastavyah*”. The second stage as said in the Vedas is “*Srotavyah*” that means the devotees should know about all the other divine qualities of God from the priest. The priest must quote all the scriptures and explain the divine qualities. Now the devotees enter the third stage as said in the Vedas “*Mantavyah*” i.e., the mind of devotees is absorbed in God. Then they enter the fourth stage “*Nididhyasitavyah*” as said in the Vedas i.e., they sit in the temples for sometime immersed in devotion.

But what is happening in the temples today? The devotees fix their eyes on the statues not due to attraction but due to fear of desires. They think that by such constant vision God will be pleased and grant their boons. If the vision is due to attraction by the beauty of God, He will be certainly pleased. Since God knows everything He cannot be misled by your misleading vision. The priest is washing the statue and decorating it. But he is not doing the next step properly. He is chanting the hymns in Sanskrit. Neither the priest nor the devotees know their meaning. When the meaning is not known, the mind cannot be fixed. The scripture says “*Anarthajna*” i.e., there is no use of mere recitation of the Vedic hymns without knowing the meaning. So the priest is doing unnecessary chanting. Apart from this, the priest is doing some more unnecessary works like lighting the lamp and burning perfumes and camphor. Neither God nor the priest enjoys these works. These unnecessary works increase pollution. Only some merchants are benefited. Suppose a devotee is spending about Rs. 10/- for buying a coconut for worship. The priest gets half of the coconut and sells it to a nearby restaurant for a rupee. About nine rupees are wasted. The devotee does not get any result out of this wastage.

The very purpose of going to a temple should be to develop devotion to God, so that a true and permanent bond with God is formed. You should not go to the temple with any desire. Prepare yourself to suffer the result of your own sins. If you pester God, He will postpone your sins, and you have to suffer in future with interest. Your future life will be miserable. Instead of this, if you develop devotion without selfishness, God will be pleased and will get you released from your sins. He will come down in human form and suffer, by taking your sins. Except this way, there is no other way to avoid the suffering of your sins.

Let the priest take all the ten rupees from the devotee as Guru Dakshina and perform his real duty, which is explaining the divine qualities of God. Let the devotee come to the temple with only such an aim. Let all the unnecessary worship like lighting lamps, burning perfumes and camphor, putting flowers and jewels, breaking coconuts etc., be stopped.

The statues in the temples are in human form, which indicate that God comes only in human form. The Shivalingam in the temple is in the shape of a wave. Energy is in the form of waves and best energy is life energy. The best form of life energy is man. The statues and Shivalingam indicate that God comes in human form. Some people are doing initiation of life in statues (Prana Pratishta). Such efforts are useless because the statue does not become a living being. Before doing the sixteen services (Shodasa upacharas) this initiation of life is done. This means that, the sixteen services can be done only in the case of a human form and not to inert bodies. Therefore these services need not be done to a statue in which there is no life, since the life-initiation ritual does not bring life into it. The sixteen services are like 'Avahanam' (invitation), 'Asanam' (offering the chair) etc. Infact these services are meaningful in the case of the human incarnation and are of no use in case of statues and photographs. The human incarnation, the priest or great devotees of God can be worshipped by these sixteen methods of worship. While carving the statue, garlands of flowers and jewels can be carved on the statue. This will stop the business of flower merchants and will end the robbing of temple jewels by thieves. The purpose of light is to remove the darkness and there is no need of a light in the daytime. There is no need of keeping the statues in dark rooms. The perfumes and incense are burnt to avoid the mosquitoes and insects, in case of the human form and not in the case of statues. In the Vedas all these sixteen methods of worship are not mentioned. Only the service called 'Naivedyam' is elaborately described under the name Ijya/Yajna. This consists of preparation of food and offering it to the human form. The first choice is offering it to the Sadguru, who is the Lord that has come down in human form to uplift the world. The second choice is a Guru who is a scholar of the scriptures and explains all the virtues of the Lord. The third choice is a poor devotee. The last choice is a beggar who is incapable of earning his food. In case of a beggar, devotion must be imparted to him after giving food. Donating Dakshina (money)

according to one's capacity and devotion must follow the Yajna. The scriptures say "*Adakshinahato Yajnah*" which means that offering food (Yajna) must be followed by donation of money (Dakshina). Both Yajna and Dakshina are the sacrifice of money (Karma Phala Tyaga) alone because food is also a form of money. This is very important as the Veda says, "*Dhanena Tyagena...*" i.e., only by sacrifice of money that you have earned, can you attain God. By such sacrifice alone does the real colour of the love of the devotee for God come out. The Veda says '*Na karmana*' i.e., without the sacrifice of money and work, there is no use of prayers and rituals. The first choice is the best because the Sadguru uses your Dakshina only in uplifting the world. Even after taking your food, He spends His energy in preaching.

How to Recognize the Human Incarnation

All the following characteristics must be present in the human incarnation. Even if one is absent, it is not the complete incarnation of Lord Datta. A swan is recognized by its white colour, two wings, red nose and red feet. If any one of these four characteristics is absent, it is not a swan. The divine characteristics of the human incarnation are:

- 1) *Satyam Jnanam Anantam* (Veda). This means that He will preach true and infinite knowledge.
- 2) *Sarvajnah* (Veda). This means that He quotes from the Vedas and Gita at every step of the preaching. The Veda says that He is the author of all the Vedas (*Asya mahato*). So He should quote from His own scriptures. He is also the Lord Krishna who told Bhagavad Gita. So He quotes from the Gita.
- 3) *Anando Brahma* (Veda). This means that He is Bliss. In His presence itself, one gets bliss. His preaching carries the bliss.
- 4) *Raso Vai sah* (Veda). This means that He is the embodiment of Love. He loves all living beings that include even birds, animals etc. He loves all people irrespective of nationality, religion, caste, sex, age etc. As the devotion of the devotee increases, His love for the devotee also increases. This is not partiality.
- 5) *Sa Satyakamah* (Veda). This means that He has all the super natural powers. But He will not exhibit them with egoism, and show them off. He also does not exhibit them for fame or to increase the number of His followers or to do business with

devotees. Those who deserve, get divine visions. Sometimes, He performs miracles to generate the devotion. Realized people serve Him even without the miracles.

If anyone of these five qualities is absent He is either an incarnation of the radiation of God (Kala Avatara) or a partial incarnation (Amsa Avatara). The fifth characteristic is present even in demons and so that alone cannot be the characteristic of the incarnation.

Arjuna, Krishna and Hanuman

Before the Mahabharata war started, Arjuna was on the ground falling at the feet of Krishna. Krishna was on the chariot. Hanuman was on the flag above, Lord Krishna.

Arjuna represents the below average person, who is not doing his duty i.e., he refused to fight the war due to the illusion of family bonds. The war is like the job of a person to earn the kingdom (money). Arjuna was avoiding his duty, not due to extreme devotion but was avoiding his duty due to the attraction of family bonds. Had Arjuna left his duty due to devotion, Krishna would have fought the war on behalf of Arjuna. In such a case, God does the duties of the devotee. So the Lord preached duty (Karma) in the first chapter of the Gita.

Krishna represents Jnana Yoga (Knowledge), Bhakti Yoga (Devotion) and Moksha Yoga (Salvation). Krishna represents these three levels. Jnana Yoga means the identification of Lord in human form. Krishna repeatedly said that nobody could recognize Him. The reason is that man does not recognize God present as another man, due to jealousy and egoism. One in millions alone, can get rid of jealousy and egoism and can recognize Him. This was said in the Gita.

The present human incarnation is important. Hanuman was firmly fixed on the past human incarnation i.e., Lord Rama, and did not agree with the present human incarnation i.e., Lord Krishna. But Krishna convinced Hanuman and Hanuman became the devotee the Lord Krishna. Similarly the present people, who are firmly fixed on Krishna, should realize this point and should become the devotees of the present incarnation. This Jnana Yoga is difficult because even the great scholars slip here. The next level is Bhakti Yoga. The love for the Lord should be the only bond. All the other bonds with money and family members should exist without a trace of love. By such love (Bhakti) only, is God achieved. The Gita says the same as “*Bhaktya Tvananyaya Labhyah*”.

The devotion will be naturally followed by the detachment from other bonds. If one tastes the divine nectar, coffee will not be relished at all. The Gopikas and Prahlada are the real devotees. The Bhagavatham describes such devotion. This devotion is born from knowledge and also grows by knowledge.

When Lord Krishna's existence was known from Narada, devotion was generated in the heart of Rukmini. As the knowledge of Krishna was received more and more the devotion increased and Krishna was achieved due to that intense devotion. If one again goes for coffee, it means that he has not tasted the real divine nectar; he has tasted some other drink under the name of divine nectar. The formless and statue forms of God are such drinks under the name of divine nectar. The next level is salvation, which means the detachment from other bonds and reaching the human incarnation (Sayujya). Kaivalya means the existence of the bond with God alone. Such Kaivalya means living with the human incarnation. Sayujya means only meeting and seeing Him. The Yadavas, Balarama, Lakshmana and Hanuman were blessed with Kaivalya. Sometimes Kaivalya may bring negligence as in the case of Yadavas. The Yadavas did not follow the advice of Krishna and drank wine and killed each other. But Lakshmana and Hanuman did not get such negligence even after long standing association with God. Krishna and Bhagavad Gita represent these three levels.

The last and the fifth level is 'Karma Yoga' represented by Hanuman on the flag of the chariot. Karma Yoga means service, which was done by Hanuman without any selfishness. Such sacrifice is the real beauty and therefore the Sundara Kanda is the name of the chapter in the Ramayana, which describes Hanuman's service. Sundara means beauty. The sacrifice is the internal beauty and not the external beauty of the monkey. After returning back from Lanka, Hanuman looked very beautiful and Rama embraced Him. Hanuman did service that was more than expected by the Lord. The Lord wanted only the news of Sita. Hanuman brought the news of Sita, killed several demons there and burnt Lanka. The Gita explained the practice of Hanuman.

Hanuman is seen above Lord Krishna, which means God becomes the servant of His servants. Radha was also kept in the Goloka above His head. Hanuman and Radha are the two eyes of God. Radha is love and Hanuman is service. The proof of love is service. Radha is the academic year and Hanuman is the final examination. The first level,

Karma looks like the fifth level, Karma Yoga. A dumb fellow looks like a silent sage. Both look similar, but the first level is the earth and the fifth level is the sky. In the first level, work is done for selfish gains and in the fifth level, work is done for the sake of the Lord. First one is a bad smell and the fifth one is a sweet fragrance. A monkey jumps when a banana is offered. Hanuman jumped over the sea for the sake of the Lord and could not be attracted by the bananas offered to him. The monkeys flattered Hanuman for the sake of the work of the Lord [Before Hanuman jumped over the sea, he was praised and reminded of his fantastic powers]. But now people are flattering Hanuman through the recitation of the Sundara Kanda for their selfish desires. Hanuman is God in the form of a monkey. Every monkey is not God. Garuda is God in the form of an eagle. Every eagle is not God. God in human form is Rama and Krishna. Every human being is not God. After reciting the Sundara Kanda one should be inspired to do service to the Lord. Without doing service to the Lord, what is the use of reciting the Sundara Kanda several times? There is no use of daily reciting a book that describes the preparation of food items without actually cooking. Hanuman fought for the Lord. Arjuna fought for his personal victory. Therefore, there are temples for the worship of Hanuman and there is no temple for Arjuna. Lord Krishna advised Arjuna to fight for the sake of the Lord since the war can be treated as the mission of the Lord for destroying injustice. If Arjuna fought with this view, the first level would get converted into the fifth level and Arjuna would appear on the flag.

All the work of Hanuman was for the sake of Lord only. He became the future Creator (Brahma). You can atleast you do your work and also participate in the work of God partially. This is the level of Arjuna who is called 'Nara' i.e., the ordinary man. Arjuna fought with both the views i.e., to attain his kingdom and also as a servant of God in His mission of establishing justice and destroying the injustice through the war. If all your work is only for yourself, you will be born as a demon, bird, animal etc. Such people worship God, only for their selfish ends.

Chapter - 15

MEERA'S IDOL WORSHIP**Keep Moving to Higher Classes in Spirituality**

[Shri M.V.V.S. Prasad, a sincere devotee of Swami asked: Devotees like Meera sang songs and worshipped the statue of Krishna. Is it wrong to worship a statue by songs? Swami replied:]

O Learned And Devoted Servants of God,

Except atheism, nothing is wrong, but everything has its own place of importance and time in the spiritual path. Taking a slate and pencil in L.K.G. class is not wrong but that is not the final step. What I say is that you should not sit in the L.K.G class through out your lifetime and waste the entire human life which is very very rare and we can say that the human rebirth is almost impossible except in the case of a few deserving devotees. Shankara condemned the rituals (Karma Marga) and established the divine knowledge (Jnana Yoga). But again He reinstated the revised rituals with right spirit and direction. The paddy-plants are grown and they are de-rooted and again rooted far from each other in the field. King Raghu defeated all the kings in the country but again gave their kingdoms to them only. It is not a waste act. The paddy plants grow vigorously after the second rooting. The kings ruled their kingdoms with care since they were made subordinates of Raghu. The administration was bettered. Before this, the kings were independent and were ruling their kingdoms as they liked. Shankara removed the wrong side of the rituals. The rituals without the right spirit and proper understanding of their significance in their related positions and stages of time become either waste or sometimes even poisonous.

In the songs of Meera, you find her goal as the alive human form of Krishna and not the inert form of statue. She was singing about the beauty, qualities and activities of the alive human form only mentioning the dance, the steeling of butter etc. of Krishna. She did not sing about the statue stating “How beautiful is this black stone on which you are carved! How hard is your body on this stone! How much is the weight of this statue?” etc. The statue is only indicating the past alive human form of the Lord. Even a photo of the present alive person [human

incarnation] can also be worshipped like this since He is not in this area. Here also the photo represents the alive human form that is in other area. The statue of Krishna in Brindavanam today represents the past human form of Lord, which is not in this time, though the area is same. Radha, the source of Meera worshipped her contemporary human incarnation only and not the statue of previous human incarnation like Rama. Similarly, Hanuman [worshipped His contemporary human incarnation]. Hanuman worshipped Krishna also after realizing that the same God comes in a different human body also. Before Krishna, there were human incarnations like Rama etc. and after Krishna, there were human incarnations like Buddha etc. according to the concept of ten incarnations of Vishnu. Krishna Himself told that He will come again and again whenever the necessity arises (*Yada Yadahi...Gita*). There is no meaning of the devotee clinging to the statue of Krishna leaving the present human incarnation. Hanuman was also like that [clung to Rama, who was past incarnation during Krishna's time] but He realized when Krishna gave Him a vision of Rama. Similarly, Jambavaan was worshipping the statue of Rama in the cave and fought with Krishna due to the same illusion. But when Krishna gave him the vision of Rama, he surrendered to Him. In spite of all these points from scriptures only, if one is blind to find the truth, we should leave him or her to their fate.

Receiving Guidance is Main Aspect

The main point in stressing the present alive human incarnation is to get the guidance in the spiritual path through clarifying all your doubts. The life history of Meera says that she had a doubt about leaving the house and husband in the propagation of devotion. She wrote a letter to Tulasidas and he replied her that crossing the boundaries of justice for the sake of the Lord is not a sin and infact is the real justice. Based on that reply, she left the home. Now, here My question is that why did she not ask the statue of Krishna for the clarification? Arjuna asked Krishna for clarification of his doubt since Krishna was the then alive human incarnation [for Arjuna]. He also did not put his doubt to the statue of Rama, the past human incarnation or to the statue of Vishnu or Shiva (whom he worshipped so much), who is the energetic form in the upper world. Only the Satguru can give you the right direction in the spiritual path, which is the most important aspect of the entire human life since it decides the future eternal fate of the soul.

The spiritual knowledge is not a time-pass entertainment for the retired people! The retired person feels relaxed after observing his past achievements like maintaining the family and settlement of children etc. He is not looking into the opposite direction of the life after death and the enquiry that has come very near. He is like a student in the month of March, who is relaxed looking at the number of cinemas, novels and games that entertained him through out the academic year starting from July. These are only side entertainments for a change now and then in the main activity. For a student, main activity is study and for any human being, the main activity of the life is to please God. The student is not thinking about the date of examination, which is in the month of March [generally final examinations of academic year are conducted in the month of March]. He opens the textbooks but his entire mind is only on the previous entertainments. He fails in the examination and does not get a job forever. Similarly, the retired person starts thinking about the spiritual path but all his mind is only on the settlement of his grand children (*Vruddhah tavat chintaasaktah...*Shankara). The result is his failure in the enquiry after death and the permanent hell subsequently.

Statues Develop Theoretical Devotion

The statues and photos of previous human incarnations and the upper human energetic forms are certainly excellent as far as the training period (Rituals) is concerned. They develop the theoretical devotion, which is the inspiration of mind through songs, looking at the statues or photos. These rituals give you the training to remove egoism and jealousy towards human form. All the energetic forms of God are represented by human form for this purpose only. In the first stage, the ignorant devotee serves practically (practical devotion) the statue. In the second stage, the realized soul imagines the human form by mind and tries to purify his mind from jealousy and egoism. In this second stage, there is no practical devotion. It is an intermediate state to transform himself from inert object to alive form. In the third state, one catches the Satguru who is the present alive human form of God and serves Him practically, like Hanuman and Gopikas and this service may also be mixed with the theoretical devotion like a plate of meal associated with drinking water. If Satguru is not available, atleast, serve the best of available devotees. When you serve the real devotees who participate in the work of God practically, I assuredly tell you that the Satguru will

come to you. You can also give basic needs like food, clothes, medicines etc., to the poor people even if they are atheists. This will give you atleast the heaven, which may be temporary. Even an atheist has a chance of transformation in to devotee if you save his life. When you serve the beggars, try to introduce the divine knowledge and devotion into them. Atleast you serve them in the name of God. Even if you do mere social service without reference to God, it is not wrong. For such service also you will get the temporary heaven from which you have to return back to this earth. I am criticizing you for your long stay in the first step only, where you are doing the practical service to the statue. You are leaving the food-offering before the statue. The statue is not at all touching it. The priest or management behind the statue receives that food and money from the hundi. The priest or management may be deserving or undeserving because you have not examined their deservingness for your sacrifice. The Veda says that the enquiry about the receiver should be done by you (*Samvidaadeyam...*). Every paisa of your sacrifice is your hard earned money. If the sacrifice goes to the undeserving fellow, you have purchased the sin with your money! You are hurry about the place (Desha) like Banaras and the time (Kala) like Shivaratri and you have no time to examine the deservingness of the receiver of your sacrifice (Patra).

You arrange a hundi in your house, take it to the sacred place and put the money you want to sacrifice for God in it on that sacred day. Since, the money is out of you, you have done the charity to God in the sacred place on the sacred date. Bring back your hundi to your house. You go on examining the devotees leisurely without hurry. When you get the sacred receiver, you donate all that to him or her. Now your sacrifice is complete with sacred place, sacred time and sacred receiver (*Deshe Kale Patrecha...Gita*). In the first stage, due to your hill of ignorance, you are not only wasting your money but also purchase the sin. When you are burning the lights, how much oil, which is best energetic food, is wasted? God is the source of energy for all lights (*Tasya Bhasa...Veda*) and does not need your light. Moreover, you are polluting the atmosphere stopping the rains and causing natural calamities. Give all this energetic food to even a poor atheist so that his brain becomes energetic to think about God. By this you get atleast the temporary heaven. By polluting the environment and damaging the society in which devotees and human incarnation live, you are going to

the permanent hell. If these defects are removed the temples with statues and photos are excellent means to develop a theoretical devotion, without which the practical devotion cannot be born.

Heart of Devotional Songs

The singer of the devotional songs is exhibiting his talent of music only. Most of the words in the songs are not clear to you and the meaning is not captured since the words are immersed in the river of his tune of sound (Raga). Perhaps the singer thinks that if meaning is clear, your devotion on God gets increased and you will try to donate to God and not to him! Perhaps he wants you to hear his talented Raga only and donate to him only! The recitation of Vedic hymns without knowing their meanings is also like this. The words (Shabda), subsequently the sentences (Vakya) and subsequently the meaning (Artha) should be clear. The meaning gives rise to feeling (Bhava), which in turn gives rise to devotion (Bhakti or rasa). Bhakti associated with divine knowledge (Jnana) will lead you to practical service (Seva) to God, which will please God. Therefore, do not worry about tune of the song. You sing for yourself to develop devotion in yourself. You need not sing before others to earn fame or money. God is pleased by your feeling and not by your tune (*Bhavagrahi Janardana...*). Even the talented music without devotion is like the dead body of a king and is inauspicious. Even a song with bad music is like the alive body of a beggar which is not inauspicious. By this simile you should not think that the alive king is the best because God sees only the devotion (life) and not the music (body or its dignity). Simile is always restricted to the limits of the given concept and should not be extrapolated by the over-intelligence.

The musicians have diverted the truth to earn the lively hood. Gayatri means any tune good or bad with full devotion. If good music is only intended it should have been stated as “Sam Gayatri”. Sama Gita is good music related to Sam Gayatri. Gita is any type of music related to Gayatri. Gayatri means the tune (*Gayatri chandah...*) and not any deity. A song (Sama Veda) is more attractive than reciting a poem (Rug Veda) and a poem is more attractive than stating a sentence (Yajur Veda) and this is the importance of Gayatri. If you are not analyzing the concepts through divine knowledge, priests and musicians will trap and exploit you! The value of Meera is the devotion in her and not the music. The

spirit of Meera is alive form of God and not inert statue representing it. The value of Shri Ramakrishna Paramahansa, a priest in the temple of Kali, is His divine knowledge and devotion and not the rituals done by Him to the statue. Learning music and training in rituals cannot make you Meera and Ramakrishna.

(Swami stayed in the house of Phani for some days and spent most of the time in singing the devotional songs. The father of Phani fell on the feet of Swami and literally wept several times requesting Swami to grant a grand son atleast to his eldest son, since Phani became a saint. Swami agreed to it. One day Swami was moving His hands in the air. Phani asked the reason for it with loud voice. Swami replied: Do not think that I have become mentally derailed (Swami laughed). I am bringing a soul in to the womb of the wife of your elder brother to fulfill the request of your father. Immediately within a week, the report was that she became pregnant and delivered a son in course of time. In these days, Swami stressed on development of theoretical devotion that can result in the practical service to please God.)

Chapter - 16

FURTHER CLARITY ON KNOWLEDGE, DEVOTION & SERVICE**Who is Intelligent?**

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

O Learned And Devoted Servants of God,

*Naasadhyamasti kimapi te Datta
Nacha karanamapi karunayaste Datta*

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

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

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

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

Hence all these three are not complete and permanent powers. The fourth is moksha¹⁰ (related to God) and the power of God is infinite and permanent. Our forefathers have realized this and would spend most of their energy and time only in worshipping God. Today, we treat them as old outdated people without materialistic (laukika) intelligence while we are only running after dharma, artha and kama. We are trying to save the life of the tree by pouring water to the branches, leaves and flowers of the tree. Our ancestors were pouring the water at the root of the tree. Any problem in the world and any problem in the upper world have a permanent solution only in God. Therefore, we do not even have materialistic intelligence and our intelligence regarding the problems of the upper world is a big zero. Therefore, you should understand that our forefathers were the real intellectuals, who could solve all the problems not only in this world but also in the upper worlds by catching God, who is the root of the tree. All the worlds in this creation are only the branches of this big tree of creation. The Lord advises us to understand and follow the path of our forefathers, which is the good tradition (*Purvataaram kritam*—Gita).

Importance & Limitations of Each Step

Singing songs which involves words and the emotional mind is devotion (bhakti). It is the result of spiritual knowledge (Jnana), which is spiritual discussion which involves words and the analytical intelligence. Awareness has two faculties. The lower faculty is mind (manomaya kosha) and the higher faculty is intelligence (vijnanamaya kosha). The awareness is represented by the word mind itself (manas). A word¹¹ is a mixture of sound representing inert energy and awareness, which is nervous energy. The inert energy involving action (karma) is the final phase. Thus these three namely, word, mind, and action (vak, manas, and karma) are the instrumental faculties (trikaranas). Jnana is the first step, like the stage of school and was preached by Shankara. Bhakti is the second step like the stage of college and was preached by Ramanuja. Karma or seva is the third step like the stage of university and was preached by Madhva. It is directly related to the fruit. Only work or karma can yield the fruit and not words, or mind. Jnana and bhakti involve words and mind. This means Jnana and bhakti cannot

¹⁰ Salvation

¹¹ A word that is uttered

yield the fruit directly, but are instrumental or indirectly responsible for the fruit because they lead to karma or work. In both jnana and bhakti, the mind is involved. Mind or awareness as a lower faculty gives emotion or bhakti or love. The same awareness as a higher faculty gives knowledge or jnana, which generates the love. There are several children on the road. First you have to identify your child and this identification of your child is jnana. Then love for your child is generated, which is bhakti. Subsequently, you will serve your child and this is karma or seva. Shankara, Ramanuja and Madhva came one after the other in that order because jnana, bhakti and seva are the three subsequent steps.

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

Service is like the plant that yields the divine fruit. Devotion is like the fertilizer and knowledge is like water. The fertilizer and water are essential for the generation of the fruit, but they cannot yield the fruit directly without the plant. Therefore, you must understand the importance as well as the limitation of knowledge and devotion. Both these together constitute theoretical devotion. Service is practical devotion, which alone can yield the fruit. But the plant cannot generate the fruit without fertilizer and water. Hence, you must understand the importance and limitation of service also. In every step you must understand both the importance and limitation of the step. You should not say that any one step without the other two steps could yield the fruit. Service cannot be generated at all without love and knowledge.

Unless you identify your child and unless you love your child, the service to your child is not seen at all. Therefore, all the three steps are important and have their own limitations. No step can alone yield the fruit. The three divine preachers stand together and have given the single composite spiritual effort, which constitutes the three subsequent steps.

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

Knowledge: Decisive First Step

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

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

Shiva is an individual soul, which exists in an energetic form, which is qualified predominately with Tamas¹² and which is charged by Brahman (God). Vishnu is an individual soul, which exists in an energetic form, which is qualified with predominantly Sattvam¹³ and which is charged by Brahman (God). Similarly Lord Brahma is an individual soul, which exists in an energetic form and in whom the soul is qualified with predominantly Rajas¹⁴ and which is charged by Brahman (God). In no way are these energetic forms different from the human incarnation except in one point that the external gross body of the human incarnation is made of five elements where as the external gross body of the energetic forms is made of only one element called as Agni or energy. The human beings are fascinated by the external energetic form just like an ignorant villager wearing cotton clothes is fascinated by a citizen from the city wearing silk clothes. The same God exists in Shiva and Krishna. The angels, who are the souls of the upper world, are in a pitiable condition since they do not care for the energetic forms of God due to the repulsion between common external media. They also do not care for the human incarnations on the earth due to their negligence towards the external human bodies. Thus they lose God on both sides. Indra is such a soul in the upper world and he neglected Krishna on earth. Indra neglected Shiva too and was going to attack Shiva with his weapon on one occasion and Shiva punished him. Atleast human beings are fortunate because even though they neglect the human incarnation on the earth due to their repulsion between the common external media, atleast they respect the energetic forms of the upper

¹² Dark quality

¹³ Quality of purity

¹⁴ Quality of activity or passion

world due to their fascination for energetic bodies. Arjuna could get a vision of Shiva by penance but he was born as a hunter in the next birth for neglecting the contemporary human incarnation. Some recognize the concept of human incarnation but worship only a particular past human incarnation due to ego and jealousy against the contemporary human form of God. Such rigid people also do not recognize any other past human incarnation due to their ignorance about the common God existing in all human incarnations. The devotee of Krishna says that Krishna alone is God because Krishna said that one should surrender to Him alone (*Maamekam sharanam*—Gita). But Jesus said that one can reach God only through Him and hence the Christian is particular about worshipping Jesus alone. Now both quarrel with each other and sometimes this results in violence and the disturbance of world peace. Bin Laden killed Christians and Hindus in America and the root concept is this religious fanaticism alone. Here, you should take that both Krishna and Jesus were referring to the contemporary human incarnations alone and not to the individual souls, which are charged by God. Remember, Krishna and Jesus were giving these statements to the people who were before their eyes in their times and not to the present generation. If you realize this single point the confusion is removed.

Important Terms

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

Sparks Of Divine Knowledge

Satguru

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

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

If this is the state, how is the human being imagining to perceive the unimaginable original God? It is impossible. It is impossible. It is impossible. Even the intelligence, which is limited by the dimensions of space and time cannot grasp God (*Yo Buddheh...*), who is beyond space and time. A sharp intelligence (*Drishyatetvagraya...*) can at the most grasp only the most subtle item of creation i.e., self (soul). The soul exists in the human incarnation also, but the unimaginable God charges it. You can grasp the soul present in the human incarnation but you cannot grasp God who is beyond the soul and who has charged it. The electric current is quite different from the wire but charges the wire. Hence, you can treat this soul as God just as you can treat a live wire as electric current. It is this charged divine soul existing in the body of Krishna that was referred by Him in the Gita (*Ahamatma...*). Even the

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

Lord the Kingmaker

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

Sudarshana was born as Kartavirya who was full of ego and was killed by Lord Parashurama in the war. But Parashurama was also a human incarnation of a liberated soul. Again he committed the same mistake and Rama, who was the original human incarnation of God, removed his ego.

Selfless love

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

Wealth is for the Divine Mission

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

Maintain devotion inspite of loss

[Shri Partha Sarathi (USA) asked Swami about his continuous financial loss due to the victory of injustice in this world.]

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

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

Co-existence of two birds

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

Knowledge, devotion and work in the Veda

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

Cancellation of sins

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

Statues do not eat food

[A devotee referred to a story of a devoted boy by whose innocent devotion, the statue of God became alive and God ate the offered food. Swami replied as follows.]

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

super power because God is available in human form to eat the food offered by you.

Illusion of fame

[A devotee asked about the bliss that can be derived in the fame obtained by doing social work.]

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

Chapter - 17

DEVOTEE CATCHES GOD**Offspring of Cat and Monkey****O Learned And Devoted Servants of God,**

Initially the Lord attracts a human being through miracles and creates belief and devotion in his mind. Thus the human being is converted into a devotee. From the stage of an ordinary human being, the soul carries on the journey to the stage of a devotee. This journey takes place due to the effort of the Lord alone. This is called as the ‘Marjala Kishora Nyaya’, which means ‘the case of a mother-cat carrying its offspring in her mouth’. The effort of the human being is nil in this case. But the human being must have an open mind to receive help from the Lord and to recognize the existence of the super natural power of the Lord and thereby to recognize the existence of the Lord. The problems and troubles faced by the person in life, which are due to Karma Chakra (the wheel of his past deeds) help the soul, realize the existence of God and His powers. Thus the troubles are really helpers towards the spiritual path. The misery due to the troubles is praised by the Lord in the Gita (*Aarto...Udaaraah*). Kunti asked for constant troubles from the Lord. In this stage, though the effort of the soul is nil, the soul must have flexibility and an open mind to recognize the helper, the Lord. The impartial Lord gives this opportunity equally to all human beings but the atheist due to the absence of an open mind and due to foolish rigidity, does not accept the existence of the Lord, even after such help. Thus, even though we say that the effort of the individual is nil in this case, having an open mind to realize the truth is also considered as the effort of the human being. When the effort of the human being exists, it is called as ‘Markata Kisora Nyaya’, which means ‘the case of the offspring of a monkey holding on to the belly of the mother-monkey by itself’. Thus both these cases always co-exist and are mutual to each other.

Individual Effort

In the sacred book ‘Yoga Vashishtha’, the preacher Vashishtha preaches spiritual knowledge to Rama. In the very beginning itself Vashishtha emphasizes on the effort of the individual soul (*Purusha Prayatna*). Without the effort of the soul if the Lord has to carry the devotee by His grip alone, then the Lord would have to carry all the souls in this creation. Only then can the Lord be impartial. If that is done, there is no meaning in creation because the thrill of love disappears. The extraordinary love of one devotee in millions cannot be tasted by the Lord. If all the students in the class are given hundred percent marks and if all are given gold medals for no effort on their part, then there is no thrill.

The teacher puts his effort equally on all the students and every student has equal opportunity to get the gold medal. When only one gets the gold medal we cannot blame the teacher to be partial. The teacher puts equal effort on all the students and aspires that every student should get the gold medal. But the fact is that only one gets the gold medal. The aspiration and impartial practical effort of the teacher and the actual outcome are altogether different. You cannot link these two contradicting extreme facts. It is true that the teacher wishes that every student should stand first in the class and he puts equal effort on every student without any trace of partiality. At the same time it is equally true that only one student stands first. From the point of the teacher, we have to appreciate the way of the mother-cat. From the point of the student you have to appreciate the way of the mother-monkey. The teacher tries to carry every student to the goal like the mother-cat. But only one student reaches the goal because of his strongest grip on the teacher’s teaching. Thus both cases are equally important from their own angles. The teacher is always like the mother-cat. The offspring should be always like the baby-monkey.

Initially the human mother carries the child like the mother-cat. But when the baby grows, the child catches the finger of the mother and walks on its own which is like the baby-monkey. Initially the Marjala Kishora Nyaya is valid. In course of time the Markata Kishora Nyaya is justified. In the advanced stage, the baby-monkey should not become egoistic thinking that its journey is successful because of its own grip. The baby-monkey should analyze the reason for its own grip. The strength of the baby-monkey is due to its own flesh but that flesh exists

only due to the milk given by the mother-monkey. Therefore, the Markata Kishora Nyaya is an indirect Marjala Kishora Nyaya alone. The Marjala Kishora Nyaya is direct where as the Markata Kishora Nyaya is indirect. When the baby does not have sufficient strength, the mother helps like a cat but when the baby has sufficient strength, the mother helps like a monkey. Even in the case of the monkey, it is the mother alone who is walking on the path; the baby-monkey merely holds on to her. Therefore, the credit for the journey goes to the mother only. Thus, the credit for the baby's strength as well as for walking on the path goes only to the mother and not to the baby. By such analysis the baby should destroy its egoism.

Love and Sacrifice in Ignorance

In reality, only the case of the cat exists but there is no thrill of love, if only the case of the cat is remembered at all times. If you think that your wealth belongs to the Lord, then there is no thrill of love in the sacrifice. You will only think that you have sacrificed your wealth because it is really the wealth of the Lord [it was never yours to begin with]. Then you will not enjoy the love in sacrifice. Even the Lord will not enjoy your love if He thinks that everything is His own wealth. Thus, depending on the situation that arises, the appropriate weapon should be used. When you become egoistic, you should remember the mother-cat and realize that even your effort is due to the power of the mother-cat. While sacrificing something to the Lord, you should remember yourself as the baby-monkey and enjoy the thrill of divine love. Thus even egoism is necessary and it has its own use.

The egoism which is limited to the idea of just the Self is called as 'Satvika Ahamkara'. That much egoism is essential in the divine service to enjoy divine love. You should think that you exist. Then you should also think that this much is your self-earned wealth. Up to this stage egoism is not wrong. But when you feel proud of yourself and your wealth, it becomes Rajasa Ahamkara. In this stage, egoism is wrong. As the pride grows, you will even deny the existence of the Lord. Such climax of pride is called Tamasa Ahamkara, which is seen in demons and is the worst kind. When you become proud, you should remember the mother-cat and realize that everything, including yourself, is His wealth. Thus the concept of the mother-cat destroys pride. But when you sacrifice, you must retain the Satvika egoism. Then only can you

feel that you are sacrificing your own hard earned wealth. In such sacrifice, you can enjoy the sweet divine love towards the Lord. The Lord also enjoys such sweet love under [self-imposed] ignorance.

The Lord created both Knowledge and Ignorance. Every item is created by the Lord and has its own divine use. When you are enjoying the cinema you can enjoy only under ignorance. If you realize the truth that the cinema is only a created story, which is just a picture on the screen, you cannot enjoy it. Suppose you are captivated by some scene and go on feeling sad, then you must have the true knowledge of the cinema and get rid of the sadness. You have to wear a cotton shirt in summer and a woolen shirt in winter; not vice-versa. Both ignorance and knowledge are the creations of Lord, which have equal importance like the hero and the villain in the cinema. While doing service and sacrifice to the Lord, you should be like the baby-monkey and enjoy divine love. In that context your self-limited egoism is not wrong, and it helps you enjoy the devotion.

Such egoism is like the visible walls of the house, which bear the load of the roof. The wall knows that the hidden foundation underground alone is bearing the entire load of the walls and the roof. Such awareness of its mother on the part of the baby-monkey, avoids the infection of egoism. The wall is aware of the foundation and bears the load of the roof. Similarly, you must be aware of the Lord but you should not make yourself zero and become inactive or refuse to take effort. Action is not possible if egoism becomes zero. You must be aware of the cat in the mind, but you should be the monkey in action. Avoid going to the wrong side of Rajas [passion, activity] and Tamas [ignorance, inertia]. Even Rajas and Tamas have a good spiritual side. Rajas is the source of action and Tamas is responsible for determination. Hanuman's action of jumping over the sea with full determination, facing all the obstacles was Rajas and Tamas. So was his killing of the demons. Both ignorance and knowledge are praised by the Veda (*Avidyaya Mrityum...*) and the Gita (*Jnanam apohanancha...*).

The liberated soul, who is without defects like egoism, is equal to the Lord in the aspect of getting entertainment from the world. He is just like the Lord, who is above the three qualities, and uses both knowledge and ignorance as instruments for the play. A king and a beggar are equal in the act of enjoying the cinema, when both of them are watching the cinema. The monkey-concept is ignorance and the cat-concept is

knowledge. Both are equally important, equally sacred and equally useful. The cat-concept should not be remembered always because it will make you inactive. It destroys even your self-limited egoism, which is essential for action. Action is essential for divine service. At the same time you should not forget the cat-concept and remember only the monkey-concept, which is very dangerous and will lead you to the wrong side of egoism in a fraction of a second.

Humility and Dynamism

[How can we always remain humble and devoted to You while simultaneously remaining active in doing our routine activities?]

The word ‘You’ is very important in this question and it indicates God. The real nature of God is unimaginable and therefore to remember the real form of God is impossible. You can remember God only when God enters a medium. The formless nature of God is only the space-medium which is charged by God. Thus the formless aspect is also imaginable but creates lot of difficulty in thinking about God as said in the Gita (*Avyaktahi Gatirduhkhham*). Even the awareness which is charged by God called as Brahman is a formless medium and is very difficult to even imagine. Therefore a medium which has form and is charged by God, is convenient to remember. Objects that are easy to remember are natural objects like the sun etc. or man-made objects like a photograph, a statue etc. Space is all pervading but inert and cannot speak to you. Awareness is in limited bits as experienced only in the living beings and is not all pervading. Thus the all pervading awareness is only an imaginary story.

The statue or a photograph is good for vision but not good for conversation to clear your doubts. You can keep the statue in your house and feel that God is living with you as a family member. But all these forms cannot speak, preach and clarify your doubts like Krishna. But Krishna lived in a generation long back. The Gita preached by Him is interpreted in several ways and the followers of these lines of interpretations are constantly quarreling with each other. Thus the real clarity is lost. Moreover only that past generation was blessed by Krishna and due to this, God becomes partial. The direct experience through direct dialogues is a real fortune. God is impartial and is coming down in human form in every generation. The entire public in the world need not have the chance of meeting the Lord in any generation. Only

ripened souls who have risen to a high level can have this chance because they really require it. In the university both the undergraduate and postgraduate classes go on simultaneously. The highest PhD program is also present. A professor, some readers and many lecturers exist in the teaching faculty. The professor is not required to go to any undergraduate class. For a few hours, he goes to the postgraduate class and spends most of the time with research scholars. There are many undergraduate sections. There is one postgraduate section. There are only half a dozen research students. The professor is available to all the students but is really required only for a few students. All the students are in his contact because the professor occasionally addresses all the undergraduate sections also. The lecturers are fully required for the undergraduate sections. The readers are more required for the postgraduate sections and less required by the research scholars. The professor is mostly required by the research students.

Similarly God in human form is in contact with all the souls in the generation. But He is utilized only by a few, due to a greater requirement at that level. Depending on the requirement of language, area and communication facilities, there may be more than one human incarnations of God in a generation like a few professors that may be required in a university. But, there is no need of a second professor if the communication facilities have improved and if a single language like English can be understood by all countries. I feel that in the present human generation, in view of the developed communication modes and the presence of a uniform language, one human incarnation of God is sufficient at the highest level. He is always accompanied by angels who are at various levels like readers and lecturers. He always descends down along with the faculty of the department in every generation because the different levels of the students cannot disappear even if the modes of communication and a universal language exist. Moreover, the analytical capacity of the public has improved a lot due to the fantastic development of science.

The science of today is nothing but the Tarka Shastra of ancient times. Therefore the knowledge that is going to be revealed by God in a single human form in the present generation is going to be tremendous, reflecting all the scriptures and science from all the angles like a tsunami covering all sides. On the basis of the analysis of these present facts, I am expecting the existence of such a human incarnation in this

world in our generation. I am searching for such a divine human incarnation (Sadguru) whose knowledge will wash out all the misinterpretations of the scriptures of all religions and kick out exploitation, leading to the formation of the most ideal spiritual world as predicted by Nostradamus, who was a famous astrologer of the world.

I am referring to him because you like astrology very much. I heard from Ajay that you are in good touch with a Nadi astrologer [Nadi is an ancient astrological system]. Please find out from the Nadi astrologer regarding such human incarnation, so that I can also join all of you to serve Him as the junior most servant. Therefore, the concept of the human incarnation is the best and the constant interaction with Him is the best way of remembering the Lord. The routine duties are natural and will go on without any effort when you have attained seniority in your profession. Thus a senior man need not concentrate much on the routine duties which will go in a normal way even without much effort due to long experience. The Gita says that when such talent in one's profession is achieved by long experience, it is time to meet the Lord (*Yogah karmasu kaushalam*).

Realization of Truth on Death Bed

The effort in achieving the grace of the Lord is the most important goal of human life. This point will be realized when the human being is in the last minute of this life cycle because at that time of juncture, the upper world starts appearing practically to the eyes through the arrived messengers of Lord Yama. Unfortunately there will be no time for spiritual effort at that juncture, even though realization comes.

Lord Datta told Me the following two verses in Sanskrit and asked Me to memorise these two verses ten times a day so that the mind will be fixed on God. The first verse means 'At the time of death the last knowledge dawns to the mind by which the human being realizes that for those whom he has spent his energy and lifetime, are unable to protect him from that moment onwards. The Lord who can protect is not arriving then because no time and energy was spent for Him'. The second verse means 'When the time was there, this realization did not come and when the realization came, there is no time. By this the human being undergoes silent suffering, which is the agony'. Lord Data told Me that every human being will be given this last knowledge and this agony in the last couple of moments. I started remembering these verses

every day ten times and the result of their memory is this wonderful divine knowledge.

I know you are going to laugh and say ‘What Swami! You Yourself are Datta and speaking like this’. The point is that I am Datta for you and not to everybody. When this knowledge is published, everybody reads this and rejects the entire knowledge based on this simple point. Whether I am Datta or not, is immaterial and the knowledge should be grasped by the entire humanity. I am a messenger of Datta or a devotee of Datta or a direct disciple of Datta or the son of Datta or Datta Himself to different people who view Me in these different angles. Whatever I may be, this knowledge is from Lord Datta alone. Based on this simple point [of who I am], people should not refuse the treasure of this divine knowledge. Based only on this simple point, the priests punished Jesus and refused His precious divine knowledge. Now everybody accepts that Jesus was the human incarnation of God because Jesus no more exists and is confined to a photograph or a statue. Jesus told several people that He was a messenger of God. He told a few that He was son of God. He told very few that He and His father are one and the same. He did not say these three statements to one person or to all because most of the people were ignorant, a few were realized and very few were liberated souls. But today many accept that Jesus is the same Divine Father, not because many ignorant people are liberated but because Jesus does not exist before their eyes; because Jesus will not compete with them for name and fame or receive direct service from them etc.

Krishna declared that He is the Divine Father (*Aham Bija Pradah Pitah*). But the point is that the Gita was preached to only Arjuna, who was a liberated soul. Shankara declared that He was God (Brahman) to all the people because simultaneously He declared that everybody is God. But when He announced that He alone is Lord Shiva (*Shivah Kevaloham*), the Kaapalikaas who are the disciples of Kalabhairava killed Shankara by black magic (*Uchchatanam*) because Kalabhairava was the disciple of Lord Shiva and thus Lord Shiva was their absolute God.

Chapter - 18

DEFENDING DEVOTEES**Does God Not Possess Knowledge At All Times?**

[Gayathry asked why Krishna, the Lord, could not repeat the Gita when Arjuna asked Him to repeat it again. She said that a chemistry lecturer can teach chemistry at any time.]

O Learned And Devoted Servants of God,

This point can be correct provided God is in the inert human body as the lecturer (Jeevatma) is present in his inert human body. In the case of Krishna, God is present in the human body, which is a composite of the three bodies (causal, subtle and gross). The subtle and causal bodies together are called as Jeevatma and the gross body is the inert house. In the case of the chemistry lecturer, he is just a composite of these three bodies i.e., Jeevatma present in the inert gross body. The knowledge of chemistry is in the Jeevatma of the chemistry lecturer. In the case of Krishna, God spoke the Bhagavad Gita and Krishna spoke the Anu Gita [the repeated Gita, which is considered to be inferior to the Bhagavad Gita].

All the knowledge taught by Sandeepani [Krishna's teacher] was present in the Krishna, who told the Anu Gita. But the Bhagavad Gita came directly from God and God never requires any knowledge from any teacher. Thus, a double personality exists and therefore it is said "God in flesh". God speaks as a speaker and He does not require any aid. But if God speaks directly [without the medium of a human body], people will get tension due to excitement by seeing His super power. Then knowledge will not be grasped. To keep them in the ground state [unexcited], God speaks through a human body and people are able to approach Him without tension, thinking that the human body is speaking. If God enters only the inert body, it is as good as entering an inert statue. Speaking through a statue will again raise tension. When God enters the human body He needs the Jeevatman also, which possesses all the qualities for His play. God need not use His special power for a work, when it can be done by the medium itself.

Arjuna had a little egoism remaining and therefore the concept of the exhibition of such a double personality was needed. Such analysis will pacify the egoism because it becomes obvious that God and Krishna are different. For higher level devotees like the Gopikas there is no difference between Krishna and God. For them God pervades all over the three bodies and is also seen and touched through the gross body. For them God alone speaks at all times. At the same time for others, it appears as if Krishna is speaking. For such high devotees, the Jeevatma is reduced to the state of inert energy with all the qualities stored as pulses. Now for them, only God speaks and God alone exhibits His qualities. For Duryodhana there is no God and only Krishna [the human being] exists. Duryodhana will accept Krishna as God provided he [Duryodhana] is also treated as God! This is maximum state of egoism and jealousy. The atheists at the time of Shankara were in that state and there was no alternative for Shankara but to keep them in that state. Any deviation would be rejected by them. The present Advaita scholars are the heirs of such atheists who converted into Advaita. They have the climax of ambition and they speak of removing Kama, Lobha [desire, greed, etc.]etc.!

Arjuna was in a higher state than the Duryodhana but was lower than the Gopikas. Therefore, Krishna showed the intermediate state, exhibiting both God and Jeevatma in close association (*Dvasuparna...Veda*). For the highest devotees, in the human incarnation, the Jeevatma becomes an inert part of the inert gross body because the awareness of the soul is converted into the inert energy as in deep sleep. There is no difference between the waking state and the state of deep sleep in the case of human incarnation from the point of the highest devotee. God does the work of the antakaranams and thus Jeevatma becomes inert as in deep sleep. Ofcourse, the other part of functioning of the brain controlling the gross body takes place as usual because the preaching requires only the work of antahkaranams. In this sense the desires [manas], decisions [buddhi] and the memory [smriti] works, which are the part of Jnana Yoga, are done by God alone. This is the state in which the Bhagavad Gita came out. But simultaneously others will think that Krishna is doing all the activities as a Jeevatma, similar to any human being. The concept of the human incarnation is the most complicated system, changing according the level of the devotees.

When Arjuna surrendered to Krishna, he was in the highest state of devotion. Therefore, God alone existed and spoke directly. After the war, the state of Arjuna was slightly reduced and therefore, this split concept had to be exhibited. The Gita says “*Ye yathaamaam ...*”, which means that the concept shifts according to the level of the devotee so that the repulsion is minimized in order to ensure good receiving by the devotee. God may pervade only the soul of the human incarnation and in such case, we can say that Atman is Brahman in the case of the human incarnation only. Ofcourse, the soul of every human being can be also called as Brahman because the soul is the greatest item of the creation, due to its specialty of knowledge. Thus, the soul with or without God can be called as Brahman. In the first sense, it is God and in the second sense it is best item of creation.

Both these senses were exploited by Shankara exploited both these senses for the sake of converting atheists. His soul is Brahman because it is God. Every soul is Brahman because it is the best item in creation. Therefore, He called all the souls including His own soul as Brahman. The common meaning of Brahman is God. So the atheists thought that every soul is God (Brahman). Shankara did not clarify this point because on clarification the converted atheists would go back. Such a trick is not wrong because it is for the welfare of the human beings. Without knowing this point the followers of Ramanuja criticize Shankara as an atheist. They say that Shankara said that that there is no Brahman beyond the soul. When God pervades the non-vibrated soul, [soul that is free from vibrations or qualities; soul beyond the subtle body] it is Brahman and therefore, the qualities (vibrations) have to be filtered. If the qualities are not filtered, the soul is the vibrated awareness and is called as Jeeva. Atman is included in Jeeva and can be called as Jeevatman. When God pervades such Jeevatman, this Jeevatman is called as Ishwara. God can also pervade the gross body if required. In such case a God can be seen and touched. This is the case of a human incarnation in which God pervades these three bodies on a micro-scale.

Why is Divine Knowledge Most Difficult?

The whole complication lies only in the recognition of the human incarnation. Brahma Jnanam or Brahma Vidya (Divine Knowledge) is most difficult only due to this concept. The Veda does not mention

much about the human incarnation because the Veda was told by God in an energetic body called as Brahma Deva. The Veda was told by Brahma Deva to angels who were souls existing in energetic bodies. Therefore, in the Veda the incarnations of God in energetic bodies like Brahma, Vishnu and Shiva alone are elaborated. The preacher and the receiver were in the same medium called the energetic form. Therefore, the preacher explained only about the energetic incarnations, which are congenial to the medium of energetic forms.

But the epics like Ramayana, Mahabharata and Bhagavatam were written by Sage Valmiki and Sage Vyasa who were human beings. Rama and Krishna were the human incarnations. Human beings require such human incarnations alone, since they are convenient due to the common medium of human form. Krishna was God in human form and preached the Gita for human beings. The sages neglected such epics and gave importance only to the Veda. Therefore they worshiped the energetic forms. The main reason is their egoism and jealousy towards the fellow human beings. There is no difference between the human incarnation and the energetic incarnation. God is common in both. In human incarnation a medium is made of five elements where as in an energetic incarnation, the medium is made of only one element which is called as 'fire' or energy. If the human body contains an ordinary soul, it is a human being and if the same human body contains God it is a human incarnation. Similarly, if an energetic body contains a soul it is an angel and if the same energetic body contains God, it is an energetic incarnation. Vishnu is an energetic incarnation and Indra is an angel. Krishna is a human incarnation and other people on earth are human beings.

An angel is greater than a human being but not greater than a human incarnation. A peon in a silk shirt is greater than a villager in a cotton shirt, but he is not greater than an officer in a cotton shirt. Indra is greater than any human being but not greater than Lord Krishna. The villagers in cotton shirts are unable to recognise the officer in a cotton shirt, who came to mix with them closely. They treat the peon in a silk shirt as the officer. The villagers of Brundavanam were prepared to worship Indra and could not recognise Krishna who is the superior officer of even Indra. Even Indra could not recognise his own officer present in the cotton shirt!

Why Don't Saints & Scholars Appreciate Swami?

[April 18, 2006 Discourse given by Swami in response to question asked by Nikhil, Devi and Gayathry].

Jesus preached wonderful knowledge. The ordinary fishermen were convinced and followed Him as the Lord. The priests of the church were great saints, who were unmarried and left everything for the sake of God. Those priests were certainly higher than ordinary people. The ordinary people followed Jesus because they were convinced in their minds, intelligence and consciousness. They clarified their doubts with Jesus directly and were convinced. This is called as Atma Pramanam [confirming or verifying with one's Atma]. These ordinary people did not care whether the priests approved of Jesus. Infact, the priests opposed Jesus and crucified Him. In spite of that the ordinary people followed Jesus since they were convinced. A priest has left everything for the sake of God. No doubt, they are greater people since they have a greater urge. But the greater urge itself cannot be the qualification of a person. A student may have a greater urge for the answer but he might not have understood the answer given by the teacher. Another student might not have so much urge but he might have understood the answer. Between these two students who is greater? Janaka was a king and did not leave his kingdom. Shuka was a saint [renunciant, sanyasi] and left everything with an extreme urge for God. Yet Janaka was appointed as examiner of Shuka by Sage Vyasa. Who is greater between these two? Although Janaka was a householder and did not leave anything, he is like the student with the answer. Shuka was a saint, who had left everything and got the answer only from Janaka.

The quest is appreciable but cannot be the qualification. The capacity to understand the answer lies with the internal mental development (Samskara). The external orange robe, the quest for God, leaving everything and roaming everywhere, attaining a post of a Pithadhipati, studying scriptures by tradition etc., are certainly appreciable but are not the qualifications of greatness. A student may be in the proper school uniform. He may have a lot of urge to get the knowledge. He might have left his house and roamed from school to school. He might have become a teacher of a school. He might have studied the course with discipline. He might have memorized and got through the examination and he might have thus got the degree and became a teacher. But still his doubts in the subject were not answered.

Einstein and Ramanujam did not pass in school and could not get a degree. But they had perfectly understood the subject. Therefore, attainment lies in their internal samskaras and attaining the real preacher. Both the samskaras and Guru (preacher) are important for attainment and not the other points. Both the pearl shell and the rain drop are essential for the formation of a pearl [the common belief is that when a raindrop falls into the oyster shell, it becomes a pearl]. Except these two, all the other factors are ephemeral.

You should judge anything by yourself and in association with others through discussions and debates. In coming to the conclusion you can take the help of the discussions with others. But you should use your own intelligence and consciousness in final conclusion. In this way the participation of others is helpful. But to see whether or not somebody else has lifted his hand to vote is foolishness. You can discuss with him about the point. But you should lift your hand based on your final conclusion. Even a clever person may go wrong in that particular point. Your vote should not depend on his vote.

A householder might have followed Swami today after a long discussion. Is he not the same Mandana Mishra internally as well as externally? He is Mandana Mishra internally because he decided based on his personal discussion with Swami. He is also Mandana Mishra in the external dress of this time since he is a householder. He is certainly Mandana Mishra because he decided based on long debate but did not look for the vote of other persons. Before following Shankara, Mandana Mishra did not enquire whether a Pithathipati or saint debated with Shankara or not. His decision is not based on the vote of a second person. Mandana Mishra never enquired about such information before coming to the conclusion. His conclusion was based on the answers given by Shankara to his points. When Mandana Mishra was convinced on his own, he followed Shankara. But there were other scholars also who were convinced by Shankara and did not follow Shankara, whether they were saints or householders. The degree of samskaras, jealousy and egoism varies in people, whether they are saints or householders. A householder may have greater samskara and lesser egoism. When he is convinced, he can become a follower. A saint may have a lower samskara and even if he is convinced, he may not become a follower. Based on the degree of egoism the results vary. Somebody may not be convinced at all due to his mental rigidity. Someone may be convinced

but only appreciates in his mind because of higher egoism. Someone may express his appreciation only to a few people. Someone may express his appreciation to several people. Someone may desire to appreciate before the entire world, and may become a follower to propagate the knowledge. All this depends upon the degree of samskaras and the degree of egoism, whether he is a saint or a householder.

A saint-Pithadhipati may only appreciate in his mind due to higher egoism. The external sanyasa [renunciation] cannot be the indication of the internal Samskara. Just because a student left his house and stays in a hostel for attaining the knowledge, you cannot say that he has become a scholar. A day-scholar coming from his house to the college everyday without leaving his house may become a real scholar. Some householder might have appreciated in his mind and also expressed it to his circle and also given it in writing as a certificate. That is a lesser degree of egoism. Someone like Nikhil might have come forward to propagate his appreciation to the entire world, which shows the least degree of egoism.

Now in all these three cases, Swami is the common preacher. The rain-drop is the same. When it fell in the sea it has become salt water, in the river it has become drinking water and in the pearl-shell it has become a pearl. The saint was the sea, the scholar who gave the certificate is the river and Nikhil is the pearl shell. Before becoming the pearl, the pearl shell did not enquire about the fate of the rain drop in the sea and in the river. Since the rain drop did not become a pearl when it fell in the sea and river, was the pearl formation affected [discouraged] by this?

The pearl shell can refer to the other pearl shells who are the other present devotees working for the similar propagation. Ajay, Phani, Gayathry, Lakshman, Ramanath, CBK Murthy, Surya, Prasad, Sarma etc. are the pearl shells. All these pearl shells are householders because they are similar. They are not saints or Sanskrit scholars because they are not oceans or rivers, who are dissimilar. Which is greater; the pearl shell, the ocean or the river? The ocean is very large like a saint. A Sanskrit scholar is smaller like a river. The pearl shell is very small. The size is the quest, orange robe etc. The quality is the internal samskara.

The orange robe cannot indicate the internal ripening. It is only an illusion of dress. Similarly the Sanskrit language cannot indicate that he

is an angel just because Sanskrit is the mother tongue of angels. Shankara also criticized the external dress and the linguistic grammar of a scholar. Logic (Tarka Shastra) only means the analysis of the creation in Sanskrit. The same subject is called science in English. Thus, the scientist is a scholar of Tarka Shastra. Infact, analysis is improving day-by-day. Science has analyzed the creation with both theory and corresponding experiments. Tarka Shastra is only theoretical mathematics. Science is more valid than Tarka Shastra.

The present facts of Swami, while Swami is alive, will be exaggerated in the future after Swami. The reason is that the repulsion towards the human incarnation decreases to a great extent in the physical absence of the human incarnation. I may only have a few devotees now, but after some generations, poets will write that I was leading large crowds. The today of Swami should be compared with the yesterday of Jesus or the day-before-yesterday of Krishna to have a true similarity. You can not compare the today of Swami with the today of Jesus because today, the facts of Jesus are already exaggerated due to increased appreciation since He is absent today. You were not present yesterday, to find the real state of Jesus. Moreover, the majority is always discarded in the spiritual field. Krishna has told in the Gita that only one rare person knows Him. Jesus said that the large crowd always goes to hell. The Gita says that a devotee should dislike the majority (*Aratir janasamsadi*) because the majority is gravel stones and the minority is a few rare diamonds. The majority is school children and research scholars are in minority.

The reason for this is that jealousy and egoism are the two layers covering the two eyes of the majority. The human incarnation is the best eye-surgeon and His preaching is the successful eye-operation. Today many saints leave their houses not in the quest of God but due to various other reasons as criticized by Shankara. Several situations force them to come to this line. Today a saint may appreciate your knowledge, only if he is alone with you. If a third person is present he keeps the appreciation only in his mind, because he fears that his importance in the eyes of a third person may be reduced. This is the standard of many saints of today.

I consider Nikhil or Phani to be better than a saint because their hearts are so pure, they become frank in expressing the appreciation of Swami to everybody. Again I say that the internal ripening is important

and not the external factors like red robes, caste, sex, religion, nationality, age etc. According to Madhva, each soul is typical like a finger print. This is because of the various combinations of the various quantities of qualities and no combination is repeated. Therefore, nobody can behave like Mandana Mishra. Since God is one and the same in all the human incarnations, there may be a possibility of similar behavior. For example, let us compare Nikhil with Mandana Mishra. Both are scholars in science irrespective of the language. Both had long debates with the human incarnation. Both were convinced and became followers of the Lord. Both are householders. Both are in the same external dress of a householder suiting their times. Both were ready to leave their family to participate in the mission of Lord. Devi also resembles Ubhaya Bharathi in having so much value for spiritual knowledge. But there is one difference. Mandana Mishra, after becoming saint scolded Lord Jagannatha in Puri, when the doors were closed upon his arrival (*Eisvarya madamattosi...*). But Nikhil will never do this. If the human rebirth for a soul is not there (according to Christianity and Islam) Mandana Mishra will never appear again in this world to show the exact same behavior.

Even if the saint and the Sanskrit scholar expressed their appreciation for Me, the samskaras of other people should also be the same to carry on the propagation [Propagation of Swami's mission would require that other people too accept His teaching. This is dependent on their samskaras.] Another point can be raised that those people might not have been in My contact and might not have discussed with Me to have a similar appreciation. Thus, there are several parameters and the last parameter is that the standards are falling from generation to generation. You cannot compare the standard of this generation with the standard of even the just previous generation. Apart from all this, the program of the Lord is different every time according to His will and pleasure.

Why Does God Suffer For His Devotee's Sins?

The Veda says that everybody carries on the good and bad results along with him (*Priyaa priye...*). At the same time the Veda says that God removes the sins of the deserving devotee (*Ubhe punya pape, Apahatapapma* etc.). The Gita also says that one has to enjoy the good and bad results of the wheel of deeds (*Tetvaghnam...tetambhuktva...*). At

the same time the Lord says that He protects His devotees (*Yoga kshemam...*). God is the judge, who has delivered these results based on His own constitution. How can He violate His own judgment even in the case of a deserving devotee? The judgment is universal but devotion is personal. This needs the link of interpretation. Krishna wanted to give all His wealth to Kuchela and transfer Kuchela's poverty to Himself. In the incarnations of Datta this tradition [of the human incarnation's transference of devotee's sins on Himself] is very clearly experienced. As the judge He fines His son and as the Father He pays the fine. The constitution is not violated and at the same time the devotee is saved. Jesus is the best example of this tradition.

Chapter - 19

GIVE UP RITUALS & SERVE INCARNATION**Where is the Real Gayatri?****O Learned And Devoted Servants of God,**

[Ahmedabad] A saint (monk, sanyasi) does not do any worship using flowers, fume sticks, camphor, coconuts etc. He does not burn ghee (clarified butter) or oil in the lamp. He does not do any sacrifice by burning ghee and food in the fire. Only the householders are doing such rituals with the help of priests. When a saint comes, all householders including priests are supposed to prostrate before the saint. What does this mean? The stage of the saint is certainly a higher stage. The saint also does not chant the Gayatri hymn. He has given up the sacred thread (a cotton thread with three strands, to be worn by householders) because he knows that the sacred thread (Yajnopaveetam) with three strings is only a model representing the three qualities of the nature (Prakriti). This model indicates that you must use only a form of Prakriti (human form) to worship the Lord. Prakriti is the nature, which consists of the three qualities viz. Satvam, Rajas and Tamas.

‘Gayatri’ means any song related to the Lord, which protects us. Mantra means that which attracts the mind and protects us. Therefore the Gayatri mantra means a song about the Lord, which attracts the mind and protects us. It can be any song. The so-called Gayatri hymn is not Gayatri at all because the hymn is only a poem and not a song. It is said that Gayatri mantra is the greatest (*Na Gayatryaah Paramo Mantrah*). The reason is that a poem is more attractive than prose. A song is even more attractive than a poem. The Yajur Veda is prose. The Rig Veda is poetry. The Sama Veda is a song. The Gita says that the song alone (*Vedaanaam Saama Vedosmi*) pleases the Lord.

The meter, in which the so-called Gayatri Mantra is composed, is called as Gayatri. In other words, the hymn “*Tat Savituh...*” is composed in the meter called Gayatri and the hymn itself is not the Gayatri mantra. The deity of that hymn is ‘Savita’ i.e., the Lord. Savita means He who creates and delivers this world. In olden days there was no restriction for the Gayatri Mantra because any devotional song is a

Gayatri Mantra. The Upanayanam, which is the sacred thread ceremony (similar to Baptism) means becoming close to Lord. [In this ceremony, the boy is given the sacred thread to wear, and he is supposed to chant the Gayatri Mantra thrice a day]. By such sweet devotional songs one becomes close to the Lord. In the middle ages the actual meaning of Gayatri Mantra was lost. A hymn (poem) in the meter called Gayatri became the Gayatri Mantra due to the misinterpretation of some scholars. These selfish middle-age scholars (priest caste; Brahmins) denied the Gayatri Mantra to all women (only men could chant the Gayatri Mantra), but the scholars still say that Gayatri, the ruling deity of this chant, is a lady (Goddess)! This is the greatest joke showing their ignorance. They allowed the practice of Gayatri Mantra and associated rituals to the Kshatriyas (warrior caste) because Kshatriyas protect the scholars and priests. They allowed the Gayatri to Vaishyas (the businessman caste) because they help the priests financially. The agriculturists (Sudra caste) do sincere service to the society, and the ladies of all castes do sincere service in the home. Yet all ladies and agriculturists were denied this Gayatri Mantra.

The Gita says that ladies and agriculturists have right for salvation (*Tepi Yaanti Paraam Gatim*). These ladies and agriculturists worshipped the Lord by devotional songs. See the mystery! The actual Gayatri (singing of devotional songs for God) stays only with ladies and agriculturists. The so-called Gayatri Mantra chanted by Brahmins (priests), Kshatriyaas (warriors) and Vaishyas (businessmen) is not at all the actual Gayatri at all. All these restrictions were brought in due to pride of caste and sex. The pride of sex is so intense that the Brahmins denied even their own ladies the right to recite the Veda and chant the so-called Gayatri Mantra. During the performance of the ritual sacrifices, the priest asks his wife to recite just two special Vedic hymns! When she had no right for the recitation of the Veda how come she is made to recite these two hymns? All this is a mixture of foolishness, ignorance and egoism.

You say that the so-called Gayatri mantra is the greatest. At the same time you deny it to some human beings. Can this be a divine quality? The sage who gave this so-called Gayatri Mantra is called Vishwamitra, which means he who is interested in the welfare of all humanity! You claim that the drink in your bottle is the best but you do not let other people taste it. What sadism is this? Therefore Lord Datta

clarified this point that the actual Gayatri Mantra is with those human beings to whom you denied the right to recite the Gayatri Mantra. The Gayatri Mantra, which is with you, is not at all the actual Gayatri Mantra.

You are worshipping idols and pictures from the childhood and you are engaged in all these rituals. Do you sit in the first standard class in the school throughout your life? Should you not go to the college and the university progressively? The Dharma shastra (scriptures of worldly ethics) says that you should finally come to the stage of Sanyasa Ashrama in which the person throws away all these rituals and worships and even removes the sacred thread. Such a person is a saint (monk, sanyasi) and you consider him as the highest. Therefore you are indirectly appreciating the giving up of idol worship and rituals. You do not scold him for removing the sacred thread and giving up rituals and worship. Your highest respect for him shows that leaving the so-called Gayatri Mantra, not worshipping the idols and not doing any rituals, is the highest stage. Therefore the old tradition of our sages (monk-hood, sanyasa), which remains even today, proves which is the highest state.

Thanks to the ignorance of the middle age scholars, they forgot this point and did not treat a sanyasi (monk) as the worst fellow! Sanyasa does not mean wearing saffron clothes. Whatever may be your clothes, if you reach that highest stage, you are a sanyasi. You cannot say that a sanyasi must chant the Gayatri Mantra, do all the rituals including Yajna and perform the worship of idols. Infact the Dharma Shastra prohibits all these things for a sanyasi, and you cannot contradict the Dharma Shastra. You cannot oppose this old tradition also because you yourself are a patron of the old traditions. When the Vedas and the Shastras oppose you, the only remaining weapon for you is the tradition followed by your elders.

Real Renunciation

A saint is expected to know the divine knowledge and propagate it. The Gita says that the true divine knowledge will destroy all the rituals (*Jnaanaagnih Sarva Karmaani, Jnaate Karma Navidyate*). If the divine knowledge is propagated, atleast some people will come forward to practice it. There are some good people in the society, who are not practicing due to the lack of knowledge. Therefore the propagation of knowledge is essential atleast for the sake of those good people.

Seed of Knowledge

A heart filled with egoism is like rocky soil. When the seed of knowledge falls on it, it cannot generate the plant. The plant is the selfless devotion to the Lord. The heart of some people is very fertile due to love. But the weeds of thorny bushes suck all the essence of the fertile heart (love). These bushes are the family bonds. Some people love their fellow human beings and serve them through social work. All this is Pravritti (path of worldly life) in which the love of the heart is sucked by thorny bushes. The fellow human beings are ungrateful and therefore they are compared to the thorny bushes. This is the reason why every human being is forgetting the Lord. The human being always asks for fresh boons and never expresses gratefulness for the past favors from God. This human birth that God has given you, itself is the biggest favor that God has done for you, because according to your file of past actions, you never deserved to get a human birth. Such an ungrateful heart has lost its fertility. The seed of knowledge will germinate but it cannot grow due to the lack of fertility.

When the seed of knowledge falls on fertile soil without any thorny bushes, it grows and becomes a big tree shortly. But while growing, pests will attack it. The seed is nothing but the knowledge (Nivritti) of the Lord in human form, who comes in every human generation. A person with egoism will not accept this very idea and is like rocky soil. Another person recognizes the Lord in human form but cannot love Him because all the family bonds and fellow human beings have sucked all his love. Only a person like Hanuman stores all the love in his heart for the sake of the Lord. He avoids family bonds. When Ravana was disturbing the world, Hanuman could have killed him with one stroke and got fame. But he waited till the Lord came in human form and he gave all the fame of his battle to the Lord alone. In the case of even great devotees, the pest of egoism and jealousy attacks. Even great devotees will be jealous of the Lord atleast for a fraction of a second. Hanuman destroyed this pest completely. Really this pest is all the devils and demons. It is the insect that destroys the plant. The Lord will tolerate it even if you scold Him. But He can never tolerate selfishness, which produces a very bad odor. When you think of Swami, you have put on the switch. [You are connected to Him]. The current is flowing in the wire, which is the human form. But when you try to communicate your problem either through your words or even through

the mind, the Lord is repelled due to your selfishness. Some people convey their problems to the Lord in several cunning ways. All that is a waste because the Lord is omniscient. When you convey your problem, you have doubted Swami and the switch is put off. Omniscient means He who knows everything. This is the aspect of knowledge, which is the very inherent nature of the Lord (*Satyam, Jnaanam Anantam Brahma*). If you doubt His very inherent nature, the Lord disappears and only the human form remains like a bulb without electricity. That human form cannot help you in any way just like any other human being.

Therefore, remove the selfishness completely in your service. Serve Him as you serve your child without any trace of selfishness. In such a case the Lord will give infinite result to you because the Lord likes only selfless service, which is the sweet fragrance of the lotus flower-like heart. The Veda says that one can enter the Sanyasa Ashrama (monkhood, renunciation) on any day and there is no time limit for any Ashrama or stage in life (*Yada hareva Virajet*). Sanyasa Ashrama does not mean leaving the house and wearing the saffron cloth. Whenever you receive the divine knowledge and whenever you are propagating that divine knowledge in this world by discarding all rituals, idol worship, the so-called Gayatri Mantra and the sacred thread (which is only a model indicating that you should catch the Lord in human form), you have become a saint (monk). The external dress is not necessary. The maturity of mind and the sharp analysis of the intelligence, in search of the truth, make you a saint. Leaving Grihastha Ashrama (stage of householder) does not mean leaving the home and family. It means cutting your family bonds in your heart. Similarly taking Sanyasa Ashrama does not mean wearing the saffron cloth. It means attaining the divine knowledge and propagating it in this world. There is no time limit and it should not be taken in an external physical sense. All this is only in the internal spiritual sense. Thus on any day, one can become a sanyasi.

Shri Shirdi Sai Baba did not give any mantra to a woman who pestered Him a lot for it. Sai Baba told her that He did not know any mantra, He never worshipped any statue or picture and He never recited any book. He told her that His entire mind was attracted to, was His Guru (Venkusa), who was the Lord in human form. Mantra means that which attracts the mind. Venkusa attracted the mind of Sai completely and so Venkusa was the Mantra for Sai. He said that all the credit of His

miracles went to His Guru only. By this, Sai clearly preached to us that we should catch the human form of the Lord in that generation and not any temple, picture, mantra or any other form of worship.

Human jealousy and God's incarnations

Man is always jealous of another man and therefore cannot recognize the human incarnation of the Lord. The first incarnation of the Lord was in the water as a fish (Matsya) because man could not tolerate any living being on the earth as the Lord, since he was living on the earth. As the jealousy decreased, the Lord came as an incarnation of a tortoise (Kurma) which lives in water for sometime and on the earth for sometime. Then the Lord came as a pig (Varaha) which lives on the earth only. Then the Lord came as human being but the face was that of a lion (Narasimha), since the jealousy of a man is always concentrated on the beauty of the face of another human being. Then the Lord came as a human child (Vamana) since a man does not care much (is not affected by jealousy) about a child even if it is beautiful. Then the Lord came as full human being (Parasurama) who destroyed the egoism of a man, which is the root cause of jealousy. Then the Lord came as Rama, but He behaved like an ordinary man so that the jealousy of men was not aggravated. Then He came as Lord Krishna who exposed Himself as the Super-Man. For Lord Krishna there were several enemies due to this reason. Krishna gave knowledge and also showed miracles. People gave importance to miracles. Then He came as Buddha. Buddha means a scholar of divine knowledge. Buddhi means intelligence and knowledge. Buddha never showed many miracles, which are like associated jewels of the Lord and can be exhibited even by demons. The last human incarnation will be Kalki, who will finally punish egoism and jealousy completely.

Man—a vegetable biryani

Man was created after the creation of all the animals. Man possesses the qualities of all the animals as a mixture. He is like a 'Vegetable Biryani'. The cabbage remains as cabbage always and the potato remains as potato. A tiger is always a tiger and a fox is always a fox. But man becomes a tiger in one moment and a fox in another moment. Sometimes man becomes a mixture of a tiger and a fox. The proportions may vary from one man to another. Thus man is the most unpredictable living being. Hence his faith cannot be predicted.

The materialistic life must end and a new spiritual life must start. In the second life the previous bonds are forgotten. In the spiritual life, only other devotees are your relatives. The blood relations are forgotten. Krishna gave infinite wealth to Kuchela, who did not belong even to His caste. Krishna planned to kill Abhimanyu, who was the only son of His only sister. Thus Krishna can be said as the real 'Dvija'—one who is born again [a person after his sacred thread ceremony is called a dvija or twice-born] One cannot become a Dvija just by putting on the sacred thread. Only when one forgets all his blood relatives and remembers only the spiritual devotees as his real relatives, does he become a Dvija.

Preach the truth

No religion should attract people by a false concept. Hinduism and Christianity are attracting people by a false concept saying that just by doing prayer, worship etc., the Lord will cancel your sins and will give you the results of good deeds, which are not done by you. This may be useful in attracting the masses initially but this false concept grows and becomes a big tree in course of time and then you cannot introduce the true concept. Therefore such attraction is spoiling the very spiritual upliftment of human beings and is not relished by the Lord. You must introduce the truth itself as a seed irrespective of the number of followers. Let it not be acceptable to the majority because the majority always goes to hell. Only the minority reaches God according to the Bible and the Bhagavad Gita. The teacher is not worried about the student who gets forty out of hundred marks (minimum passing marks). If that student is beaten and forced to study harder, he may at the most get forty-one marks, which is immaterial. But when a student gets ninety-nine marks, the teacher will beat him severely for that one mark that he lost. Similarly a real devotee is put through the fire-test and is purified to perfection.

Whatever may be the relationship between God and the human being, the underlying common relationship is Master and servant only. If the Lord is treated as the Father and the devotee as the son, the Father is the Master and son is the servant. If the Lord is treated as the husband and the devotee as His wife, then the husband is the Master and wife is the servant. Therefore whatever type of bond you may have with the Lord, the underlying common essence of all the bonds is that the Lord is the Master and you are His servant. There is no use of mere words and mere mind (mental feelings) to please the Lord. Only work and fruit of

work should be sacrificed to please the Lord really. Today people are trying to please the Lord with words (prayers) and with mind (meditation and devotion) in their leisure time. If they can find some extra work for earning more, then they spend even their leisure time for earning.

Therefore you cannot achieve the grace of the Lord by mere words and mind without the sacrifice of work (Karma Sanyasa) and sacrifice of the fruit of work (Karma Phala Tyaga). Both these put together is called as Karma Yoga (service), which is done without aspiring for any fruit in return. Then it is called as Nishkama Karma Yoga, which is the essence of the entire Gita. The very first hymn of very first Upanishad (Ishavasyam) preaches only about sacrificing money and wealth for God's work, after storing for your minimum requirements. You cannot achieve the grace of God by doing some gymnastic exercises (yogic postures), by chanting some words, by the mind or by external dress, garlands, sacred ash on the forehead, and so on.

Swami Is Shirdi Sai

[The divine experience of C. B. K. Murthy is explained in his own words.]

In the past, Swami appeared as Sai Baba to several devotees. Recently He appeared as Shirdi Sai Baba to Shri K Lakshman with smell of camphor. Next day, a devotee from Hyderabad (Smt Ch. Sarada) came to see Swami. In her house, letters in Telugu (dotted structures visible to all) appear in milk kept before Sai Baba. Devotees copied all those letters written by Sai Baba in milk and those writings were brought here. Surprisingly what Swami said in His discourses was exactly the essence of those letters. This proves that Swami is Sai Baba i.e., Lord Datta. We told the same to swami. Swami said like this 'I am a dog at the feet of Sai Baba. He says 'Allah Malik' and I say 'Sai Malik''. [Generally, Swami speaks reverse like this, which is the characteristic way of Lord Datta.] But Swami also says, 'Datta is Jnana (Knowledge). Vinaya (submissiveness) is the fruit of Jnana. So Datta is always humble and speaks with all submissiveness. Datta will not stay where egoism exists'.

Swami often says that He is the dog at the feet of Shri Shirdi Sai Baba. Devotee felt for it and requested Swami not to speak like that. Swami said, 'If you see the left extreme, it is Dog. If you come to the

right extreme it is God. If a person full of egoism and jealousy comes to Me, I say that I am the DOG. If a devotee with full faith comes to Me I say I am the GOD. So the pointer of the egoism – jealousy meter shifts from 0- 100 according to the people coming to Me and the meter appears to My eyes. Accordingly I play the cassette. I have five cassettes, which speaks that I am a Dog, Devotee, Messenger, Incarnation and God. If the jealousy and egoism of the visitor is 100, I say that I am a Dog. If it is 75% I say that I am a Devotee. If it is 50% I say that I am a Messenger. If it is 25% I say that I am the Incarnation. If it is 0% I say I am God. Like this there is a gradual transformation from ‘Dvaita’ to ‘Visistadvaita’ and to ‘Advaita’. According to the visitors level of absorption I have to play the cassette. If the visitor has 100% egoism and jealousy and if I lay the 5th cassette which speaks that I am God, the visitor will go at once shouting that I am mad and egoistic’.

I am just comparing one small discourse of Swami with the writing of Shri Shirdi Sai Baba in milk. The discourse of Swami is ‘God comes down in human form only. The Gita says the same as ‘Manusheem....’ The Gita also says ‘*Bhutejya yanti...*’ i.e., if you worship stones you will be born as stones. The Veda says ‘*Natasya pratima...*’, i.e., God is not dwelling in the statues. Worship (Sixteen Upacharas) is only for the human incarnation and not for the statue. Statue is only for seeing the past incarnation as said by the Veda ‘*Drastavayah*’. It is just like seeing the photo of a person who is no more here. The photo is required because it is difficult to imagine clearly the person who is not before you’.

Sai Baba’s Writing In Milk: (Written in Telugu as it is)

*Nirakarun, akaramu leni nanu – madi nilputa kasthamanuchu
pratimal chitramulan, ekagratha kuduru okarupuniga nilpi
pujinchamatanna purthin verrulai nenocchi akaramu dalchi yeduta
nilchi spurthi nicchinan, aa silalan kolthuru chitramunu nilpedaru nanu
gurthincha leni mimu kani chitramaitiraa.* -**Translation Of The Above**

Poem

Translation Of The Above Poem

‘I asked you to meditate upon the statues and photos, because it is difficult to concentrate on God who is beyond imagination. But you are mad. Even though I have come down in human form to preach, you leave Me and still worship those statues and photos. You are not

recognizing Me in the human form. So I have become a photo (I died) according to your madness’.

Swami said ‘My discourses show authority from the Vedas, Sastras and the Gita. Scholars can understand and appreciate but common people cannot appreciate so much. So to give authority to My discourses in the eyes of laymen, Shirdi Sai Baba has written these poems in the milk since most of the people are the devotees of Shirdi Sai Baba. They will believe My discourses now easily’.

Chapter - 20

HIGHEST STATE IS NOT TO ASPIRE ANYWHERE**O Learned And Devoted Servants of God,**

[Dasara: Day-1 October 2, 2006]. Goddess Durga fought with the demon called Mahishasura for ten days and got victory on the tenth day. Durga means protection. This protection has very little significance as far as the problems in this world are concerned. People do not realize the insignificance of these worldly problems because they have not witnessed the greatest problem, which is faced at the time of the death before going to hell. Unfortunately this greatest problem is visualized at the exact moment of death when the person is unable to even express his feelings on seeing the messengers from hell. A line appears small only when a bigger line is present next to it. If the soul could witness the last scene during this life time itself, then a comparison could be made through the concept of relativity. When the bigger line is not seen, the smaller line itself looks big. Infact, that last scene is the biggest line! Scriptural knowledge has no value unless one experiences. The knowledge achieved by experience is like the signature of the official and the scriptural knowledge is like the stamp-seal below it. The stamp-seal has no importance if the signature is absent. The signature alone without the stamp-seal is valid. When the experience is obtained and the scriptural knowledge is simultaneously correlated, the person gets full belief like seeing the signature along with the stamp-seal.

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

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

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

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

How to Become Family Member of God?

Therefore, the word Durga indicates the power that protects you by solving your worldly problems (Not by giving a sleeping tablet like Atma Yoga). The possessor of such power is God. When you worship Durga, you must feel that Durga is not simply the power but God who is the possessor of that power in a female human body. A human incarnation means God in a human body, which may be male or female. If you are interested only in the power, you are like a politician who serves the person in power. He worships the possessor of power just for the sake of utilizing the power. If the person loses his power, the politician will not care for him. Thus, the cult of Shakteya is like the cult of politicians. Durga is not only the savior from these small worldly problems for which your self-effort is sufficient. When you have problems related to your family members, you become weak and lose energy. A weak person can neither think about the correct solution of

the problem nor can he put any effort to solve the problem. Why does the person become weak and lose energy? The reason for losing energy is excitement and tension. What is the reason for this excitement and tension? The only reason is your attachment to your family members who have problems. Due to your attachment, you get excited and your energy is lost. You become weak and cannot solve your problem.

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

Detachment from the worldly bonds is the main reason for the success in your worldly efforts. Attachment to family members brings tension when they are facing a problem. By this tension, your mind has no strength to think about the solution. Even if somebody gives the solution, you have no energy to put effort in solving the problem practically. Suppose your neighbors had the same problem, you can readily give them solutions and also help them by solving the problem

through your practical effort and you are not at all strained in that effort. What is the reason? The only reason is that in the case of neighbors, you are not attached to them and hence there is no tension. Therefore, you are energetic to solve their problem but not the problem of your family.

True Devotion Shows True Love on Family

The philosophy of Lord Datta is to cut your worldly bonds (Dattam Chinnam). When you get detachment from your family, you can help them effectively. Now you must know whether Datta is helping your family or harming your family. When you are attached to your family, your attachment to God is not real, because real attachment requires a single direction (*Eka Bhaktih*—Gita). Generally people get attached to their wives or husbands and their children. The other attachments are not as strong as the attachment to your limited family. If your family is replaced by God, your attachment to your family becomes weak and sometimes nil. As your bond to your family becomes weaker and weaker, the bond of God to your family becomes stronger and stronger. When your bond with your family becomes nil, your family looks like any other unrelated family in the world. In such a case you can help them very easily without any tension. Then even God helps your family to His best. God will take your responsibility on His shoulders. Your family is now fully protected by God. If you are confined only to the detachment from your family without any attachment to God, your effort to solve their problems succeeds generally if divine factors do not hinder. But if your detachment to family ends in the attachment to God, even the divine factors do not hinder the solution. Therefore, mere detachment is effective but the detachment resulting in the attachment to God is more effective.

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

