

37. Incarnations reveal the universal form of the Lord

To vouchsafe the knowledge of this spiritual practice and that truth, and to bless the devotees with that bliss, the attributeless Supreme Lord incarnates in this world, assuming name and form, and gives scope for all embodied beings to have concrete experience and joy. Through these experiences, the incarnations facilitate the realisation that the supreme Lord (*Paramatma*) is the Universal Soul (*Sarva-antaryaami*) and All-pervasive, the Inner *Atma* of everything in creation. Lord Krishna showed the entire creation in His own form. Even Arjuna failed to understand that Krishna was the universal Soul until he saw with his own eyes how Lord Krishna contained the entire creation in His gross form.

Love, lover, and the Loved—all three are one and the same. Without love, there can be no lover. Even if there are both love and the lover, without the loved, love has no function. In all three, love is the chief ingredient. That which is saturated chiefly and uniformly in everything, that is the supreme Lord (*Paramatma*). So there is no difference between these three. In all three, love (*prema*) is discernible as the Universal Soul (*Sarva-antaryaami*). So can't it be realised that everything is the embodiment of the Lord (*Paramatma-swarupa*)? Certainly, it can be realised, without fail.

38. Nondualism teaches the highest knowledge: the unity of all

Everything is suffused with love (*prema*). So, we can unhesitatingly declare that the supreme Lord is the form of love (*prema-swarupa*). In the entire creation, in all living things, love is manifesting itself in various forms. The nature of love cannot alter, though it is known under different names like love for offspring, affection, devotion to God, desire (*vaatsalya*, *anuraaga*, *bhakthi*, *ishtam*) etc., according to the direction in which it is canalised. But whatever the form, the essence cannot alter. On the basis of this knowledge and experience, the conclusion becomes clear that the supreme Lord is the inner *Atma* of all created things (*Sarva-butha-antar-atma*).

That which teaches the highest knowledge of this unity is known as nondualism (*a-dwaitha*); that which teaches the principle of the lover and the Loved, the individual (*jiva*) and the *Brahman*, is known as dualism (*dwaitha*); that which teaches about all three, love, lover, and loved—or nature (*prakriti*), individual (*jiva*), and *Brahman*— is known as qualified nondualism (*visishta-adwaitha*). But these three are one. The child that is born changes into the student; the student changes into the householder; but all three are one and the same person, right? While the manners and attachments change in various ways, the person remains the same.

Butter and buttermilk emerge from milk. Milk, which contains all, is nondualism (*a-dwaitha*). Butter, which contains the two categories, is dualism (*dwaitha*); after that is separated, the buttermilk that remains is qualified nondualism (*visishta-adwaitha*). But though their tastes differ, the colour of all these is the same, always. This, which is the same in all, is the *Brahman* without qualities (*nir-guna Brahman*).