Chapter

MESSAGE BY SWAMI ON DATTA JAYANTI

O Learned and Devoted Servants of God,

[December 11, 2019] There are three views regarding the relationship between God and soul, which are proposed by the three divine preachers called Shankara, Ramanuja and Madhva, who came one after the other in sequence of time and their philosophies are called Monism (Advaita), Qualified Monism (Vishishta Advaita) and Dualism (Dvaita). These three are like school teacher, college lecturer and university Professor. You immediately think that Shankara is of low standard, Ramanuja is of middle standard and Madhva is of high standard in their knowledge. It is actually reverse because this school teacher is having Ph.D. degree as qualification. The college lecturer is a PG degree holder. The university professor is UG degree holder. The highest standard-teacher is for the school children having lowest standard. The middle standard teacher is for the middle standard young students. The low standard teacher is for high standard elders doing research work. Shankara is the human incarnation of God Shiva. Ramanuja is the inseparable devoted servant (serpent) called Adishesha acting as bed to God Vishnu. God Vishnu and God Shiva are one and the same God (***Shivaaya Vishnuruupaaya***) and the Veda says the same (***Shivashcha Naaraayanah***). Madhva is a separated devoted servant called Vaayu, an angel, closely associated with the serpent and both their philosophies are almost the same.

The low standard school student requires very efficient teacher because the teacher has to create interest for knowledge in the most ignorant child to make the child to come to the school without absconding. This is the most difficult task, which can be successfully handled by the top most God only. Before the arrival of Shankara, this country was filled with ignorant and rigid children like atheists only (***Puurvamiimaasakas and Buddists***). In the case of children, psychology is more needed than the subject. So many lies have to be told to them to bring to right path. A child eats the food only when the mother says that the Moon will come down if the child finishes the food! The atheist is always very rigid with closed mind differing from a scientist, who believes atheism with open mind. The atheist will not agree if one says that God exists different from him as controller of souls, who shouts always that God does not exist at all. How to make the atheist to say at least that God exists? If the atheist says that God exists, it is the greatest successful operation done by the greatest doctor! The only way to convince the atheist is to say that he is God and God does not exist separately from him. By this, the atheist will say that God exists because he, the God, exists. But, no soul in the creation dares to say that the soul is God. Only God can say like that. Hence, Ramanuja and Madhva, being devoted souls of God will never say that soul is God. Shankara told atheists with all boldness that soul is God and made them to say that God exists. A soul fears to say that soul is God because it is a punishable sin since it is told by the most egoistic demon only, who claims that he is God. If God says this statement, He is not touched by any sin or merit. Moreover, there is no other way than this for anybody including God. A scholar never bothers about the reformation of the soul by telling lies because scholar is always worried about exposing the truth irrespective of the uplift or downfall of the soul. Satguru is the incarnation of God and is always worried about the uplift of worldly soul and not much worried about truth or false of a concept. Hence, Shankara told this lie without any hesitation that soul is God. Which soul can dare to stand before God Shiva to say that He told a lie? Even if a soul asks God Shiva about this lie, God Shiva will peacefully ask “**What is the alternative way to convert atheist in to theist except this way? What will you do if you stand in My place? Will you say the truth only and ask them to fall in hell? As a brother, you may tell like that, but, as a Father, I can’t tell like that. Father will always try to uplift every issue, going to any extent**”.

Shankara did not stop with the conversion of atheists into theists. The father will always try to develop his issue to the highest state. Shankara took the next step to convert this atheist-converted-theist into a strong devotee of God! The atheist asked Shankara “***Now I am a theist and believe in the existence of God since I know that I am God and since I know that I exist. Since I know that I am already God, I must become God. But, I have not become God because I am not getting even a trace of His miraculous powers***”. Shankara told “***You are already God. So far, you are not knowing this truth. Now you came to know the truth that you are God. Your theoretical ignorance (Ajnaana aavaranam) has gone. Your practical ignorance (Ajnaana vikshepa) has not gone, which is based on the strong impression made by your theoretical ignorance. Even after awakening from dream in which you have seen a tiger, your* shivering does not disappear even though you have theoretically recognized that the tiger is not true. Your mind shall be pure to get rid of the impression of ignorance. Then only, you will become God practically. For this, you have to worship and serve God for some time with pure devotion**”. The atheist-converted-theist became devotee due to the most wonderful attraction created by Shankara that the soul has nothing to do any effort to become God except that it shall recognize that it is God and then worship God for some time to get purity of mind (Chitta Shuddhi) to become God practically.

At this stage, Shankara left like a professor teaching quantum mechanics to the class, who covered the topic from beginning to end. Now, a devoted and inseparable soul called Ramanuja came to clarify the doubts of devotees like the senior research student of the professor coming to the class to clarify immediate doubts in the topic. The level of ego of soul at the time of Shankara was highest and hence, the soul will absorb only the statement that it is God. By the time of Ramanuja, the ego of the soul is reduced to middle level due to the long worship and service to God. **Shankara (God) told Ramanuja (devoted servant) before Ramanuja appeared on the earth that Ramanuja shall say that the soul is a part of God and not total God because the ego of the soul is reduced from whole to part.** This is also a lie and Ramanuja as a soul could not have dared to tell this partial lie also unless God instructed since the absolute truth is that the imaginable soul has no trace of comparison with the unimaginable God. Based on the level of partial absorption of truth by the soul, this partial lie is told by Ramanuja. The then converted devotees were advised by Ramanuja to continue with devotion and service to God so that the devotee develops a personal bond with God to become ‘son of God’ and enjoy divine bliss on salvation. Here dualism exists but God and soul (the word soul applies to the world also) are inseparable (***Apruthakkarana***) due to which Monism is attributed, which is like the monism of attribute (***Visheshana***) and possessor of attribute (***Visheshya***). The blue flower is Vishishta in which blue colour is Visheshana and the flower is Visheshya. Foolish souls on this earth thought that Shankara is corrected by Ramanuja and quarrels between the followers of both blazed much.

After sometime, the atheist-converted-theist-converted-devotee, who continued the worship and service to God (aspiring to get at least partial monism by becoming a part of God) is available with a trace of ego only. Now, God sent another devoted servant, who is Madhva, the incarnation of angel Vaayu. The Vaayu (air) is closely associated with the serpent (in hissing) and hence, the philosophies of Ramanuja and Madhva are very close. God told Madhva not to mention total dualism and to maintain a trace of monism between God and soul because trace of ego still remains in the soul. Madhva told the devotees that God and soul are totally separate entities like master and servant and the only trace of similarity between the two is that both are awareness. Of course, Shankara, Ramanuja and Madhva told that God and soul are of the same awareness. Madhva stressed on separable (not related) Rama and Hanuman (son of Vaayu) whereas Ramanuja stressed on inseparable (related as brothers) Rama and Lakshmana (incarnation of Adishesha).

When we are discussing about the relationship between God and soul, we must clarify that whether the God mentioned is mediated God or non-mediated God. If you take the creator or absolute unimaginable God, the soul is imaginable (being specific work form of inert energy) created item and hence, there is no question of any attempt to compare both God and soul and not to speak of any relationship between both. If you take mediated God (the first energetic incarnation), who is the unimaginable God mediated with the first energetic being, His body is the world, which consists of both souls and rest inert world and hence, the soul is a part of His body. Since unimaginable God merged with both the soul and body of first energetic being, we can say that soul is a part of God (or God’s body). God’s body is eternal since it is God. This is the philosophy of Ramanuja. In this philosophy, mediated God with His soul and world-body is similar to the soul mediated with human body (existing as a part of world-body). Both mediated God and a human being are called Vishishtas. The macro Vishishta is mediated God and the micro Vishishta is human being. The similarity between these two Vishishtas is called Vishishta-Advaita (similarity between macro and micro Vishishtas). Ramanuja used the word Advaita here, which can’t be taken as exact monism in the above explanation. The macro Vishishta contains unimaginable God merged whereas micro Vishishta being ordinary human being does not contain merged unimaginable God. Hence, for comparison, the ordinary human being merged by unimaginable God or incarnation like Krishna shall be taken and not a mere human being like Shvetaketu (in the context of explaining Tattvamasi or calling an ordinary human being as mediated God). Hence, here the word Advaita is forced to mean similarity only. **The micro-vishishta like Krishna and macro-vishishta like Narayana are exactly same since unimaginable God exists in both.** Hence, in the case of incarnation the soul becomes God so that we can justify the word Advaita used by Ramanuja and further say that what Shankara told is not a total lie because in the case of incarnation, the soul is God. He extended this concept to every soul and this much only is a lie. Every soul has the possibility of becoming God. Only a selected soul becomes God when God wishes to become the soul. **Soul never becomes God since soul is not that much capable. Only omnipotent God can descend (Avataara) to become soul and the soul can never ascend to become God by any effort.** God is capable of doing anything and hence, He became soul with body to become visible to all human beings. God Shiva or God Vishnu or God Brahma is energetic incarnation of the first mediated God. The soul of God Shiva became God with perfect monism and hence, the incarnation of God Shiva (Shankara) also has the same idea to say that only His soul is God and not every soul (***Shivah kevaloham***). The philosophy of Shankara is based on this experience of monism. Aadishesha is a devoted inseparable soul acting as bed to God (Vishnu). Hence, His incarnation, Ramanuja told the same self-experience as His philosophy. Madhva preached dualism in which the same qualified God (Narayana) is totally different from world and souls with His own divine body and world is not His body. Madhva is the angel Vaayu and is separate soul totally different from God. He told his self-experience that soul is totally different from God (neglecting the trace of similarity that both are awareness).

An ordinary soul has no relationship with God even as His servant. An ordinary soul becomes servant of God when God blesses it for its devotion. **Service to God is not the effort of the soul, but, is the blessing of God given to His devoted soul.** Hence, every ordinary worldly soul can’t be taken as the soul of Madhva, which is the servant of God. Therefore, these three philosophies deal with the relationship between God and His devoted soul only and not between God and ordinary soul.

Ramanuja and Madhva are told as souls called Aadishesha and Vaayu respectively by their own original followers. One should not mistake that I am a disciple of Shankara to call Him God and due to partiality, I am treating the other two as souls. In fact, I preach that Ramanuja is incarnation of Vishnu and Madhva is the incarnation of Brahma. God gives not only His status to His devotee, but also, gives the status of His master to His devotee! Hence, there is no objection if I call the devoted souls like Ramanuja and Madhva to be God since they have the possibility even to become master of God for their divine service. This dualism-devotion is greater than monism in which God and soul, being one, have the same status of God. Aadishesha incarnated as Balaraama is counted in the list of God’s ten incarnations. Balaraama is given the status of God’s master as elder brother to God Krishna. There is no difference between Brahma, Vishnu and Shiva, who are the energetic incarnations of the first energetic incarnation, called Narayana or Hiranyagarbha or Eshvara or Datta.

Datta is the first energetic incarnation of unimaginable God and is called as Satguru meaning that God is the real preacher. The three divine preachers are incarnations of God Datta. Shankara is God Shiva, Ramanuja is God Vishnu and Madhva is God Brahma. All the three divine preachers are the only one original God-preacher Datta only. These three are one only and hence, their commentaries need not be correlated since all these three commentaries are one only.