

SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 42]



(In the above photo Shri Datta Swami is decorated as God Dattatreya)

Divine Discourses Given By:
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Chapter 1

November 12, 2023

O Learned and Devoted Servants of God,**1. Does God merge with the soul in the Incarnation as well as in His climax devotee?**

[Shri PVNM Sarma asked:- Swami, You told that the address of God is in two places:- 1) Incarnation and 2) Climax devotee. Does this mean that God merged with the soul in both the cases?]

Swami replied:- While forming the incarnation, God merges with the devoted human being component so that the result is the incarnation through Monism (Advaita) between God and Soul. This process is called Kaivalyam, which means that the result is one item even though two items merged. The human being-component is clear whereas the unimaginable God-component is not only invisible but also unimaginable. When God Datta merges with a medium to become the incarnation, the body and soul of God Datta are energy only, which can merge with the energetic body and soul of energetic being to form energetic incarnation. In the case of the human incarnation, the energetic body and energetic soul of God Datta merge with the energy part of the human being so that in both cases, there are only two components (unimaginable God and energy in energetic incarnation and unimaginable God and energy with matter in the human incarnation).

In the case of a climax devotee, God does not merge with the devotee because dualism is the aspiration of the devotee and this process is called Saayujyam, which means that the result is two items. Even though two items exist separately, their association is very very close. Both behave like one item as we see Ardhanaariishwara (God Shiva is half body and Goddess Parvati is the other half of body, but still the identity of both exists.). In the case of Saayujyam, the soul and mediated God are the two separate components. When two persons are always close to each other, we can give the address of the second person as the address of the first person. In this view, the climax devotee is given as the indirect address for God. The incarnation is the direct address of God whereas the climax devotee is the indirect address of God. Both serve the same purpose of address. In the case of Saayujyam (very close association), the Narada Bhakti Sutram says that the devotee is concentrated with God's devotion (*Tanmayā hi te*). The word 'Tanmaya' indicates dualism only (*Tat+mayat*). *Mayat* is in the sense of modification (vikaara) and in the sense of excess (praacurya). The first sense is not possible because God cannot be modified and only the second sense is applicable. Shankara gave an example for the second sense "the village is

concentrated with dirt (*malamayo grāmaḥ*)". Therefore, the word *Tanmaya* means that the devotee is fully concentrated with God and there is no monism here. When Rama is constantly associated with Lakshmana, the address of Lakshmana will be the address of Rama. God saying that He always stays with devotees singing about Him is the authority for this (*Madbhaktā yatra gāyanti, tatra tiṣṭhāmi Nārada*).

Chapter 2

DATTA JAYANTI MESSAGE-2023**The Soul, the Goal and the Path**

November 14, 2023

O Learned and Devoted Servants of God,**Part-1**

[Datta Jayanti is on December 26, 2023. Swami delivered Datta Jayanti message in advance of the festival.]

The Soul and Goal:- Soul means the inert energy produced on digestion and oxidation of food. This inert energy enters various biological systems and makes them to function under various names like mechanical energy, respiration energy, etc. When this inert energy enters a functioning brain-nervous system, the inert energy is transformed into a specific work form of energy, called awareness. The general electricity on entering a grinding machine, produces a specific work called grinding. The same general electricity on entering a cutting machine, produces a specific work called cutting. Awareness is the general nervous energy, which is obtained by the modification of inert energy in the brain-nervous system. If inert energy is a lump of gold, awareness is a specific golden jewel. Awareness is essentially inert energy, which can be seen as waves propagating through an electronic device and the Gita says that the individual soul or awareness mixed with thoughts can be seen by experts (*Paśyanti Jñāna cakṣuṣaḥ–Gita, Dṛśyate tvagrayā buddhyā– Veda*). The general awareness is called pure soul, which is aware of itself without grasping any other information and this state is possible in the state of meditation.

The awareness has two types of properties:- i) To be aware of itself and ii) To be aware of other objects than itself. Pure awareness is contaminated with several thoughts in awakened state. The same pure awareness is also mixed with several thoughts supplied from inside in dream state. In both these states, pure awareness (pure soul) is contaminated with several thoughts and is called as individual soul or Jiva. Soul is called Aatman, which is a drop of inert cosmic energy. Soul is qualitatively similar to cosmic energy and quantitatively different from cosmic energy. If cosmic energy is like a mighty ocean, soul is like a tiny drop. Cosmic energy generates the entire creation, maintains it and dissolves it. Inert energy generates matter and awareness. Inert energy, matter and awareness are the fundamental building

materials of creation. Since matter and awareness come from inert energy, all this process of creation, maintenance and destruction of the world is possible and the inert, cosmic energy is likely to be treated as God tempting scientists to say that cosmic energy itself is God. But, it cannot be God since it is inert and non-aware. Creation, studied deeply shows that some intellectual element is doing the operation of creation, maintenance and destruction, which cannot be taken as randomness without awareness. Awareness by itself may have awareness (grasping information), but since matter and inert energy are inert, you cannot call the entire inert cosmic energy as God, who performs the actions of awareness like thinking, etc.

The general awareness is functionally divided into four faculties called mind, intelligence, basic-ego and storing capacity of information (Chittam). The mind proposes and disposes thoughts with alternate thoughts (Sankalpa and Vikalpa). The intelligence takes up sharp analysis of all these thoughts to give the final decision. The basic ego is the thought of self or self and body or body only. Chittam stores information in the form of pulses on the brain-information chip, which is like the hard drive of the computer. Awareness grasps information from the external world and also maintains information for some time like the temporary storage of information in the computer. You cannot call pure awareness without any thought as an individual soul. The individual soul is the pure awareness that is contaminated with worldly thoughts. In deep sleep, pure awareness is disappearing like the current when the computer is shut down. The current like awareness is not generated in deep sleep due to non-functioning of the nervous system, taking rest. You can call neither the information chip of the brain, which is inert nor the pure awareness as the individual soul. In deep sleep, the soul or inert energy is present that is activated by the rest part of the brain to carry on functions of all other biological systems. This activity of the brain is also due to mechanical signals only and you cannot claim awareness in these activities. The Advaita philosophers rigidly argue about the eternality of the individual soul in deep sleep also. The experience of all the souls in this world oppose such rigidity because there is no experience of even the total ignorance during deep sleep. As soon as the person awakens, the person is experiencing the freshness and happiness of the deep sleep by which the person says that he/she slept well. Since this is a daily experience, the inference is spontaneous looking like a perceptual experience.

Imaginable Awareness – Awareness of God

For the generation of awareness, both inert energy and a materialized brain-nervous system are essential. In this way, for the production of

awareness, both inert energy and matter are required. The Veda says that the entire imaginable awareness is generated from inert food (*Annāt Puruṣaḥ...*). The Veda also says that God thought of creating this world (*Sa īkṣām cakre...*). Before creation, there is neither inert energy nor inert matter. Without inert energy and matter, awareness shall not be generated. In such a case, how did God think about creating this world? Because for any thought, awareness is required, which can never be generated in the absence of matter and inert energy, but, this means that God thought even without awareness! God can think even without awareness because God is omnipotent. Omnipotent means that God can do any impossible action. You may say that awareness is produced even in the absence of inert energy and a materialized nervous system because the omnipotent God created awareness even though such creation is impossible based on normal worldly logic. But, you need not think that awareness is generated by omnipotent God so that the awareness can help in the formation of thought. You can directly think that the omnipotent God thought even in the absence of the generation of awareness. Omnipotence means the possibility of every impossible thing. You may argue that awareness is in thought like gold in a golden jewel. Even if you maintain your logic in this matter, we can't call that awareness present in the thought as the imaginable awareness that can be only generated by the inert energy and a functioning materialized brain-nervous system. In such a case, you have to accept that the awareness present in the thought of God must be unimaginable. Now, we have to say that the unimaginable awareness of unimaginable God exists. Any number of unimaginable items result in one unimaginable item only. Hence, either you have to mention unimaginable awareness or unimaginable God and you cannot mention the existence of both unimaginable awareness and unimaginable God since any number of unimaginable items result in one unimaginable item only. You don't have any common point between unimaginable awareness and imaginable awareness since unimaginable awareness means that you cannot imagine it as imaginable awareness. In such a case, there is no single similarity between unimaginable awareness and imaginable awareness.

If we go on analysing the cause-effect chain in which the imaginable cause generates an imaginable product, there will be no end to this infinite chain. In order to avoid this defect, Gaudapaada proposed the unborn world (Ajaativaada). This is not a good proposal. The best proposal will be that the ultimate cause of this creation must be an unimaginable item. In such a case, the chain will end at the unimaginable item, which is the ultimate cause terminating the endless chain of imaginable causes and imaginable effects.

When does an item become unimaginable? If an item is beyond space without spatial dimensions, certainly such item having no trace of volume, is unimaginable to any human brain. This means the ultimate unimaginable cause is not having spatial dimensions in it since it is beyond space. Space is generated as the first imaginable item from the unimaginable ultimate cause. Space means subtle energy and there is no nothingness anywhere. Space cannot exist in that unimaginable cause before its generation from that unimaginable cause. If space exists in the unimaginable cause even before its generation, the generation of space from the unimaginable cause becomes false. Space or subtle energy is the first product of creation that came from the unimaginable cause. Both space and inert energy are mentioned as the first item created by God as per the Veda (*Ātmana ākāśah...., tat tejo'srjata*). This means that both space and energy are one and the same inert energy. Inert energy exists as subtle energy (space) and also as gross energy like fire, light, etc. First, subtle energy (space) is generated and later on, gross energy (Agni) was generated. In between space and gross energy, matter in gaseous state (Vayu) is also generated, which is essential for emitting energetic radiation. This energy on condensation becomes matter and the same energy is transformed into awareness while working in a brain-nervous system. ***Inert energy, inert matter and non-inert awareness become the fundamental building materials of creation.***

The imaginable awareness produced from inert energy in a functioning brain-nervous system cannot generate the subtle inert energy (space) with the help of which all the creation can be created by God. Hence, imaginable awareness cannot be taken as God. Imaginable awareness may have some intellectual faculty (which itself is inadequate to create and manage this entire world) that helps in the plan of creation in a very limited way, but imaginable awareness cannot generate space and further elements to create the world, whereas God created space and other elements to create this inert and non-inert world.

Therefore, dreaming that imaginable awareness itself as God becomes a very laughable stuff! Moreover, the eternality of God becomes doubtful when you assume God as imaginable awareness, which disappears in deep sleep every day! Every day in deep sleep, imaginable awareness disappears and reappears when the awakened state starts. To maintain the eternality of God, the Advaita philosophers try to maintain awareness in deep sleep also witnessing the ignorance of deep sleep. In the awakened state, a fellow totally ignorant in a subject can say that he is totally ignorant of the subject by experiencing total ignorance of that subject. In this case, awareness can be said to be experiencing ignorance. But, in deep sleep, there is no case of

anybody on earth experiencing the total ignorance. You cannot establish anything odd that contradicts the experience of every human being in this world!

Parabrahman and His Incarnations

The original unmediated-unimaginable God or Parabrahman is beyond even imagination and cannot be even meditated by souls. In view of creating a facility of meditation and worship for future souls, Parabrahman created some space (Paramavyoma) and some gross energy to create an energetic body with an energetic soul. Parabrahman merged with this first energetic form (containing energetic body with energetic soul) to become the first energetic incarnation called God Datta, who is also called Hiranyagarbha for creation, Naaraayana for maintenance and Ishwara for destruction of creation. Later on, God Datta incarnated as God Brahma (Hiranyagarbha), as God Vishnu (Naaraayana) and as God Shiva (Ishwara). God Datta became further energetic incarnations for the upper energetic worlds and became human incarnations for humanity on earth. The unmediated-unimaginable God became mediated imaginable God for the sake of worship of souls. Since God Datta is Parabrahman, all the incarnations of God Datta are only the incarnations of Parabrahman. There is no trace of any difference between Parabrahman and God Datta just like there is no difference between a naked person in the bathroom, invisible to everybody (Parabrahman is also invisible since unimaginable) but imaginable and visible to everybody since mediated or clothed when coming out of the bathroom. The Veda says two points while defining Parabrahman:- i) He is the creator, the maintainer and the destroyer of the world (*Yato vā imāni...*) and ii) He is one only (*Ekamevā'dvitīyam...*). Both these points are exactly correlated in the form of God Datta since He is only one personality and since He alone is the creator, maintainer and destroyer of this world as indicated by His three faces of God Brahma, God Vishnu and God Shiva. Therefore, God Datta is exactly the original Parabrahman without any difference and the only difference is that Parabrahman is unmediated and God Datta is mediated.

Everybody knows that there is no difference between an unclothed naked person in the bathroom and the same person, clothed coming out of bathroom and visible to everybody. Of course, energetic incarnation is relevant for the upper energetic worlds and human incarnation is relevant for humanity on earth. Hence, if the human being does a very long penance for an energetic incarnation, either it is not appearing or even if it appears, it stays for a few minutes only. Devotees are foolishly wasting all their time in penance to see the energetic form of God while God made the facility of

seeing the human incarnation on earth without doing penance even for one minute. If the foolish devotee spends all the lifelong time in seeing the energetic form of God neglecting the human form of God standing before his/her eyes, where is the time to know the spiritual knowledge from God and to put spiritual efforts to please God?

How to detect the human incarnation of God Datta? You must remember that every incarnation is of God Datta only because God Datta along with His merged Parabrahman merges with the medium to become incarnation. Parabrahman merged with the first energetic form to become God Datta and God Datta merges with energetic media or human media to become further incarnations. In this way, you can call any incarnation as the incarnation of God Datta, who Himself is Parabrahman. The excellent spiritual knowledge with topmost clarification comes from the part of God Brahma. The wonderful love on true devotees comes from the part of God Vishnu. The miracles to give proof of existence of God to atheists comes from God Shiva. Devotees worship Vishnu and Shiva only because they want love from God so that they can use His miraculous powers for solving their worldly problems. They neglect God Brahma or spiritual knowledge that is very useful to give the right direction in Pravritti and Nivritti. This is the reason why God Brahma is not much worshiped by humanity! Even a fool does not do anything that is not personally useful in the materialistic line!

Three Strongest Worldly Bonds

The three strongest worldly bonds (*Eshanaatrayam*) are the bonds with money, spouse and children. This concept is introduced by sages in the scriptures because in every house, only these three exist as the essence of worldly life. If the bond with God defeats these three bonds, the bond with God will be proved as strongest and full salvation (liberation) from all worldly bonds is attained. Since the sages mentioned the bond with spouse in this triad, they went to embrace God Raama by becoming females through their supernatural power. Raama asked them to be born as real females in the next birth so that all the three strongest worldly bonds will be tested. In the next birth, sages were born as Gopikas and God incarnated as Krishna. The bond with wealth and the bond with children are always joined together since parents give all their wealth to their children only. Krishna stole the butter (wealth) stored for their children so that the joint test (money and children) is conducted for ten years (5th to 15th year). Even though the Gopikas know that Krishna was God (Sage Naarada mentions this in His Bhakti Sutram), almost all the Gopikas complained to Yashoda failing in the joint test. Even sage Vyaasa failed in this test, who ran after His son Shuka on leaving the

house and this is mentioned by Him in the beginning of the Bhaagavatam. Krishna conducted the test with spouse by dancing with the Gopikas (Raasakeli) for two years (16th to 18th year) and every Gopika passed in this test. Only 12 Gopikas passed both the tests and went to Goloka. The most laughable point is that king Parikshit questioned Sage Shuka about the test with spouse and in this test, all the Gopikas passed! He did not question the about stealing of butter (joint test) of Krishna in which almost all the Gopikas failed! Generally, people criticise the test in which most candidates failed and appreciate the test in which the majority get through. The soul always tries to blame God rubbing defects on Him and tries to protect self-defects! If the sages have any objection for the test of the bond with spouse, they should not have mentioned it in the triad in their scriptures. They were convinced about this triad, pestered God for testing this triad and did not go back even when Krishna threatened them about the horrible hell for dancing with Him. Why should others have stomach pain for Krishna testing the triad in the case of the sages born as Gopikas? God is omniscient and omnipotent and we misunderstand Him when He says to vote for Him even against justice if necessary (*Sarvadharmān...* Gita). If you do very sharp and deep analysis, you will understand that such appearing justice is actually injustice against which we have to vote, so that you will always understand God as the supporter of justice only!

Sage Atri along with other sages thought “*The Veda says that one Brahman only creates, maintains and destroys this entire world. But, we are clearly seeing separately God Brahma creating, God Vishnu maintaining and God Shiva destroying the world*”. With this doubt, he did serious penance on the Ruksha mountain for Brahman. The three deities (Brahma, Vishnu and Shiva) appeared by saying that they three together constitute Brahman. Atri denied these three since Brahman is one only and since then he was called Atri (**A** = no, **tri** = three deities). Then, God Datta appeared with three faces of creator, maintainer and destroyer of this world (faces of Hiranyagarbha or Brahma, Narayana or Vishnu and Ishwara or Shiva). Since the Vedic definition of Brahman is completely applied in this seen form, Atri cried saying “Dattah Dattah” (Brahman is attained or given). Thus, the first energetic incarnation is called God Datta. Later on, the wife of Atri requested God Datta to be born to her as human incarnation and thus, born human incarnation is called Dattaatreya (given to Atri as son). Datta Jayanti means the birthday of God Dattaatreya, which is the full moon day of Maargashira month.

(To be continued...)

Chapter 3

DATTA JAYANTI MESSAGE–2023

November 15, 2023

O Learned and Devoted Servants of God,**Part-2****Theoretical Devotion and Practical Devotion**

The Path:- What is the use of this creation to God? God wanted some entertainment with a second object called world as per the Veda (*Ekākī na ramate, sa dvitīyamaicchat*). The aim of the creation of God is very very excellent and highest and you shall not mistake this as cheap entertainment of a lazy person. God wants to enjoy the true love of a true devotee with climax of emotion and this climax scene is the aim of the creation in the mind of God. The aim of every soul must be to please God and get His grace before the human soul finishes its human life on earth. Such effort of the soul to please God becomes the path to become very close to God (Saayujyam). Such effort must be well decided by digesting the vast ocean of true spiritual knowledge completely as given by the divine preacher (Sadguru) in the most clarified way. This is the first step called knowledge (Jnaana Yoga). Such knowledge generates emotion that strengthens the inspiration to implement the knowledge in practice. Such theoretical inspiration that is capable of implementing the knowledge in practice is called theoretical devotion (Bhakti Yoga). When the knowledge is implemented in practice (Karma Yoga), there are two sub-steps:- i) Sacrifice of physical energy called service or Karma Samnyaasa and ii) Sacrifice of the fruit of hard work to God called sacrifice or Karma Phala Tyaaga. God says that He will grant theoretical boons for theoretical devotion (Jnaana Yoga by intelligence and Bhakti Yoga by mind) and practical boons for practice (Karma Yoga). Saints can do only Karma Samnyaasa whereas householders must do both Karma Samnyaasa and Karma Phala Tyaaga. Karma Yoga is the practical proof of theoretical knowledge and theoretical devotion. Truth is always decided through practice only and mere theory gives the doubt whether it is true or not.

Karma Yoga is like the mango plant, Jnaana Yoga is like the water and Bhakti Yoga is like the manure. Even if you have 100 tanks of water and 100 bags of manure, the final fruit comes only to the mango plant. This means Jnaana Yoga and Bhakti Yoga, which are theoretical are doubtful without

Karma Yoga. But, without water, the mango plant will die and without manure, the mango plant will not grow to yield the fruit. Hence, all three are equally important, but, practice alone proves the truth of the concept. Jnaana Yoga gives all the correct theoretical details of God by which you develop theoretical inspiration or attraction to God, which is called Bhakti Yoga and this is also theoretical. Finally, you will enter practical efforts called Karma Yoga to please God and attain His closest association called Saayujyam. First, you hear the details of Mumbai city, then, you develop attraction to see Mumbai city. Finally, you will make practical efforts to go to Mumbai by walking up to the railway station (sacrifice of physical energy or Karma Samnyaasa) and then purchase the ticket from your purse (sacrifice of fruit of work or Karma Phala Tyaaga). After purchasing the ticket, all efforts on the side of the devotee complete to reach a full stop (*Tyāgāt śāntiranantaram... Gita*). Rukmini also heard details of Krishna from Sage Naarada (Jnaana Yoga) and developed a lot of emotional inspiration to marry Krishna (Bhakti Yoga). Then, she wrote a love letter to Krishna and sent it through the priest (Karma Samnyaasa). Finally, she rewarded the priest with her golden chain (Karma Phala Tyaaga). The omnipotent God does not aspire anything from any devotee because He is fully contented (*Āptakāmasya kā sprhā – Veda, Nānavāptamavāptavyam – Gita*).

Karma Yoga is only to test the true love of the devotee and not for any need of God. A grandfather brought a packet of biscuits and gave it secretly to his daughter-in-law. She gave a few biscuits to her son and the son is eating those biscuits thinking that his mother bought the biscuits. Now, the grandfather begs his grandson for a bit of biscuit to test the true love of the grandson on him. There is no need of the biscuit for the grandfather. If the grandson knows that actually the grandfather bought the biscuit, he will give the full biscuit to the grandfather due to gratefulness, which is not true love. Gratefulness is business devotion. Devotees reject the human incarnation because God in human form will enjoy the offering of the devotee. Due to this inconvenience, people either worship formless God or God through statues and photos to save their offerings to be enjoyed by themselves. Their arguments are based on their hidden spiritual economics in their hearts. Another reason for rejecting the human incarnation is ego-based jealousy towards a co-human form. God does not interfere with the properties of the medium just like current does not interfere with the properties of the wire through which it is passing. This type of behaviour of God is to freely mix with human beings so that all human beings clarify their doubts without any excitation about God. But, since the properties of the medium of God and the properties of their bodies are one and the same, negligence comes due to

misunderstanding the incarnation as an ordinary human being. One advantage and one disadvantage co-exist just like both divine nectar and horrible poison were created side by side while churning the ocean.

The Veda said that sacrifice of money to the Sadguru (the contemporary human incarnation of God) is the way to become close with God (*Dhanenaike amṛtattvamānaśuḥ*). Krishna modified this concept in a better way by saying that the sacrifice of fruit of hard work is the best way (*Tyāgāt śāntiranantaram, prāhustyāgam vicakṣaṇāḥ*– Gita). The reason is that God competes with the strongest worldly-bond so that God becomes the strongest bond by defeating the strongest worldly bond. Bond with hard earned money is stronger than the bond with ancestral wealth. Apart from this sacrifice of fruit of hard-work, aspiration in return from God for the service and sacrifice done by the devotee is the worst leprosy spot. Hanuman used Himself in the work of God without aspiring anything from God and hence, Hanuman is worshipped as God having many many temples! In the case of Arjuna, you find that Arjuna used God in his work of fighting for property and hence, Arjuna has no single temple!

If the sacrifice to God is in its climax, one need not worry about the sins done by him/her because God will put that devotee on His head just like a diamond covered by dust will be cleaned and will be placed in the crown. God can reform the sinner and alternatively He can undergo the punishments of that devotee, if necessary. Even if a washed gravel stone without even a dust particle is seen by us, we neglect it and go by our way. The hunter in the forest has several sins with him by hunting soft natured animals every day, but, when he plucked his eye for the sake of the bleeding eye of God Shiva, God gave him His highest divine abode (7th upper world) since that hunter is a dusted diamond. Dharma Raja never did any sin and did not say a lie in the war even though God Krishna requested him. He is a washed pure gravel stone. He went up to the third world (heaven) only. God Krishna said in the Gita that His strongest devotee even though associated with sins will get reformation and reach Him (*Api cet sa durācārah...*).

Common Media Repulsion Causing Greatest Loss

The Veda says that if the human incarnation is not recognised on earth by the soul due to repulsion between common human media, the devoted soul also does not identify the energetic incarnation in the upper world because after death, the soul goes to the upper world in an energetic subtle body due to which the same repulsion between common energetic media results and this is called as the greatest loss for the human soul (*Mahatī vinaṣṭih*– Veda). The basic reason for such repulsion between common media is ego-based

jealousy, which is to be removed first. Ego can be easily destroyed since if God gives the punishment of a severe sin, the ego (ahankaara) gets destroyed in a fraction of a minute. But, fascination (mamakaara) towards worldly bonds can't be destroyed even if a thousand punishments are given at a time to the soul. Hence, there is no need to destroy fascination and simply you can turn that fascination towards God from worldly bonds. If fascination is developed to God, the worldly bonds drop spontaneously just like if the divine nectar is tasted, the liking for all worldly drinks is spontaneously dropped. There is no need of any trial for the detachment of worldly bonds since it spontaneously happens once the fascination to God reaches its climax. You must note that cutting worldly bonds by force is impossible and unnecessary also. Cutting worldly bonds is not a pre-requisite for attaining fascination to God. Without getting fascination to God, cutting worldly bonds is impossible because the mind always desires for fascination with some item. Without tasting the divine nectar, it is useless to drop attraction towards worldly drinks because you will be losing both the divine nectar and worldly drinks!

There are four types of devotion:- i) Prostitute Devotion (Veshyaa Bhakti), ii) Business Devotion (Vaishya Bhakti), iii) Issue Devotion (Apatya Bhakti) and iv) Fan Devotion (Unmaada Bhakti).

i) Prostitute Devotion:- The devotee gives theoretical knowledge and theoretical devotion to God aspiring for practical boons. The prostitute also speaks very wisely and also sings sweet songs to grab money from customers. But, God gives only theoretical boons for theoretical devotion.

ii) Business Devotion:- The devotee does practical devotion (Karma Yoga) aspiring for practical boons from God. God sanctions the practical boons without love to the devotee and here also, there is no true love in the devotee because some fruit is aspired from God. Of course, this is somewhat better than the above-mentioned devotion.

iii) Issue Devotion:- The devotee shows real love on God both theoretically and practically without aspiring for any return fruit. Parents do service and sacrifice of their property to their children whatever the treatment may be, given by them in old age. In this case, true love exists. Similarly, if you do theoretical and practical devotion to God without aspiring for any fruit in return from God, issue devotion results and every devotee shall try to achieve this devotion. You cannot say that it is impossible to develop issue devotion to God because nobody does any service or sacrifice without benefit in return. Since you are doing the same in the case of your issues, you cannot argue about the impossibility of this in the case of God. Can you say that you can lift a mountain in Mumbai and not in Delhi?

iv) Fan Devotion:- The devotee is attracted towards the personality of God and does both theoretical and practical devotion to God without aspiring for any fruit in return from God. The best example is the fan of a cinema hero, since the fan is spending from his pocket only for every inauguration function of release of new cinema of his hero. The hero does not pay anything to the fan and in fact, he may not even know the fan. The fan is not related to the hero in anyway. When the hero dies, the fan commits suicide! This much unimaginable love is developed in the mind of the fan by seeing various movies of his hero in which the personality of the hero is exalted to its climax. The devotion of the fan is good but the goal is not good since the personality of the hero projected in movies is not his real personality outside. If you replace the hero by God, how nice it will be, since God has that personality in reality! Here, the point of suicide on the part of devotee is mentioned only to show the unimaginable climax of true love and in fact, it is not liked by God since God said in the Veda that suicide is the highest sin.

True Interpretation of the Scriptures

The tradition was excellent up to the end of Dwaapara Yuga and it went to the grip of Kali when Kali age started. Several misinterpretations on the scriptures started giving misunderstandings in the minds of the innocent public. The follower of God Datta shall understand the truth of these traditions and shall follow the true meaning of the following traditions without falling into the clutches of kali.

1) Gaayatrii Hymn:-

Gaayatrii means protection from God to the singer of the praise of God (*Gāyantam trāyate iti*). It is a mode of worship of God and not a particular hymn, which is present in Gaayatrii meter. It is clearly told in the scripture of sandhyaavandanam that Gaayatrii is the name of a Vedic meter and Savitaa is God (*Gāyatrī chhandah, savitā devatā*). God Brahma Datta is the deity and Gaayatrii is the name of the meter of the hymn “*Tat savituh...*”. The Yajur Veda is in prose, the Rug Veda is in poetry and the Saama Veda is in songs. The attraction of the mind increases from left to right. God said that He is the Saama Veda (*Vedānām Sāmavedo'smi...* Gita). Gaayatrii is universal since its sage Vishwamitra means the friend of this entire universe. It is beyond language, gender, religion and region. Any song in any religion, in any language is Gaayatrii. A Vedic hymn in Sanskrit, present in Gaayatrii meter, is now read as Gaayatrii without singing and excluding the Gayatrii, a female diety, to females is not correct. Then it is not Gaayatrii diety at all. Upanayanam, the ritual in which Gaayatrii is introduced, is also a misunderstood ritual because upanayanam means becoming close to God by

climax devotion attained by singing a song and this relates to anybody in this universe. The three threads of the holy thread indicate three qualities (Sattvam, Rajas and Tamas) or creation or medium telling us that we shall worship any form of mediated God since Savitaa (creator) shall not be taken as unmediated-unimaginable God.

2) Sacrifice (Yajna):-

Ignorant people are burning ghee, a precious food, by pouring it in the fire going against the Veda, which says that food shall not be destroyed (*Annām na paricakṣīta*). Fire is in three forms:- i) Loukikaagni or Bhautikaagni (fire burning on sticks), ii) Vaidyutaagni (fire that is generated from electricity) and iii) Devataagni or Vaishvaanaraagni (hunger fire present in hungry person). The first two types are instruments of sacrifice (Yajna saadhanam) used to cook ghee associated food (Ghrutam is not ghee but ghee-associated food by implied meaning or Lakshanaa.), which is served to a hungry person to burn it in his/her hunger fire (fire to be worshipped or Yajnopaasyah) and this fire is said to be God in the Gita (*Ahaṃ vaiśvānaro bhūtvā*). The first hymn of the first Veda (Rug Veda) says that fire is both receiver (Havaniya) and supplier (Hotaa) of ghee-food. The inert fire can only be the receiver and not the supplier. The fire shall mean the hungry Sadguru, who can be the supplier of ghee food (eating with hand) and receiver (supplying ghee food to the fire in the stomach). Thus, even the first hymn of the first Veda is misunderstood! The Veda says that the hungry guest is called Vaishvaanara fire (*Vaiśvānarah praviśatyatithiḥ*). God Kapila told that a fool burns ghee in fire. God Krishna asked the wives of sages to give the ghee-food to His hungry friends. Today, tons and tons of ghee are burnt in physical fire by ignorant devotees to pollute the atmosphere stopping rains. The Veda says that all deities are present in the Sadguru and if He is fed, god Indra present in the Sadguru is pleased to give rains (*Yāvatīrvai devatāḥ...*).

3) The Veda means knowledge and not blind recitation:-

Today, priests spend more than ten years in blindly reciting the Veda like inert tape recorders without knowing its meaning while the Veda itself means knowledge (*Vidul jñāne*). In the ancient days, when printing technology was absent, the Veda was preserved by recitation to avoid insertions and deletions, yet, they used to study the meaning of the Veda. Meaning (Jnaana Yoga) gives inspiration (Bhakti Yoga) leading to final practice (Karma Yoga) that gives the fruit. Puurvamimamsakaas say that the word itself is God (*Shabdamaatra Devataa*) having supernatural power and this is totally nonsense that made them to become atheists. Sage Yaaska told that the priest blindly reciting the Veda is like an animal carrying the gold on

its back without knowing the value of gold (*Svarṇabhāraharaḥ...*). The Veda also says that such a priest is an animal used by the deities (*Devānām paśuraha...*). The scripture says that Adhyayanam (knowing knowledge) and Jnaanam (knowing knowledge) of the Veda is to be done and repetition of the same meaning gives a lot of stress on the concept (*Vedo'dhyetavyo jñeyaśca*). Here, recitation is not mentioned. The Hindu religion is not digested by the Hindus due to this Sanskrit-language problem, whereas scriptures of Christianity and Islam are written in their mother tongues so that they follow well their scriptures easily. Our priests themselves do not understand the Veda and not to speak about the Hindu audience! The Gita says that you shall do the Vedic rituals after knowing the meaning of the scripture, the Veda (*Jñātvā kurvīta karmāṇi...*).

4) The concept of Yoga:-

Yoga means joining or attainment of God to become close to Him. Even though this word can be used for attaining anything in the world in the sense of its root meaning, it is generally fixed (ruudhi) in the case of God only. The pre-requisite for such union with God is good physical and mental health. This health can be used in the service of God. But today, under the name of yoga, some steps (yama, niyama, aasana, praanaayaama and pratyahaara) are taken for good health with a view to enjoy the worldly life more effectively. Controlling external and internal senses, physical exercises, breathing exercises and withdrawal of mind from worldly affairs to have peace are these five steps mentioned above. Next, dhaarana is catching contemporary human incarnation. Next, dhyaana means showing and proving true love to God. Samaadhi means firm and full faith in the selected goal.

Kundalini or Mind or nervous energy traveling in the form of waves through the spinal cord must cross six wheels or lotus flowers by moving in a curved way and not in a straight way to clash with these wheels. Actually, these wheels represent various worldly bonds like whirlpools in the world-ocean dragging the swimmer to reach God, rotating the swimmer for sometime to give entertainment and finally drown him. These wheels are compared to the lotus flowers that drag the black bee like ignorant soul and bind it by closing petals. Wheels and lotus flowers are for comparison only and not really existing items. Ignorant people imagine the physical wheels and flowers dreaming that they have crossed these wheels or flowers to reach the top most 7th wheel (Sahasraara) where kundalini (mind) merges with God. All this is a pictorial presentation of the spiritual effort, which is that mind crossing these worldly bond-hurdles in a curved way to reach and merge with God. This means that you shall cross these bonds of world made

of maayaa (illusion) using the curved way (maayaa) without direct conflict with worldly bonds that will appear certainly if the upper movement is straight. Muulaadhaara-wheel is bond with mother standing for earth, Manipuura-wheel is the bond with father standing for water from cloud and both (cloud raining on the earth indicates union of parents to produce children) represent the production of plants, animals etc. The next cakra is Swaadhishtaana-wheel, which is bond with spouse standing for fire that provokes union. The next cakra is Anaahata-wheel, which is bond with children standing for air situated in the heart. This is solidified fascination for children and this wheel (Anaahata) is not hit (crossed) by anyone as per the meaning of the word 'Anaahata'. The next wheel, called Vishuddha Chakra, is in the throat standing for the bond with false preacher presenting space since his preaching is only the void without truth. Next is Ajnaa-cakra wheel standing for mind wavering with bonds of several forms of God. The sahasraara is a thousand petaled lotus flower in the place of intelligence on the top part of the head and this kundalini after crossing all the hurdle wheels merges here with the absolutely true God. The thousand petals indicate various analytical discussions to arrive at the truth. God Datta is called Yogiraja (King of Yogis) and this is the explanation of Yoga given to the world by God Datta through Shri Datta Swami. Cheating the worldly bonds to avoid fight with them for the sake of God is not a sin (*Sarvadharmān... Gita*) and if any human being stands in the place of God, certainly this is cheating the justified worldly bonds and this leads to severe hell (Dushpravrutti).

5) Non-Vegetarian food:-

There is no sin in taking non-vegetarian food because the same ingredients exist in vegetables and in non-vegetarian food. The entire sin exists in killing the animal or bird for food when God created vegetarian food for all the living beings. God has given commandment that food must be from vegetables only (*Oṣadhībhyo'nnam*— Veda). The torture felt by the animal or bird when killed is unimaginable. Non-veg. food is criticized even by scientists because you get secondary proteins (once formed in the plants and second time formed in animals) and not primary proteins. The veg. food is digested in 5 to 6 hours whereas non-veg. food takes 72 hours for digestion. WHO says that more than 150 diseases are possible by non-veg. food. The punishment for killing an animal for food is that in the next birth the killer will be born as an animal and the killed animal is born as killer of that animal. The animal or bird during death thinks "as I am killed now by this fellow, in the next birth I will kill him" (*Mām saḥ yathā hanti...*). The punishment comes to the eater of non-veg. food also since consumption raises the

demand. The highest injustice told in the scripture is the torture of the animal during killing (*Ahiṃsā paramo dharmah*). Making the animal unconscious before killing is also not a remedy because killing certainly gives torture. It is said that you have no right to take away the life of a living being when you are incapable of giving life to it. You shall not argue that plants have life. Real life is defined as the awareness generated in a brain-nervous system. Mere respiration is mechanical and not life. Only zoological examples have life and even the unicellular amoeba has a nervous spot. Botanical examples have no life due to the absence of nervous material and even a very big banyan tree is a non-living item. The follower of God Datta must analyse this point to get clarity of action.

6) Divine administration:-

The follower of God Datta must have full faith in the administration of God Datta in this world and should not give scope to any type of misunderstanding. When you worship God Datta, people say that difficulties come. You are misunderstanding God Datta in this matter. If your difficulties are removed, you think that the punishments of your sins are cancelled by God. This is the wrong impression. When you pray God to remove difficulties, God removes the difficulties not by cancelling your punishments, but, by postponing them to a latter date or to a latter birth with accumulated interest. This is really happening when you pray to God to remove the punishments of sins done by you. When you pray for benefits, God brings back the good fruits of next birth to this birth with lesser values like a premature deposit. You think that you got good fruits even without doing good deeds. You worship God with immense love, but, that love is not on God and is on your desired fruit only. You think that God misunderstood your false love as true love due to which He cancelled sins and gave good fruits without doing good deeds. God is omniscient and He followed your thinking, but, the hidden truth is different. God does like this so that you may develop your devotion and become a reformed person in course of time. In the case of God Datta, He doesn't like to postpone your sins with interest, and He clears your sins now itself by giving the due punishments without interest. You misunderstand that God Datta gives difficulties for your worship!

If you harmed somebody in the previous birth, he will harm you in the present birth. Due to the lack of knowledge of all births, you misunderstand God for not punishing that person harming you in this birth. This is a retort case and God will not punish the other person. By this, you think that there is no God. If it is a fresh case, God will compensate you for your damage done by that person and God will concentrate on that person to reform him.

If the other person is punished by God, you will not be compensated by that. Therefore, even in the fresh case, if God delays the punishment, you shall not misunderstand God. In any case, the devotee of God Datta shall live believing that revenge is completely in the hand of God. If that person is not reformed even for a long time, God will punish him severely. The administration of God Datta is very deep.

7) Caste System:- is a big drawback in Hinduism compared to other religions. God Krishna said that the caste system is developed by Him based on the qualities and subsequent deeds. He clearly says that other basis like birth is not done by Him (*Cāturvarṇyam...* Gita). We have the Vedic references regarding Satyakaama Jaabaala and Janashruti in whose cases, the caste is decided based on their qualities and not based on birth. A pot maker called Romaharshana was made the president of a very big sacrifice by all sages indicating the significance of qualities over birth. A Brahmin lady changes her caste every day during the four days of her menstrual cycle, which proves that caste system is not permanent due to birth.

There are only four castes as per the Veda. The 5th caste called untouchables is framed because the serious sinners of all the four castes were boycotted from the village as the 5th caste. Such action is for reformation only just like an undisciplined student is boycotted from the school for some days. When the sins are not done by their issues, they cannot be untouchables. This blunder happened in the beginning of Kali age to split Hindus. Such a system does not exist in any other religion. The photo of the hunter (who plucked his eye for the sake of God Shiva) and the photo of Shabari (a scheduled tribe lady) are kept in the prayer rooms of Brahmins for worship. Shankara fell on the feet of an untouchable, when He questioned Shankara about the logic and philosophy in such blind caste system. Rama is not Brahmana, but, is worshipped as God by Brahmins and even though Ravana is a Brahmin, he is not worshipped.

Qualities are always worshipped and not caste and gender. The Veda says that all souls are not only females but also wives of God (*Striyah satīḥ puṁsah...*) and God alone is male. Wife or bhaaryaa means the maintained soul (*Bhriyate iti bhāryā*) and husband or bhartaa means the maintaining God (*Bibharti iti Bhartā*). Any devotee of God Datta shall respect qualities irrespective of caste and gender.

8) Guru Dakshina (Offering to divine preacher):- Charity is a double edged knife. It means if you give to a deserving person, good fruit is attained. If you give to an underserving person, you will receive punishment of sin. Hence, the Veda says that you shall do charity after clearly having the knowledge (*Samvit*) of deserving and undeserving (*Samvidā deyam*). You

can give Guru Dakshina in the form of money to your spiritual preacher (Guru) provided he preaches the knowledge given by the Sadguru without any self-poetry since Guru has knowledge and does not misuse the money. The Sadguru is the contemporary human incarnation of God and does not require anything from you since he is the giver to all. The Sadguru begs you for offering, not for His need, but to test whether your love to Him is true or not. A grandfather begs his grandson for a bit of biscuit to see the true love of the grandson and is not in need. In fact, he purchased the biscuit packet and gave to his daughter-in-law telling her to keep it confidential so that he can test the true love of his grandson. If the grandson knows that his grandfather bought the biscuits, he will immediately donate the full biscuit due to gratefulness, which is not true love. Similarly, God gives wealth to you and keeping this as secret, He comes and begs from you to test your true love to Him. You must note that He is not a beggar in need.

When charity is done for the poor, you shall not think of deserving and undeserving since it is an emergency (*āpat dharma*). But, while donating to the poor, we must give first preference to beggars, who are the poorest. If no beggar is seen anywhere, then only, you shall select poorer and then poor. The first priority is in constructing beggar homes to give shelter, food, clothes and medicine. You shall always donate material to beggars and not money since they will wrongly use it for bad purposes.

The Gita says that after the sacrifice of fruit of work, nothing is leftover on the part of the devotee in the spiritual path (*Tyāgāt śāntiranantaram*—Gita). God Krishna did only one sacrifice of His entire wealth (*Sarvakarmaphalatyāgam...* Gita) to Sudaama in His entire life because he was most deserving. The Veda says two qualities for the deservingness of the receiver:- i) He should have all the spiritual knowledge and ii) He shall not aspire for anything from anybody. Only a climax devotee can do such sacrifice of total fruit. Hence, the devotee shall practice the most important practical concept of sacrifice following the principle of capacity and devotion, whichever is minimum. If your capacity is 100 and your impression on the Guru is 10, you shall donate 10 only. If your capacity is 10 and your impression on the Guru is 100, you shall donate 10 only. This is called “as per capacity and devotion” (*Yathā śakti yathā bhakti*). Without Guru Dakshina (offering to Guru), the Yajna or sacrifice is fruitless (*Adakṣiṇa hato yajñah*). Practical devotion (service and sacrifice) is a proof of your theoretical devotion. Sacrifice involves offering of matter and service involves offering of energy and the former is far greater than the latter as per $E=MC^2$. The devotee of God Datta shall be very wise in doing charity since

it is a double edged knife giving good fruit if wisely done and giving bad fruit if blindly done.

9) Astrology:- In Astrology, inert planets are not referred, but, their presiding deities with some miraculous powers from God doing administration of the world as per the constitution of God are referred. They are the executive forces of the divine administration. The scriptures of astrology are written by ancient sages like Paraashara, Jaimini etc. These planets have their presiding deities, which are the incarnations of God. To pacify the bad effect of a planet, its presiding incarnation of God is to be worshipped and this is spiritual line only. Apart from this worship, the grains related to a specific planet are cooked and to be given as food to beggars and this develops practical charity. The planets give the results of your past deeds in the exact time wherever you may be present. Hence, it is called as Graha, which means that it catches you in the exact proper time (*Gr̥hṇāti iti grahaḥ*). Astrologers should not think that the nine planets are ultimate and become atheists. The planets are the secretaries under the control of the chief minister-God.

10) Universal Spirituality:-

The follower of God Datta must respect all religions in the world and also all sub-religions in Hinduism. The God of every religion says that He has created earth and the entire humanity on it. Unfortunately, there is only one earth having humanity and therefore, Gods of various religions must mean that only one God exists, who came down to establish various religions in different languages convenient to the different cultures of different regions in this world. If the follower of a religion says that the scripture given by God in his religion alone will save the human being, our question is that why God, creator of the entire humanity, did not give the same scripture to the entire earth without a time gap? If you say that your region alone contains good people, are there no bad people in your region, who crucified your own divine preacher? Our country was disconnected with your country for 1700 years since you obtained your divine scripture. In this time gap, several generations went to hell and this is not their fault and as per you, they all have gone to hell! Had your God supplied your divine scripture in the same time to all countries, at least some of our past generations could have gone to God following your divine scripture! This will impose partiality on God and God is always impartial towards the entire humanity since He is the divine Father of all souls! There is no answer from your side, but, there is answer from our side that the same one God came to all regions in the same time in different media and wrote the scriptures in different languages while the syllabus of all universal religions is one and the same. Hence, from the beginning of the

creation, those who followed their scripture reached God and those who did not follow the scripture went to hell. Now, God has no partiality because the souls were rewarded or punished as per their merit and sin. Hence, the follower of God Datta must respect the scriptures of all the religions and must respect the forms of all religions in the world.

Coming to Hinduism, which is a mini-cosmic world, there are several sub-religions in Hinduism and each sub-religion projects itself as the best and only one path to God. The follower of God Datta must respect all sub-religions and various forms of God of all sub-religions as said above. If you understand that God Vishnu and God Shiva are one and the same (*Śivaśca Nārāyaṇaḥ*— Veda), the Gods of all religions in the world can be one and the same in the similar way. Shankara tried to unite all sub-religions in Hinduism and Swami Vivekananda tried to unite all the religions in the world.

Nobody needs to change his/her religion or sub-religion because the same one God wrote the scriptures for all religions and sub-religions. In all religions and sub-religions, both merits and defects exist. Merits are due to the founders of religions and sub-religions and defects are due to bad followers. If you filter the defects from every religion and sub-religion, you will be surprised to see that the residue leftover on the filter papers is one and the same indicating that there is only one religion with one true spiritual knowledge. Anybody can reach and become close to that one God starting from his own religion and sub-religion. If all religions and sub-religions stand as points on the circle and the centre of the circle is the unmediated-unimaginable God, the wise devotee will reach the centre starting from his own religion or sub-religion. The forward movement is wise than changing one point to the other in the circle, which is changing one's own religion to another religion. In India, there is a central government and various states exist with the corresponding state governments. Any citizen of any state government is simultaneously an Indian of the central government. You are already registered in your religion or sub-religion by birth (state) and you must register yourself in our centre by using little logic in your brain. This central government is our universal spirituality, which says that the one God, the one heaven and the one hell are common in any religion or sub-religion, which further says that you must follow your religion sincerely, simultaneously accepting the universal spirituality. The syllabus is one and the same in all schools and only languages are different. You must rise in your own school from your class to upper class, without changing to other schools in the same class because vertical motion is for progress, whereas horizontal motion is wasting time.

Correlation of Hindu Sub-religions

Coming to the sub-religions of Hinduism, correlation among Advaita of Shankara, Vishishtadvaita of Ramanuja and Dvaita of Madhva can be done:-

1) When Shankara came down, He was fully surrounded by atheists (Puurvamimamsakaas and Buddhists). The atheist will never agree to the existence of God other than himself and there is no other way in the case of the very rigid atheist than to say that he is God. Shankara gave three step logic:- i) You are God, ii) You exist and iii) Hence, God exists. The atheist was told by mouth that God exists, but then asked why is he not getting miraculous powers of God? Shankara replied that the practical effect of illusion (Vikshepa-mala) for a long time spoiled the mind and therefore, the mind shall be purified by worshipping God. The atheist converted to theist became the devotee also and his 100% ego started reducing. Shankara convinced His close devotees not to follow this false philosophy meant for atheists, by drinking molten lead saying that He alone is God (*Śivah kevalo'ham*).

2) At this stage, Ramanuja appeared and propagated theoretical devotion to God making the above devotee strong with more intensified devotion. Now, the ego of the soul is reduced to 50% to understand a better truth. He told them that every soul is not God, but a tiny particle of God (Whole-Part relationship). The souls thought that it is better to accept this having taken a long journey from atheism. These souls continued their devotion to God and their ego was reduced to 1% only.

3) Finally, Madhva appeared at this stage and found the souls eligible to absorb perfect dualism with God. He told that any soul is totally different from God like the pot is different from the pot-maker. Any soul can become the servant of God at the maximum. The soul is settled as a servant of God and this is the ultimate fruit above which a soul shall never aspire and God may give any higher fruit as per His wish.

In this way, the three philosophies are subsequent steps in the spiritual path. Therefore, Shankara came first, then Ramanuja and finally, Madhva in the same sequence. Shankara is God Shiva and hence, told that the soul is God. In fact, Shankara is correct in the case of human incarnation in which God becomes the soul by fully merging with it. Ramanuja is Adishesha treated by God as His eye or hand. Part does not mean in the physical sense. A father says to his two sons that both of them are his eyes. Hence, Ramanuja told that soul is a part of God (Shesha-Sheshi sambandha). He told that the soul is different from God but is inseparable from God. Unable to understand

His comparative sense, ignorant people mocked at Him saying that by salvation, if the limb disappears, God will become handicapped! To avoid all this confusion, Madhva told that God and soul are completely separate items. Even though God and soul are made of the same awareness, this common point was neglected by Madhva. In fact, all the three divine preachers agreed that God and soul are made of awareness only. Awareness or Nirguna Brahman alone is God as per Shankara. Such imaginable awareness or individual soul is not God because the imaginable awareness is born from food as per the Veda. Hence, you must say that such awareness is unimaginable awareness and not imaginable awareness or individual soul. Unfortunately, imaginable awareness or soul cannot exist independently without a container and this rejects the point that the independent God is imaginable awareness or individual soul. Ramanuja and Madhva selected God Vishnu along with His divine body as the ultimate God because all of us are in the state of maintenance and ruling of God. Since God Datta along with Parabrahman merged with God Vishnu, there is no trace of doubt to say that God Vishnu is God Datta or Parabrahman. But, this condition applies to God Brahma and God Shiva also. All these three Gods are Parabrahman only in mediated state and hence, there need not be any quarrel about the ultimate God.

(To be continued...)

Chapter 4

November 25, 2023

O Learned and Devoted Servants of God,**1. In a fight between mind and heart, when to follow what?**

[Smt. Chhanda asked: Padanamaskaram Swami. In a fight between mind and heart, when to follow what ? Always at Your divine lotus feet, Chhanda]

Swami replied:- Heart is the place of love. Mind is the place of doubts and discussions. Intelligence is superior than these two. There can be blind love in the heart, which is not correct. The mind always creates doubts and this will spoil the faith on God. Hence, you shall follow the intelligence, which does logical analysis and gives correct decisions.

2. What is the Jewel in the Jewish religion?

[A question from YouTube forum:

Swami: Jewels of All Religions ... Spirituality requires divine virtues, which are emphasized in various religions. The firm faith of Islam, the infinite love of Christianity, the tolerance towards other religions of Hinduism, the social service of Buddhism and the non violence of Jainism are important virtues that a spiritual person must acquire. These are practical traditional aspects of various religions, which are more precious than their scriptures. These traditions bring out the most important essence of the respective scriptures. ...

@3d3nrissen (from YouTube) asked: You left out the Jewish religion....why?]

Swami replied:- I have taken the main religions. Every religion has its own merit-jewel.

3. Thank You Swami, Only You are Permanent.

[Smt. Amudha Sambath asked: Padma Namaskaram Swami, On Saturday, November 11, 2023, I went to pick up a friend. While returning on the bike, we were about to cross a bunch of cows. Somehow, I managed to drive in between them, but one cow was furious. I noticed that later, and within a few seconds, it was ready to attack, and I voiced out and called Swami, and my friend also panicked. The cow was stunned, and it did not move even a bit after I called Swami. It is purely Your protection, Swami. After crossing that path, I realized how Swami is always with me. We were not even shaken at that moment because of His presence. You are our very life and goal Swami. Most of Your protection and unconditional love are unknown to us, but only a few are understandable to our knowledge, and we are able to experience them. No matter what Swami, I feel Your Hand and Presence everywhere. I was thinking about this a lot, Swami, and how it all happened so quickly. Thank You so much, Swami 🙏🙏❤️ At Your Divine Lotus Feet 🙏🙏🙏]

Swami replied:- God is the embodiment of love. He will never forget His devotees. His quick action is due to His superpower.

4. Why Incarnations of the Lord other than Ramana did not give darshan at the time of exit?

[Mr. Sathireddy asked: Mee Paada Padmalaku Namaskram Swamiji. Swamiji, compared to other Incarnations of Lord Datta, in the Human Incarnations related to Skanda, the Lord gives darshan like a fireball while leaving the body. For example, in the case of Bhagawan Ramana Maharshi. When

Bhagavan Ramana Maharshi left His body, everybody was able to see His soul. Why, in the other Incarnations of the Lord, can't we get darshan like that? Please explain, Swamiji. Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- Every form of God is with a specific program. Hence, you shall not compare the program of one incarnation with the program of another incarnation.

5. Please explain the seven types of Agni.

[Swamiji, I heard that there are seven types of fires, e.g., Loukikaagni and Vaishvanargni. Please explain these seven types of Agnis. Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- The Agni or fire has seven flashes, each flash with a specific colour. The fire is of three types:- i) Loukikaagni or Bhautikaagni, which is the fire generated on burning matter. ii) Vaidyutaagni, which is the fire generated using electrical energy and iii) Vaishvaanaraagni, which is divine that burns in the stomach of a hungry person as hunger fire.

6. Whether the doctor has to treat the injured terrorist or not?

[Swamiji, should people who are in the medical field also treat terrorists because if they get cured again, they will disturb the peace of society, or without keeping this in mind, the doctor should do his or her duty? Swamiji, if anything wrong is there in the question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- Every soul must have the future of this land in his/her eyes while doing any action. Otherwise, sin will result and such soul will be severely punished.

7. Should I discuss the very stiff annual targets with my manager or believe that this is my karma and ignore it?

[Mr. Bharath Krishna asked: Padanamaskaram Swami, Kindly answer my following questions related to Pravritti. Swami, in my current job I faced a situation in which I believe adharma is happening but I do not know what to do. To meet this year's targets set for the team many of my colleagues had to work beyond office hours (including me). Again for the next year such challenging targets are being set. Based on my experience I strongly believe that again many of my colleagues including me will have to work extra hours during next year to meet this unreasonable target set for the next year. If I challenge my manager regarding this target based on my calculations, my manager may have to reduce the target to some extent but that will impact the profits generated by my team. This most probably impacts my pay (or salary hike) and may spoil my friendly relationship with my manager as well. Should I highlight this issue or believe that this is my karma and ignore it, Swami?]

Swami replied:- You shall always be truthful and sincere to your consciousness in any action.

8. What if there comes a situation where one can't turn their qualities in the right direction?

[Swami, You have taught us that there are no bad qualities and only qualities turned in the wrong direction exist and we have to turn them towards God, which is the right direction. I have a doubt regarding this concept. What if there comes a situation where one can't turn their qualities in the right direction? For example, many teenagers start getting influenced by sexual desire driven by hormones and start getting attracted to the opposite sex at a very young age. These days most of the

movies that are being released show that this is normal and also make these teenagers develop such attraction for the opposite sex without any control. The only way to turn this quality of theirs in the right direction is to get married but they can't because of their very young age. How to deal with these kinds of situations, Swami? Thanks for answering all of my questions Swami. Your servant, bharath krishna.]

Swami replied:- This is a defect in the modern times. In ancient times, the maturity of mind decided the necessity of marriage. You must eat pure food when you are hungry. Why go outside and eat all nonsense and get illness? Nobody shall postpone hunger and at the same time, nobody shall eat bad food and become diseased. If hunger is neglected based on some foolish reasons, it will provoke the hungry person to eat some bad food also. Hence, one must have strong faith on God's administration and eat pure food as soon as the hunger starts. The ancient people were very wise in this point. The modern people are too intelligent and postpone the hunger till it dies and eat good food without hunger so that the eaten food is not digested.

Chapter 5

November 26, 2023

O Learned and Devoted Servants of God,**1. If God has already decided our destiny, then why should we make an extra effort to do something?**

[Smt. Chhanda asked: Padanamaskaram my God. In a spiritual discussion, we stuck with the following question. Kindly reply to this: "If GOD has already decided our destiny, then why should we make an extra effort to do something to achieve spirituality? Even if we don't put any extra effort, we will achieve spirituality if it is in our destiny. And if it is not in our destiny, spirituality will never come however hard we try. Things will happen as per destiny." At Your divine lotus feet always, Chhanda]

Swami replied:- This world in which we are living is called Karma Loka or the world of actions where destiny has no place to play. The upper worlds are called Bhoga lokas in which we have to enjoy the fruits of our deeds without any trace of deviation and there, destiny plays its full role.

2. Is there any difference between awareness and consciousness?

[Padanamaskaram Swami, my God. Is there any difference between awareness and consciousness? It is told that in deep sleep though awareness is absent, consciousness does exist. Is it true? Please explain it and enlighten me. At Your divine lotus feet always. By Chhanda Chandra]

Swami replied:- Awareness is the mine of gold, whereas consciousness is the lump of gold that is extracted from gold ore. If awareness is absent, consciousness is also absent. The advaita philosophers say that consciousness is God and therefore, to save the eternality of God, such poetry is spoken by them.

3. How do the people doing penance in the Himalayas and caves get Your knowledge?

[Shri Satthi Reddy asked: Mee Paadapadmalaku Namaskram Swamiji, Swamiji You said in one video that God guides every soul like a father through his or her inner voice. Swamiji. We are listening to Your knowledge directly from You. When we are far from You, we are gaining knowledge by reading Your books. My questions are: how are the people who are doing penance in the Himalayas and in caves getting Your Knowledge, Swamiji? Are You are guiding them by connecting through their inner voice.]

Swami replied:- Why should you worry about them? You worry about yourself. God has His own miraculous ways to do necessary things.

4. Swamiji, is only guidance given through the inner voice, or will excellent blissful spiritual knowledge also be given through the inner voice?

Swami replied:- The inner voice is always very brief like the judgement. The knowledge given by the Sadguru is always elaborate.

5. Swamiji, how can a soul tune with You through all the time in a day?

Swami replied:- Such soul should be in My contact through phone. When things are possible in a normal way, God is not a foolish manager to use supernatural ways.

6. Is Maya and dream one and the same?

[Swamiji, can we compare a soul under the control of Maya with a soul sleeping under the control of a dream? Is Maya and Dream one and the same?]

Swami replied:- Maya in the sense of wonder is the power of God by which all souls are controlled. Dream is the soul's assumed ideas (vaasanaas) with the help of which the soul is entertained.

7. How can Ahalya in human form and Indra in energetic form come into physical contact?

[Shri Satthireddy asked: Mee Paada Padmalaku Namaskaram Swamiji, 1.Swamiji, In the Ramayana, in the context of Ahalya and Indra, Ahalaya was a human being, and Indra was an energetic body. How can both come into physical contact? Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- Energy on condensation becomes matter and materialization is possible by the superpower granted to angels by God.

8. How can I improve in spiritual knowledge?

[Smt. Arati asked: Namaskar Swamiji, Thank You for always protecting me and having Your blessings. Swamiji I feel like I am not that deserving devotee who is serving properly. I always feel like I am distracted in worldly life giving more importance on family and responsibilities instead of focusing on spiritual knowledge. Please guide me how I can improve in spiritual knowledge. Regards, Arati.]

Swami replied:- As you develop more interest on God, you will develop more interest on the spiritual knowledge. The necessity of God also exists in worldly life or Pravrutti.

9. What should we do when third genders forcefully ask for our money?

[Shri Jayesh Pandey asked: Padanamaskaram Swamiji! 1. What should we do when third genders forcefully ask for our money? Thank You to You and the people involved for Your time. Below Your Feet!]

Swami replied:- Those people are really unfortunate and are born like that because they were having the pride of their male gender. They are undergoing the punishment for their sin. If we show some sympathy on them, it is not wrong. If you don't want to donate anything, maintain your rigidity.

10. How God feels about people who will everyday come with problems?

[Smt. Arati asked: Namaskar swamiji, Most people go to temples and they demand or ask whatever they want. I have a question. What God will be thinking when there are so many people who will everyday come with problems. How does God feel about that. Regards, Arati.]

Swami replied:- The administration of God is very very talented with intelligence and logic.

11. What is the difference between a yukta yogi and a yuñjāna yogi?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I would like to present the following two questions at Your divine lotus feet. Your servant, Nikhil

What is the difference between a yukta yogi and a yuñjāna yogi?

It is claimed that both types of yogis are capable of seeing the three periods of times, namely, the past, the present, and the future, i.e. both are trikāla darśīs. However, the yukta yogi is able to see the three periods of time constantly (hastāmalaka vat), whereas the yuñjāna yogi is able to see them only when he intentionally wishes to see them. However, somehow, I am not satisfied with this explanation. I feel that the distinction between the two types of yogis, should be based on their different levels of attachment (yoga) with God. The word yogi in spirituality must be related to the yoga with God and not with the ability to see things in different periods of time. Can You please clarify?]

Swami replied:- The yoga with God is proportional to the ability. The ability expresses the extent of Yoga. Both are not separate.

12. Can one become a knower of the past, present, and future, by disconnecting from the senses?

[Can one become a knower of the past, present, and future, by disconnecting from the senses?

Śrī Ādi Śaṅkara writes in His commentary on the Chāndogya Upaniṣad (Chapter 8), that the mind can freely operate in the past, present, and future, whereas the senses can only operate in the present. So, when the mind is attached to the senses, it also gets bound to the present. Based on this concept, a renowned present-day preacher, claims that by establishing the mind in our own true self (ātman), one can disconnect the mind from the senses. Then, the mind can freely operate in the three periods of time, which is its inherent nature. Thus, the person becomes the seer of the three periods of time (trikāla darśī).

This seems absurd. How can an ordinary person become a trikāla darśī, without God's grace? I feel that the flaw in this logic seems to be in the interpretation of the mind's ability to operate in the three periods of time. Just because the mind contains some thoughts of each of the three periods of time, it does not mean that the mind is inherently omniscient about the three periods. Could You please explain this more clearly?]

Swami replied:- God Krishna said in the Gita that He is the knower of the past, present and future. How could He get this power? Did He get this power by withdrawing the mind from the senses? This is the tendency of science, which believes in achievement of some power through its specific technology. The tendency of spiritual knowledge is to get any power through the grace of God. Every superpower is reserved with God only and not to science. Due to the ego of human beings, science is developed. Due to devotion to God, spiritual knowledge is developed. Those who want to earn some money from the public insert scientific technology in the spiritual path, but, this is totally wrong and is a blunt lie.

Chapter 6
DATTA JAYANTI MESSAGE–2023

December 02, 2023

O Learned and Devoted Servants of God,

Part-3

Some basic concepts from the philosophy of God Datta.

Three Spiritual Knowledge-Bead Garlands

The devotees of God Datta must be alert of the following points and memorize (Mananam) everyday just like doing Japam touching the beads of a garland. If a devotee does Japam of the name of God, both God and the devotee will get a severe headache. If any devotee does the Japam of these spiritual concepts, both God and the devotee will enjoy with bliss and finally, salvation with close association with God will be attained by the devotee.

GOD (Brahma Maalaa)

1. The actual original and ultimate God is invisible, unimaginable and unmediated, who exists beyond the world or space surrounding the world as per the Veda and the Gita (*Sa bhūmiṃ viśvato vṛtvā... Veda, Sarva māvr̥tya tiṣṭhati-* Gita).
2. For the sake of worship and meditation to be done by souls, the unimaginable God got mediated by the first energetic being created by Him and homogeneously merged with Him, making Him the first energetic incarnation.
3. There is no trace of difference between i) the unimaginable God like a naked person in the bathroom unseen by anyone and ii) the mediated first energetic incarnation called Datta (Datta means unimaginable God given to the world as mediated visible unimaginable God) visible to the souls like the clothed person coming out of the bathroom.
4. God Datta is called as the Father of heaven in other religions in different forms as per their liking like the same person in different dresses and this is the first step for Universal Spirituality.
5. Hindus may worship God Datta and followers of other religions may worship Father of heaven in different forms (dresses), but, everybody shall understand that the inner God worshipped by all devotees in the world is the one and the same unmediated-unimaginable God.

6. Nobody has taken the audio-video cassette when God of a religion in their form is dictating their scripture and hence, the present scripture of any religion is susceptible to insertions by bad followers. Therefore, by deep-sharp logical analysis, if you filter all the defective concepts of all religions, the residue leftover on the filter papers will be the one and the same spiritual knowledge proving that there is only one God writing one spiritual knowledge in different languages of all the religions in the world. This brings impartiality of God, who is the one and the same Divine Father of all humanity on this earth.
7. If the scriptures are different in subject also (I am putting this question to any religion and here, I took Christianity as an example), why was your real scripture not communicated to all disconnected countries in the same time so that the chance of following it is given to everybody in the same time of any generation? It took 1700 years to discover India and 17 generations went to hell for no fault of theirs since your correct scripture was not received by anybody in this gap of time and this makes the one God (creating this one earth with humanity) a partial Divine Father. But, the single Divine Father created all scriptures in different languages in the beginning of creation itself and there is no partiality with God.
8. The triad (God with scripture, hell to punish the sins and heaven to reward merits) is common in all religions and superficial cultural differences can be neglected. If your religion says that your God alone created this earth with humanity and since every religion says like this, the conclusion is that one God in different forms created this one earth with humanity because unfortunately, there is one earth only! The same God in different forms said in the scriptures of all religions that He alone created the earth and here, 'He' does not mean the form of God, but means the one ultimate God basically present in all the forms.
9. In the country of India, there are several states and every citizen belongs to the state and simultaneously to the country (centre) also. Similarly, every citizen shall follow his/her own religion simultaneously registering in our Universal Religion or Universal Spirituality, which says that you shall follow your own religion while respecting all other religions based on unity of God and scripture.
10. Change of religion is the climax of foolishness, and the centre-God can be reached by the path of every religion. It is a waste of time to change from one religion to another religion through a horizontal journey, instead of which, the vertical straight journey from your religion to God can be taken up. It is useless to change the school of one medium to the

school of another medium in the same class and it is very wise to change from the lower class to the upper class in the same medium of the same school.

11. If any person, mad of his own religion attacks your religion in a vulgar way, you should also attack his religion in the same way because a bad person will be pacified by reverse fight (harming) only and not by peaceful words (helping). If the person approaches with peaceful words, you must talk peacefully speaking the above said points. You must speak the same above points also if the bad person is pacified and is ready to hear you.
12. God Datta (Father of heaven) became energetic incarnations (like Brahma, Vishnu and Shiva etc.) for the upper worlds containing energetic beings and human incarnations for the earth containing human beings. Human beings cannot worship energetic incarnations since they are irrelevant to earth. The soul cannot even see the energetic incarnation even though severe penance is done throughout life. Hence, the devotee fond of an energetic incarnation worships the energetic incarnation through a statue or a photo containing an imagined form, which is irrelevant as per the arrangement of God. There is nothing wrong in this since such worship improves the theoretical devotion of the devotee.
13. If you recognize the contemporary human incarnation, which is relevant to you, you need not do a lifelong penance to see God for getting true spiritual knowledge. You can immediately start learning the true spiritual knowledge from the contemporary human incarnation, so that you can spend your entire life practicing that final step of Karma Yoga and reach the goal before the end of this life. If you do penance for energetic incarnations or past human incarnations, nothing appears to you since they are irrelevant to you. You are hanging on the irrelevant form of God, which is not approved by God, rejecting the relevant form of God that is approved by God.
14. God Datta is God Brahma, God Vishnu and God Shiva. Shankara is God Shiva, Ramanuja is God Vishnu and Madhva is God Brahma. Shankara is directly God Shiva and hence, has full guts to say that every soul is God and formulated almost the complete program in His time itself. Ramanuja is the incarnation of Adishesha (as per His followers) and Madhva is the incarnation of Vaayu (as per His followers). Both being servants of God claimed that the soul is different from God (dualism). The program established by God is extended by His servants just like the lecture given by a professor is extended by his research scholar-students. The fellow seeing difference among the three deities (Brahma,

Vishnu and Shiva) and among the three divine preachers (Shankara, Ramanuja and Madhva) will fall in to everlasting hell.

15. God knows all the past, present and future whereas we know very little of the present, which often can be concluded as erroneous. We don't understand that Krishna is the human incarnation of God and Gopikas are sages, who did a lot of penance for God for millions of births. We also don't understand that the three strongest worldly bonds are with wealth, issues, and spouse because in every house, only these three bonds exist. The Gopikas failed in the joint test of bonds with money and issues (since they complained to Yashoda when Krishna stole butter preserved for their issues), but, succeeded in the test with spouse (dancing with Krishna in the midnight). King Pariikshit questioned sage Shuka about the illegal dance of Krishna with the Gopikas and in this test, all Gopikas passed! He did not question about the joint test in which all the Gopikas failed! Pariikshit is also a soul and blamed God Krishna unnecessarily about the passed test, covering the defect of souls about the failed test! The Gopikas are the highest and wisest sages and he finds fault with them! About the passed test also, the Gopikas pressed God several times (Rama refused them when they requested for hugging by becoming females and even Krishna threatened them about the serious punishment of sin in hell). i) The Gopikas were very wise in deciding the three strongest worldly bonds (Eshanaa trayam) about which we cannot criticize them, ii) They pestered God especially for this test and iii) they got the fruit of Goloka, which is higher than the highest abode of God. Why should Pariikshit develop a stomach ache about God Krishna? It is told that the Bhaagavatam is a test for scholars (*Vidyāvatāṃ Bhāgavate parīkṣā*).
16. The conclusion is that even though God Datta entered and merged in the energetic and human incarnations, actually, all these incarnations are the incarnations of Parabrahman only because Parabrahman already merged with God Datta. Hence, human beings need not doubt about any human incarnation because finally, it is the incarnation of Parabrahman only since all the created items other than Parabrahman are just media of Parabrahman only. You must realise that you are seeing, talking, touching and living with the Parabrahman only while you are in association with the human incarnation. The same facility is given to energetic beings also with whom an energetic incarnation exists.

SOUL (Vishnu Maalaa)

- 1) The soul is not the goal (God). If you are already Mumbai city, there is no need for the triad of Triputi (soul, goal and path) because you need not take up the journey on the correct path to reach the goal (Mumbai city). Then, there is no need of a Guru or the Sadguru since no guide is needed to reach Mumbai city since you are the very Mumbai city!
- 2) The soul is mentioned in creation (Prakruti) as Paraa Prakruti by the Gita (*Prakṛtiṃ viddhi Me parām, Jīva bhūtām...*) and hence, the soul cannot be the creator or part of the creator. If God wishes, any being can become the creator (incarnation) since God merges with that selected being homogeneously and this is the view of Shankara. Similarly, any soul can be made very close like a limb (part) by God and this is the view of Ramanuja. All other ordinary souls are separate from God as servants from their master as per the view of Madhva.
- 3) When a soul becomes a part of God, then also, it happens by the wish of God only, but, the part is not the actual limb of the actual divine body of God. The devotee becomes very close to God like the limb of His body. Actually, around the divine body of God, the world exists like an outer-coat on the inner shirt (His divine body) and every soul is like a woollen thread in the outer woollen coat. This woollen coat is the Vishvaruupa (the world treated as inseparable external coat of God as per the view of Ramanuja). When the soul becomes God by the wish of God, God merges with the human being perfectly to become the human incarnation as per the view of Shankara. Both these cases are special cases of souls and the leftover souls are totally separate from God (dualism) as per the view of Madhva.
- 4) As per Madhva, the soul is a servant totally separated from the master-God, which means that the coat is not treated as worn by God. In all these philosophies, the ordinary soul is treated totally disconnected to God unless God does a special favour to a particular soul to make the soul as God or as an assumed part of God.
- 5) Shankara told that the soul, which is imaginable awareness (Inert energy is transformed into a specific work form called awareness. When the inert energy, resulted by the digestion and oxidation of food, enters into a functioning brain-nervous system, the inert energy is transformed into awareness.) is God. When Shankara came down, all (Purvamiimamsakas and Buddhists) were atheists and any atheist will not agree to the existence of God other than him. There is no other way for Shankara (or anybody in the place of Shankara) than to say i) soul is God, ii) soul

- exists and iii) hence, God exists. People did not understand the background of Shankara and simply believed that every soul is God. Shankara exploited the unimaginable ambition of souls to become God without any effort!
- 6) Shankara thought that His close disciples shall not fall in this illusion created by Himself to turn atheists into theists. So, He miraculously drank molten lead saying that He alone is God Shiva (*Śivah kevalo'ham*). He wrote several prayers based on the dualism of the soul with God. In Kaivalyam (Monism), the soul becomes God or equal to God by becoming incarnation. In dualistic Saayujyam, God becomes a servant of the devotee! Both these happen by the will of God only and not by the aspiration of the soul.
 - 7) In our three holy epics (the Ramayanam, the Bharatam and the Bhagavatam), only contemporary human incarnation (Rama and Krishna) is mentioned and its devotees Hanuman and Gopikas worshipped only their contemporary human incarnations and worshipped neither energetic incarnations nor past human incarnations in the form of statues. Hanuman and Gopikas got the highest fruits of Brahma Loka and Goloka respectively. Is this not the most powerful proof to say that by catching the relevant contemporary human incarnation alone, the highest divine fruit is achieved by human devotees?
 - 8) Every atheist told that God exists because God is himself. But, he questioned Shankara about the absence of miraculous powers with him. Then, Shankara told that the obstacle is the long stay of practical ignorance (vikshepa) turned to very bad material (mala) that can be removed by the devotion to God to get pure memory (Chitta Shuddhi) for becoming God. The ambition-blind atheist turned to theist, became a devotee reducing his original 100% ego to 50%.
 - 9) Ramanuja appeared at this stage and stressed on theoretical devotion (bhakti) saying that the soul is a tiny part of God and not fully God. The atheists-turned theists-turned devotees continued with devotion for a long time at least to become a part of God if not God. Due to the long devotion, the ego became 1% from 50%.
 - 10) Madhva appeared at this stage saying that the soul is separate from God and is just the servant of the God-master. By this, the soul is reformed by reducing his ego from 100% to almost 0%. In this way, all the three divine preachers are one and the same, developing the one and the same program. Without understanding their background, their disciples are quarrelling among themselves even today!

- 11) The soul shall vote for justice against injustice in worldly life and this pleases God very much. In spiritual life, the soul must vote for God even against justice because such justice is actually injustice as per deep analysis. God is always correct but not the soul to whom the injustice appears as justice due to limited knowledge of the soul. For example, God told Dharmaraja to tell a lie in the war so that Drona can be killed. Dharmaraja refused it thinking that telling a lie is injustice. But, it is justice in the view of God Krishna because Drona is supporting injustice of the bad Kauravaas and the justice here is that injustice can be cut by injustice. Hence, God always does justice and protects justice, which surrendered to Him in the form of a cow.
- 12) The Brahmana male souls feel proud while doing the Gayatri mantra and Yajna sacrifice thinking that females and lower castes are prohibited from these two honourable facilities. If you think like this, you are the biggest fool. Gayatri actually means singing the praise of God in your mother tongue and you are ignorantly reciting a hymn in Gayatri meter thinking it as the only Gayatri mantra. The real Gayatri is with them whom you think as the unfortunate. Similarly, Yajna means feeding hungry people with food associated with ghee. The hunger fire is Vaishvaanaraagni or divine fire to be worshipped with ghee-food (***Aham Vaiśvānaro...*** Gita). When the hungry person eats, he becomes *Hotaa* (supplier of food) and also *Havaniya* (receiver of food) and this is told in the first hymn of the first Veda called the Rugveda (***Agni mīle... hotāram***). Hence, you are doing the highest sin by burning ghee in physical fire, which is to be used to cook the food with ghee. The Veda says that the Vaishvaanara fire is the hungry guest (***Vaiśvānarah praviśatyatithiḥ***). The Brahmin male is proud of Gayatri and Yajna thinking that females and other castes are denied of these two facilities. But, on sharp analysis, it is clearly found that the females singing songs on God are doing the real Gayatri. Similarly, the females cooking food and serving to hungry people are doing the real Yajna.
- 13) People reciting the Veda blindly call themselves as scholars of the Veda (Veda pandita). This is wrong because they don't have the knowledge of the Veda especially when the Veda means knowledge (***Vidul Jñāne***). They shall call themselves as the reciters of the Veda (Veda paathaka). In ancient India, when the printing technology was not existing, people preserved the Veda by recitation and this avoided insertions also. But, now, the Veda is well preserved by printing technology and recitation to preserve the Veda is meaningless and now, insertions are also impossible. Hence, people shall concentrate on the knowledge of the

Veda and its propagation than to blindly recite the Veda. Since the knowledge of the Veda is placed in the Puraanaas (secondary scriptures), which can be heard by all, the blind male reciter is unfortunate and all the others (females and other castes) knowing the knowledge of the Veda through the Puraanaas are very fortunate. Brahmana males are ignorant of the knowledge of the Veda, blindly reciting the Veda (Veda Paathakaas). Females and other castes, who are forced to learn the knowledge of the Veda through secondary scriptures are becoming the real scholars of the Veda (Veda Panditaas). If anybody tries to harm others, he himself is receiving that harm by the will of God and others to be victimised are not receiving that harm and getting benefitted by the will of God.

- 14) The main nature of the soul is to use God for getting some solutions in practical worldly problems, which could not be solved by worldly efforts. The attention and love to God goes to a very high extent not because of the attraction to God, but, because the worldly problems to be solved are very tough. God is not the goal here but God is the instrument to solve the hard-worldly problems and this devotion is called instrumental devotion. If the attraction to God alone exists, such devotion is goal devotion since God is the goal here. Such devotion is possible in this world as we see in the example of fan devotion. The fan of a cinema hero or a political leader spends from his pocket only for all the functions of his hero and finally commits suicide when the hero dies. Unless such goal devotion (devotion due to the attraction to God only and not due to the attraction to solve worldly problems by God) develops, God will not even look at us. In instrumental devotion also, God postpones the punishment of sins to the future with accumulated interests so that we are getting rid of the difficulties immediately. Similarly, He withdraws the good fruits from the future births for lesser values like pre-matured fixed deposits so that we think that God is brainwashed by our unreal devotion and granted good fruits without our meritorious deeds. All this is done by God with a hope that the soul will be reformed in course of time.
- 15) A liberated soul also takes birth along with the human incarnation of God to assist Him in His divine mission. In such rebirths, the soul is not entangled by worldly bonds. When people say that after salvation, there is no rebirth, it means the liberated soul will not take rebirth in which he/she is trapped by worldly bonds. The rebirth in which the soul is not trapped by worldly bonds is not called a rebirth at all. You should not say that the liberated soul shall not have any type of rebirth because

when God Himself is taking rebirth, is the liberated soul greater than God? Liberated soul means liberated from worldly bonds due to the unimaginable attachment with God.

- 16) The human being on this earth must identify and catch the relevant human incarnation alone because God is coming down to earth in human form only and the human devotee can worship the statues of energetic incarnations and past human incarnations also in order to develop personal theoretical devotion to God. The human soul must learn all the true spiritual knowledge and also respect theoretical devotion even though practical devotion or Karma Yoga is already implemented as the final step. If knowledge and devotion exist, true love and true submissiveness exist along with Karma Yoga. If Karma Yoga alone is done believing that it gives final fruit without knowledge and devotion, such Karma Yoga becomes waste. The soul must be prepared for the tests of God Datta in practical devotion only since He never tests anybody in theoretical knowledge and theoretical devotion. The soul can avoid ego-based jealousy thinking that all merits belong to God and all defects belong to the soul. The devotee shall not insult any human being in this world so that if God is hidden in any human form, there will be no chance of the devotee insulting the hidden human incarnation.

PATH (Shiva Maalaa)

- 1) Before taking the journey in the correct path to reach God for permanent association (Yoga), you must know (Jnaana Yoga) the details of the goal, yourself and the in-between correct path. From this knowledge, you get the details of the goal and develop theoretical devotion (Bhakti Yoga) towards the goal. This attraction to the goal will make you to put practical efforts (Karma Yoga) to reach the goal.
- 2) Jnaana Yoga is compared to water, Bhakti Yoga is compared to manure and Karma Yoga is compared to the mango plant that finally gives you the mango fruit. Even if you have a hundred tanks of water and a hundred bags of manure, you cannot get a single mango fruit from them. But, if there is no water, the plant will die. If there is no manure, the plant cannot grow up into a tree to give the fruit because the plant alone yields the fruit. All three are important, but, the mango plant is significantly the most important. Hence, you must concentrate on Karma Yoga finally. Practical devotion (Karma Yoga) gives the practical results and theoretical devotion (Jnaana Yoga and Bhakti Yoga) yield only theoretical results as said by God Krishna in the Gita (*Ye yathā Mām...*).

- 3) Karma Yoga is of two types:- i) Karma Samnyaasa, the sacrifice of work or energy and ii) Karma Phala Tyaaga, the sacrifice of fruit of work, which is matter. Since $E=mc^2$, a lot of energy is equal to a very small amount of matter, the second (m) is far far greater than the first (E). A householder must do both. A saint can do only the prior since he does not earn anything.
- 4) God is not a beggar, who is in need of money. Hence, you cannot throw Guru Dakshina on the face of God treating Him as a beggar. He is begging you just to test your attitude. In fact, He is the donor of everything in the case of any soul. Hence, you shall not believe that practical devotion alone is sufficient to get the final result. Spiritual knowledge and theoretical devotion are essential that make you to be submissive to the Lord while doing the sacrifice of fruit of work or service.
- 5) In fact, the Sadguru, the receiver of your offering has given to you the entire wealth you possess, without your knowledge. If you know this, you will donate to Him with gratitude, which is not true love. The grandfather bought a biscuit packet and gave it to his daughter-in-law secretly and the mother gave to her son a biscuit for eating. If grandfather now asks for bit of the biscuit to test the real love of the grandson on him, the grandson does not know that the biscuit packet was bought by his grandfather and is thinking that his mother bought the packet. If the grandson has real love on the grandfather, he shall certainly give a bit or even the whole biscuit.
- 6) In the initial stage of the sacrifice of fruit of work, you shall do it as per your capacity and as per your devotion, whichever is minimum. If your capacity is 10 and your devotion to the Sadguru is 100, donate Him 10 only. Similarly, if your capacity is 100 and devotion to the Sadguru is 10, then also donate Him 10 only. If both are same (10 or 100), donate the same tallied amount.
- 7) Do not imitate the climax devotee doing total sacrifice to the Sadguru with ego and jealousy when you are not the climax devotee. Other tests will easily expose your actual status.
- 8) Theory is the source of practice. If both theory and practice exist with devotee, the practical sacrifice will be with good manners and good dedication. If manners and dedication are absent, practical devotion becomes useless. Hence, theoretical knowledge and theoretical devotion are also essential in doing Karma Yoga or practical devotion.
- 9) Some people ignorantly say that the sequence is karma yoga, Bhakti yoga and finally Jnaana yoga! This is not correct because the sequence

is Shankara, Ramanuja and Madhva but not Madhva, Ramanuja and Shankara. First, Narada gave details of Krishna (Jnaana Yoga) to Rukmini. Then, Rukmini developed a lot of love-pain (Bhakti Yoga) for Krishna. Then, finally, Rukmini sent the priest to Krishna with a love letter (Karma Samnyaasa). When the priest returned successfully, she gave her golden chain to the priest (Karma Phala Tyaaga). Karma Samnyaasa and Karma Phala Tyaaga make Karma Yoga, which is the ultimate step.

- 10) When you heard the details of Mumbai city (Jnaana Yoga), you developed a lot of attraction (Bhakti Yoga) to see Mumbai city. Then, you walked up to the railway station (Karma Samnyaasa). Then, you purchased the ticket for Mumbai (Karma Phala Tyaaga) and sat in the train. By this, the effort from your side is finished. The Gita says that after Karma Phala Tyaaga, your effort stops with a full stop (*Tyāgāt śānti...*).
- 11) In ancient days also, many were rejecting the human incarnation and were concentrating on formless God or worshiping the statues and five elements because of spiritual economics, which is that anything offered to the human form is consumed by the human incarnation and in the other way (worship of statues), it can be enjoyed by us after offering. Here, the greed is the fundamental cause. An additional factor is that every human being has ego-based jealousy towards any co-human form, which is greater than us. Certainly, the greatest human incarnation of God is repelled.
- 12) The repulsion between common media due to ego and jealousy is the first hurdle. If the human being rejects the human form of God due to repulsion between common human media here, it missed God on earth. When it dies and reaches upper worlds in an energetic body, God in energetic body is also repelled due to the repulsion between common energetic media and the soul misses God in the upper worlds also. Hence, this repulsion between common media makes the devotee to lose God on earth as well as in upper worlds. Hence, every devotee must overcome this repulsion based on ego and jealousy towards the co-human form. The Veda says that this is the greatest loss (*Mahatī vinaṣṭih...*).
- 13) The strongest among the three worldly bonds is the fascination towards the bond of children due to which the soul is not satisfied with the earnings earned based on justice. Due to the over fascination towards children, the soul is doing the injustice-sin called corruption to earn more and more money to accumulate for children. Thus, in Pravrutti or

worldly life, the soul must vote for justice against injustice by reducing the fascination to children by not crossing the justified limit of love on children to avoid unjust corruption.

- 14) Astrology is along with spiritual knowledge only. It introduces the nine planets, the executive authorities in implementing the cycle of deeds and fruits of souls. God gave miraculous powers to the planets to do their duties. Once you accept the planets, you are accepting the miraculous power that infers the existence of the unimaginable God. The inert planets in the sky are not these astrological planets because these astrological planets are the presiding deities of those inert planets. When the periods of planets are not good, worship of the deities of the planets and worship of the corresponding forms of God are recommended along with distribution of some food items (prepared by the grains corresponding to the planets) to beggars. Hence, astrology is an associated branch of spiritual knowledge only. If an astrologer denies God, keeping the nine planets in the place of God, it is his climax ignorance. The planets are doing the service of God following the divine constitution of God and therefore, the planets are the most sincere servants of God.
- 15) The best service that pleases God very much is to provide essential amenities to the poorest beggars. It is foolishness to help the poor and poorer sections without completing the service to the poorest. This means that unless no poorest beggar is found on the streets, don't make any charity to the poor and the poorer. Don't give money directly to the poorest since they may spoil it due to their vices. Therefore, you must always donate essential items other than money to beggars. Here, there is no need of enquiring the deservingness of the receiver, be the receiver an atheist. If his life is saved, he may become a theist in the future. The funds of temples, Government and rich people must be diverted to build beggar homes in which food, clothes, medicines and shelter are provided freely to them. Giving food to visiting devotees need not be forced by saying that it is the remains of eaten food by God (Prasaadam). Instead of this, service to beggars shall only be concentrated so that no beggar is seen on the streets of the country.
- 16) Spiritual knowledge and theoretical devotion must be respected because knowledge is the source of theoretical devotion and theoretical devotion is the source of practical devotion or Karma Yoga. Since the Lord told that He will give theoretical boons to theoretical knowledge and theoretical devotion whereas practical boons are given to practical devotion, mere theory without practical devotion is like a body without

life. But, practical devotion needs very much the assistance of theoretical knowledge and theoretical devotion in absence of which practical devotion becomes a waste due to the appearance of ego based jealousy. All the three Yogas are important and essential, but, Karma Yoga alone can give the desired final practical fruit provided knowledge and devotion assist Karma Yoga.

Chapter 7

December 03, 2023

O Learned and Devoted Servants of God,**1. Swami, please give me more strength to consume true spiritual knowledge completely.**

[Smt. Amudha Sambath asked: At Your Divine Lotus Feet, Swami, **Fascination towards worldly bonds:** Swami, Changing the fascination from worldly bonds to God (Shri Datta Swami). Only His love is unconditional, and He loves us for our wellness. He was also suffering for His true devotee out of love. Knowing and experiencing all these facts, I am referring to myself (my mind) as deviating easily, looking for worldly bonds, and being unstable. Even though I have a desire for Your physical presence, I feel that it is not because of true love without aspirations. I feel its selfishness. Acquiring complete spiritual knowledge is the only solution for my disease, but I am consuming drops of it. I know that I am able to consume it because of Your strength. Swami, please give me more strength to consume true spiritual knowledge completely.]

Swami replied:- Devotion and interest on spiritual knowledge must be developed by yourself and Swami will not put His hand in this matter. Devotion is always developed by the devotee and Swami puts many hurdles to know the strength of that devotion. If you ask Swami to develop devotion, it is an insult to Swami. If a boy goes to a girl telling “I am not getting love on you however much I may try. Please strengthen my love on you”. Is it not insulting the girl? Interest and devotion must be spontaneous from the side of the devotee. If any devotee prays to God for developing devotion, it means that natural devotion is not happening by itself.

2. Will the pariharam, in the form of sacrifice based on astrology, cancel the bad deeds?

[Astrological remedies: Swami, On performing pariharaham – my understanding is it will come under good deeds, and that doesn't mean canceling the bad deeds. Please correct me if my understanding is wrong, Swami.]

Swami replied:- The Parihaaram postpones the punishment to future. If you are reformed by that time, all the future punishments get cancelled. In this way, the Parihaaram helps you by giving a chance to you to escape all the punishment of sins.

3. Swami, please make me do only what pleases You.

[Recent discussion with Smt. Devi Mother: Swami, I was discussing my ignorant behavior with Smt. Devi Mam. One is related to the miracle experiences of Shri Phani Anna. My mind was not able to accept it. Another is my lack of chanting and pariharam, as per Your advice. Smt. Devi Mam conveyed and questioned as below: 1. I should consume spiritual knowledge; who are we to decide what God should do? 2. At least be an obedient devotee. These two points primarily influenced my mind. I am sorry Swami, for not being obedient and taking things the right way. Please forgive me, Swami. But Swami, please make me do only what pleases You. I don't want to do anything that displeases You. Please give me these boons, Swami. I want to be an obedient dog to my Master

(Sadhguru Shri Datta Swami). **Note:** The above two questions are relevant to the below wonderful discourse. Source: <https://www.universal-spirituality.org/discourses/datta-jayanti-message-2023-the-soul-the-goal-and-the-path--4236--4631--ENG> Padma Namaskaram Swami 🙏👩🏻🙏🏻❤️]

Swami replied:- You must do that only, which pleases God. This is totally your responsibility. Can God get pleasure by making the devotee to do that only, which pleases God ? If God does so, will He have any natural type of pleasure? A politician draws a huge crowd of the public for his speech by paying some money to each member of the public. By doing so, will he get natural pleasure that comes when the public attends the speech by themselves with a lot of interest? Hence, such type of desire is wrong on the side of the devotee.

4. Can we say that when a quality is used in the service of God, its original purpose of directing it to God is satisfied?

[Shri Bharath Krishna: Padanamskaram Swami, I have the following understanding regarding the concept of turning all qualities towards God. Following is my understanding. Please correct me if I am wrong anywhere. "Anyone develops any quality for self-enjoyment only. The problem with qualities comes when there is excess fascination for the sake of uncontrolled self-enjoyment resulting in sins. I think the first requirement to turn these qualities towards God is to turn "self love" to "selfless love" towards God. One shouldn't turn qualities towards God for self enjoyment because it comes under instrumental devotion. Our qualities should serve God but not ourselves, that is when it can be considered as true change of direction of qualities towards God."

Is my above understanding or analysis correct Swami? Your servant, bharath krishna.]

Swami replied:- The service to God must be for the enjoyment of God and not for self-enjoyment. True love pleases God very much. True love means loving God without aspiring for any fruit in return. True love is simply based on your attraction towards the divine personality of God and such attraction to the personality of God can be obtained by reading the spiritual knowledge, which includes divine stories and divine qualities of God. Spiritual knowledge does not mean only the logical analysis of scriptures. It also means the stories of God written in the Puraanas, enlightening the divine qualities of God.

5. What should be my attitude while reading spiritual knowledge?

[Ms. Bhanu Samyky: Paadanamaskaram Swami, What is the attitude with which I should read spiritual knowledge? How to avoid ego and jealousy covers on my eyes making the original concept twisted in my mind? Please guide me, Swami. -At Your Divine Lotus Feet, bhanu samyky]

Swami replied:- First of all, any devotee must eradicate the ego based jealousy towards any co-human form. This is a very important step since the human incarnation of God is also in human form. If this is done successfully, there will not be any hurdle in reading the spiritual knowledge, which says that you must catch the relevant contemporary human incarnation. You must always meditate upon Hanuman and Gopikas, who attained the highest fruit through worshipping the contemporary human incarnation only.

Chapter 8

December 11, 2023

O Learned and Devoted Servants of God,

1. Is it true that there is no end in spiritual path and spiritual knowledge?

[Ms. Bhanu Samykya asked:- Paadanamaskaaram Swami,]

Swami replied:- The Veda says *Satyaṃ Jñānam Anantaṃ Brahma*. It means that spiritual knowledge is true and infinite. We say that God knows all the spiritual knowledge. In such a case, how can spiritual knowledge be infinite? Spiritual knowledge is finite for God and infinite for souls. There is a tradition to say a very large number of items as very very large number of items. Sahasra patram in Sanskrit means lotus flower. The word ‘*Sahasra patram*’ means flower with a thousand petals. But, if you see the lotus flower, there are not a thousand petals. At the maximum, 50-60 petals will be there. Following this tradition, a very large number of items can be told as a very very large number of items. Therefore, infinity also means a very large number of a finite number of concepts. A very large number of items are exaggerated as an infinite number of items. Hence, the word *Anantam* here means a very large finite quantity exaggerated as infinite number. This is a figure of speech called *Utprekashaa*. The spiritual path cannot be infinite. If it is infinite, nobody will reach the goal. Then, the spiritual path will be rejected by everybody putting a salutation! It also means that the spiritual path is very long.

2. Can we say that the human incarnation of God is a ‘visible form’ of the same unimaginable God?

[Swami, You said that when Krishna lifts the hill, unimaginable God pervades all over – His body becomes unimaginable. Can we conclude that the Contemporary Human Incarnation of God is a ‘visible form’ of the same Unimaginable God OR Unimaginable God became visible through the Contemporary Human Incarnation of God?]

Swami replied:- Unimaginable means that it can never become imaginable. If you say that unimaginable became visible, it means that unimaginable became imaginable because every visible item is imaginable only. Therefore, the unimaginable became imaginable and visible through the medium called contemporary human or energetic incarnation.

3. Are the true characteristics of God, like unimaginable powers and special knowledge, transferable to souls?

[Is it true that the associated characteristics of God like unimaginable powers (ability to do miracles) and special knowledge (true spiritual knowledge) are transferable to souls, but, inherent characteristics of God (Unimaginable nature) are not transferable to anyone?]

Swami replied:- If everything that belongs to the unimaginable God is transferred to an energetic or a human being, the person will become exactly the same God, resulting in two Gods. This can be continued to other beings resulting in several Gods. But, the Veda says that there is only one God (*Ekamevādvitīyaṃ Brahma*). Now, the question is how the contemporary human incarnation is treated exactly as God? In the case of the contemporary human incarnation, the properties belonging to God are not transferred to the selected human devotee to form the contemporary human incarnation. Here, the God component homogeneously merges with the human being component so that there is no difference between the God component and the human being component. Here, the process is not dualism (a second God is not produced) but monism (the same God becomes the same God). Hence, transfer of all properties of God to the devotee will not take place. If a demon forces God through terrible penance to give His powers to the devoted demon, all powers are not given. For example, the three types of power as creator, maintainer and destroyer of the world, can never be transferred to the devoted demon (*Jagat vyāpārpa varjyam* – Brahma Sutram). The divine spiritual knowledge can never be transferred from God to another devotee as said in the Gita (*Jñānītvātmaiva...*).

Chapter 9

December 14, 2023

O Learned and Devoted Servants of God,**1. What is the identity of a soul without a body?**

[Smt. Chhanda Chandra asked: Paadanamaskaram Swami! What is the identity of a soul without the body? At Your divine lotus feet, By, Chhanda Chandra]

Swami replied:- Strictly speaking, soul stands for the inert energy that is converted into awareness in a functioning brain-nervous system. In such a case, the soul has no identity whether it is in the body or without the body because the specific inert energy happens to be the same general inert energy. But, the word 'soul' is loosely used for the individual soul also. Individual soul does not mean the general pure awareness, which also has no identity even in a body. But, the individual soul is a specific bundle of thoughts or qualities, in which case the individual soul has some specific identity in the sense of a specific ratio of the three qualities (Saatvika, Raajasika and Taamasika qualities). There will be several such different specific ratios resulting in various specific souls, which are different among themselves. In this way, if you take a specific individual soul as a specific bundle of the three qualities, then only a specific individual soul attains its specific identity. For example, if you say a specific individual soul having 70:20:10 ratio of the three qualities, you can show another individual soul with 50:30:20 ratio of the three qualities. This specific ratio becomes the identity of a specific individual soul.

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Swami replied (with additional points):- Soul means awareness as per your question. Awareness cannot exist without a container or body. When the individual soul (loosely called as soul) leaves the gross body, it enters the subtle body. There is no difference between pure awareness and material of the container of awareness. The only difference is between the composition of the two individual souls. Individual soul is a bundle of thoughts. These thoughts are of the three fundamental qualities (Sattvam, Rajas and Tamas). The difference between two individual souls is the difference in the ratio of the three qualities and this qualitative and quantitative composition of thoughts present in the individual soul is the specific identity of the individual soul or soul.

2. If someone has lesser ambitions, then what should he do?

[Shri Jayesh Pandey asked: Padanamaskaram Swamiji! If someone is having less ambitions then what should he do? Thanks to You and the People involved for their hardwork and time. Below Your Feet!]

Swami replied:- Actions are always based on aims. If the aims belong to the worldly side, such aims are called ambitions. If the ambitions are less, he will be silent towards worldly activities. The aims may be towards spiritual side also. If such spiritual ambitions are more, he will be more active in spiritual activities. Thus, ambitions provoke corresponding actions making the soul practically active in the corresponding lines of activities.

February 18, 2024

Swami replied (with additional points):- The ambitions may be more or less, which does not matter. What matters is whether the ambitions are justified or not.

3. Is the intensity of doing karma different from one place to another?

[Shri Sathireddy asked: Mee Paada Padmalaku Namaskaram Swamiji, Swamiji, the entire earth is Karma Loka, and every soul is here to do karma based on their samaskaras. I heard on TV channels that a few astrologers are saying that India is karma bhoomi and America is Yaksha bhoomi, and some places on earth are saying Tapo bhoomi where human incarnation is present, we are calling it Datta Loka on earth.

My question is intensity of doing karma differs from one place to another? Swamiji, if anything wrong is there in writing question itself please teach to this beggar sathireddy 🙏🙏🙏]

Swami replied:- Not only the intensity of action, but also the nature of action varies from one place to the other. The word ‘place’ here means a specific atmosphere. The atmosphere belongs to the specific mental activity and the subsequent activity of action. This means that people of a specific activity reside in a specific place. Your activity always is forced in the direction of your surrounding atmosphere. Your association is responsible for your thinking and your subsequent activity. There is a saying, “*If you say about your friends, I’ll say what you are*”. This means that the association of surrounding friends always influences your every mental as well as physical activity.

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Swami replied (with additional points):- The intensity of the karma is influenced by the surrounding atmosphere and hence, as the place changes, the karma also may change qualitatively or quantitatively.

4. If two souls mix, will two children come at a time?

[Mee Paada Padmaalaku Namaskaaram Swamiji, In the Mahishasura story, Karambudu’s soul after death, merged with Rambudu. When Rambudu got married, his wife gave birth to two children. If two souls mix like this, two children will come at a time I didn't understand. Please explain Swamiji.

Swamiji, if anything wrong is there in writing question itself please teach to this beggar sathireddy




Swami replied:- When a soul is born to a specific couple, the soul comes into this world with its own inherent qualities only, which are acquired from past several atmospheres of several past births and the qualities of the parents do not have interference. Prahlada is born in the family of demons. As per genetic science, from the parents, certain mannerisms may come to the soul born but not the qualities. After the birth of the soul, the soul may be influenced by the qualities of the parents and this is a different subject. The soul will be influenced by the qualities of surroundings and if parents happen to be the surroundings, naturally the soul is influenced by the qualities of the surroundings. The case referred by you is a case of a divine curse in which the divine curse governs the whole subject matter and such case can't be mentioned in the general procedure of environment.

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Swami replied (with additional points):- Even if one child is born, two human beings of different genders must unite. The number of children has no link with the number of souls uniting. Will one child be born to one human being of any gender? Will one or two children be born to two human beings of the same gender?

5. When people do deeds based on the country's rule book, why should souls undergo punishment in hell as per God's rule book?

[Astrology tells of the perfect administration of God, but on earth there are many constitutions and punishments for their crimes based on the country's rule book. But in some countries, prostitution and the farming of gaanja are legalized. If people do deeds based on the country's rule book, souls should undergo punishment in hell as per God's rule book? Swamiji, if anything wrong is there in writing the question itself please teach to this beggar sathireddy 

Swami replied:- The country's rulebook, written by human beings, has a high probability of errors. To err is human. Hence, the divine constitution written by God is the final authority, which is always beyond all the human constitutions. Of course, in the divine constitutions, there may be difference due to the insertion of some wrong followers. Such few insertions can be easily identified with the help of sharp logical analysis. Finally, the conclusion is that the divine constitution is always based on logical analysis and can be easily identified.

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Swami replied (with additional points):- Generally, both rule books follow the path of justice. The rule book of a country may go wrong, but the rule book of God will never go wrong. The rule book of a country gets amended here and there through its parliament, but the rule book of God is

never amended. Sometimes, we can escape the rule book of the country through corruption, but we can never escape the rule book of book, which is His divine administration.

6. Do the punishments of souls depend on their respective religious scriptures?

[Swamiji, punishments for souls will be based on the rule book of their own religion because for Hindus, punishments are based on Garudapuram, and in western religions, it is said they will be fall into liquid fire because standards of mental planes of different souls are different. Please explain Swamiji? Swamiji, if anything wrong is there in writing the question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- The answer for this question is existing in the answer given above.

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Swami replied (with additional points):- The punishments may differ in certain minute details. But, the general characteristic of a punishment is to give suffering to the sinner and this basic characteristic does not change whatever may be the religious scripture.

7. Kindly elaborate on the first energetic form of God Datta being eternal.

[Mr. Derik Hahn asked: Dear Swami, I would greatly appreciate if you could elaborate on the first energetic form of God Datta being eternal. If the unimaginable God will retain His First energetic form after each cycle of cosmic dissolution, then how would there ever have been a "first time" when the unimaginable God without form first assumed the First Energetic Form? Wouldn't that mean that there was never a moment throughout all the cycles of cosmic evolution and involution when the unimaginable God did not have his first energetic form? By, Derik Hahn]

Swami replied:- We may not be able to specify the incident on the present time scale, but, still there was a 'first time' in which the first energetic incarnation was created by the unimaginable God. A qualitative assumption is possible even though a quantitative calculation is not convenient. Moreover, there is no use of such quantitative calculation. We must concentrate on God, the first energetic incarnation in order to get the grace of God and this point is practically important and useful. The quantitative calculation of such 'first time' will not be useful in anyway to the present important practical point. When there is a possibility for qualitative assumption, the quantitative aspect also gains reality based on the same assumption. Practical utility is the guideline of scientific analysis.

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Swami replied (with additional points):- The same type of question can be put when we say that God created the universe. Before the creation of the universe, there was no space and time is a secondary relative coordinate of space. When space was absent before creation (since space is the first item of creation), there should not have been the concept of time before creation. When the first energetic incarnation was formed, space (subtle energy) and

gross energy (used in preparation of the energetic soul and the energetic body of the first energetic incarnation) were created by the unimaginable God. Certainly, the time concept should have evolved along with the appearance of space and gross energy. But, when we are unable to calculate the time of that incident (creation of the first energetic incarnation), we can say that the incident is also beyond the concept of time. The unimaginable God has no concept of time being beyond space. Similarly, the first energetic incarnation can also be treated to be beyond time since time is beyond our capability of calculation. The unimaginable God was non-mediated whereas the first energetic incarnation (God Datta or Father of Heaven) is the mediated (by space and energy) unimaginable God. A naked person in the bathroom is invisible, but when the same person comes out with a towel surrounding the private parts of the body, there is no difference between the two persons since there is only one person actually. There is no change in the unimaginable God except that He is naked or covered by a towel. If you take the first energetic incarnation or father of Heaven, it means that you have taken the unimaginable God Himself with a medium so that the unimaginable God remains unimaginable, but is seen through a visible medium. When time was absent before the creation of the first energetic medium, you cannot say that the unimaginable God is the first God. When the medium of first energetic incarnation was created, we cannot say that the first energetic incarnation is the second God because

- i) There is no difference between the unmediated-unimaginable God and the mediated-unimaginable God, since the unimaginable God is one and the same common entity.
- ii) Since the time of the creation of the medium of the first energetic incarnation was unknown to us, it is impossible to apply the concept of time to the first energetic incarnation also.

8. Please forgive me for my mistakes.

[Smt. amudha Sambath asked: Padma Namaskaram Swami I am sorry Swami for asking those things which were wrong and I thought it was very good previously. Please forgive me for my mistakes. I will not think in that way ever, I felt bad about my request and I didn't realise it's indirect meaning. Sorry Swami. I will never think of it. At Your Divine Lotus Feet 🙏👩🙏]

Swami replied:- Right or wrong is based on the reality of external existence. One should not think that right or wrong is based on the personal analysis. The external existence of right or wrong is the divine constitution of God. This is a very important crucial junction in the spiritual journey and the right standard is only God.

Swami replied (with additional points):- Don't worry. You will have a good future.

9. a) Can we attain God through worship of formful God or formless God?

[Smt. Anita asked: Formful and Formless God: Koti Koti Pranam Swamiji 🙏🙏🙏🙏🙏 Thank You Swamiji for answering my questions with patience. Am forwarding some questions regarding Formful and Formless God. 1) Swamiji, it is stated that we can attain God through worship of formful God (Saguna Brahman) or formless God (Nirguna Brahman). When there is Unimaginable God in both types, why is this difference seen in worship?]

Swami replied:- There are two types of worship:- i) Worship of the unimaginable God and ii) Worship of imaginable God. In the second type of worship only, both formless and formful God appear. You are imagining God as light and light is formless since the boundary of light is not having any specific design so that we are able to say that God is formful light. God is formless energy for Islamic religion and God is formful energy for Christian religion. In this way, both formful and formless lights come under the second type of worship. Islam religion fundamentally feels that God is beyond formful and formless entities of light. In such way, the ultimate Islamic God is unimaginable.

You have to be careful in using these four terms: imaginable, unimaginable, formless and formful types of God. All these four types have specific significance of meaning. Unimaginable-non-mediated type of God can never be imagined or meditated or worshipped at all. The imaginable type of God is the same unimaginable-non-mediated type of God getting mediated and can be either formful or formless. The first type of God is like the naked person in the bathroom, who cannot be seen by anybody. The second type of God is like the person coming out of bathroom wearing either formless cloth or formful cloth (stitched as shirt and pants). We call formless God if the person coming out of the bathroom is covered by a towel. We call formful God if the person coming out of the bathroom is covered by a stitched dress. The main point here is that the person in the bathroom can never be seen by anybody, which means that the first type of unmediated-unimaginable God is to be known as simply existing (*Astītyevopa labdhavyah* - Veda) and is not useful for worship or even for meditation. Hence, this case need not be much discussed. The only useful form of worship is the person coming out of the bathroom with a towel covered on the body (formless) or with a stitched dress (formful). How does it matter whether the person is with a towel or with a stitched dress? Hence, you must know that both formless and formful types of God are imaginable-mediated God only.

Swami replied (with additional points):- The formless God means a specific quantity of light without any form in its boundary. Since it is a specific quantity, it will have some irregular boundary and hence, it also comes under formful God. Religions speaking about formless God also represent their God in the form of light with irregular boundary. Hence, such light is also called as formful God only. Nirguna Brahman is the real formless God because it is totally unimaginable. How can you worship the unimaginable God? You can worship only the mediated unimaginable God and the medium may have a regular boundary of human form to be called as God Datta or Father of Heaven. At least, the medium shall have some irregular boundary so that you can meditate upon it and do some sort of worship. You are mistaking the light having some irregular boundary as formless item. Hence, in real sense, formless means that which is beyond your imagination and such unimaginable God is the meaning of formless God. None can worship such formless unimaginable God because He is beyond even imagination.

b) How come formless and formful God became imaginable when God is originally unimaginable?

Swami replied:- The answer is given in the above answer.

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Swami replied (with additional points):- God is unimaginable whether God is mediated or not mediated. When God is not mediated, you cannot even see God or worship God. But when God is mediated, you can at least see the medium in which the unimaginable God exists. The existence of the unimaginable God in the visible medium is known through inference (though not through perception) when the unimaginable God performs unimaginable events called as miracles that can be seen with the help of imaginable items.

c) Why is Prophet Muhammad loosely called as formless God?

Swami replied:- Mohammad is a formful God only. The formless God is the energy seen by certain Islamic Prophets. The Prophet Mohammad is the formful God since He is the human incarnation of God. For other Prophets, God Allah is the unmediated-unimaginable God. Some Prophets saw Allah as radiation of energy and such seen God is formless God.

February 18, 2024

Swami replied (with additional points):- Prophet Muhammad is not formless God since He has perfect human form. He is loosely called as formless God because the minds of such people, who call Him as formless

God are loose. You told that He is loosely called as formless God and hence, your question itself contains the answer.

10. How can one know that his or her ego is conquered?

[While answering a question of Smt.Chanda Chandra ji, You told to wait till the ego is conquered for propagation of spiritual knowledge. How can one know that his or her ego is conquered? Always at Your Divine Lotus Feet 🙏 ♀ Anita]

Swami replied:- Propagation of spiritual knowledge is permitted for the disciples provided they propagate the knowledge of the Sadguru without altering any conclusion. If they get some doubt in a conclusion, they must discuss with the Sadguru and get perfect clarification. As long as new concepts are not propagated, the propagation of spiritual knowledge is a must for every devoted disciple. If this line is not slipping, everybody is ordered by God to propagate the spiritual knowledge. Only the Sadguru has the capability of formulating a new concept because He is able to explain to any extent of depth. A guru becomes the Sadguru when God appears before him and orders to propagate true spiritual knowledge. The word '*true spiritual knowledge*' means that some new concepts have to be propagated in order to clear misunderstandings in the future. In such a case also, you shall not jump forward thinking that you are capable of propagating the new concepts. You must reply to God that you are incapable of such work and say that you can propagate the true spiritual knowledge provided God speaks those concepts through your mouth. This shows that you have conquered the ego. Then, God will merge with you and will propagate the true spiritual knowledge. While propagating such true spiritual knowledge, you must always say that God alone is preaching through you and you shall not try to project yourself under any circumstances.

February 18, 2024

Swami replied (with additional points):- When the propagator of the spiritual knowledge doesn't not project himself as the author of the spiritual knowledge and claims at every step that God is speaking the true spiritual knowledge through his throat, know that his/her ego is conquered by him/her.

Chapter 10
SATSANGA IN MUMBAI-1

December 18, 2023

O Learned and Devoted Servants of God,

[Certain flash concepts radiated from Shri Datta Swami from 17/12/2023]

1) A substance can be an element or a mixture or a compound. Gold is an element and copper is another element. An element will have its own individual properties. When gold and copper form a mixture called alloy, the properties of the mixture are average properties of the components (elements). Two elements can form a compound also on reaction producing new properties. The element sodium and the element chlorine are poisonous. But when they react, they form a compound, sodium chloride, which is a non-poisonous food item. Keeping this scientific analysis as background, when the God-component merges with a selected human-component, the result is the human incarnation, which shall be either a mixture or a compound of God and human being. If it is a mixture, the most holy God and the less holy human being shall give the human incarnation average holiness and this average holiness must be lesser than the most holiness of God. This means the human incarnation must be never the highest holy God. If the result is a compound, the resulting human incarnation must be new, other than the holiness, because there is no third new property except holy and unholy. If you consider both merged God and merged human devotee as holy with variation, then, the resulting human incarnation must be unholy, which is a new property different from holiness. But the human incarnation like Krishna is treated as holy as God. In such a case, how do we apply the scientific analysis to the concept of formation of human incarnation from God and a selected human devotee?

The answer for the above question is given here:- Scientific analysis applies only to imaginable created items. The devoted human being is an imaginable item and hence, scientific analysis applies perfectly to any soul. But the second component in the example is the unimaginable God. Science applies to the merge of two imaginable items only. If A and B are imaginable items, their merge can be explained by science. As per science, the resulting product is either a mixture with average properties or a compound with new properties. Since A is unimaginable and B is imaginable, the merge in this case is beyond scientific explanation. The resulting product of the merge

between unimaginable A and imaginable B is neither mixture of A-B nor the compound of A-B. The resulting product, called Human incarnation is simply the unimaginable A. The resulting unimaginable A is not called as invisible and unimaginable God but is visible and unimaginable God. How does the invisible-unimaginable A become the visible-unimaginable A? The human souls seeing the human incarnation are relatively real and can see only a relative reality and not the absolute reality. Therefore, the imaginable B (relative reality) can be seen by the relatively real human souls. But, the relatively real B has become the absolutely real A. Human beings can see only relatively real B, which has become absolute real A. Therefore, the conclusion is that the absolutely real A is appearing as the relatively real B. Hence, the human incarnation appears as the relatively real human being (B) only and not as the absolutely real God (A), because the human beings can never see the absolutely real item. This can be illustrated by another example. A naked person in a bathroom (A) is always invisible to any other human being. The same human being is covered by a dress and came out as visible to every human being. A is the person and B is the covering dress. The person, who came out is not covered by the dress fully. Part of the body like face, palms, feet etc., is visible. This means that the unimaginable God is not fully visible but partially visible. This gives the conclusion that the human incarnation is partially visible and partially invisible. Even though you are not seeing the unimaginable God completely through perception, you are seeing the unimaginable God through the miracles performed by the human incarnation. By miracles, you are inferring the unimaginable God. There is no basic difference between perception and inference. In perception, you are seeing the fire emitting smoke. In inference, you are seeing the smoke only and inferring the fire. Similarly, through unimaginable events called miracles of the human incarnation, you are inferring the unimaginable God, who is the source of these unimaginable miracles. Since inference is perception, the unimaginable miracles (smoke) are giving you the perception of the fire (unimaginable God) indirectly through inference. In this way, you have to understand the unimaginable-invisible God and the unimaginable-visible contemporary human incarnation.

2) Life is apparent as well as real. In the apparent life, there is no awareness. Both plants and animals are said to be living beings. In plants, only apparent life exists, which is simply the mechanical process of respiration, in which oxygen is inhaled that is used in the oxidation of the food to produce inert energy. Inert energy is not the non-inert awareness. In this way, the respiration is only apparent life and not the real life because real

life means awareness. But the apparent life is linked to the real life because the inert energy produced in the preliminary process of respiration (apparent life) is inert energy and not awareness. This inert energy produced in the process of respiration is called as Praanamayakosha. The physical body in which this respiration takes place, is called as Annamayakosha, since this physical body can be used as food by some other living being. Hence, plants have only Annamaya and Pranamayakoshas and therefore, plants do not have awareness. If any living being is to undergo suffering, it must have awareness or real life. Therefore, in the Veda, God gave the commandment that only plants must be used as food since there is no awareness in plants (*Oṣadhībhyo'nnam-Veda*). If you cut and eat the plant, the plant is not suffering due to the absence of awareness or real life. The awareness starts only in zoological examples. Plants are botanical examples without real life or suffering. In the zoological examples, the nervous system is developed and when the inert energy produced by respiration (Praanamayakosha) enters the brain-nervous system (Manomayakosha), the awareness is generated. Due to this difference, Biology, dealing with all living beings is bifurcated as Botany and Zoology. Awareness is a specific work form of inert energy generated when the inert energy enters the specific brain-nervous system. Since awareness is generated in zoological examples only, they suffer when you kill them for food. You are killing soft natured animals and birds, which do not harm you at all. If you harm good people or soft natured animals and birds that is the greatest sin as told in the scripture (*Ahiṃsā paramo dharmah*). The punishment for this sin is that the killed animal or bird is born as a butcher and the present butcher is born as an animal or bird to be cut by that new butcher. This is the meaning of the word flesh (*Māṃsah*). When an animal or bird is cut, before it dies, it thinks like this: “just like this butcher kills me now, I will kill this butcher in the same way in the next birth” (*Māṃ saḥ yathā hanti, tathā paścāt janmani tamahaṃ vadhiṣyāmi*). The first two letters together form the word ‘Maamsah’, which indicates the rest of the sentence. As per this statement, God makes the killed animal as butcher and the present butcher as the animal to be killed in the next birth. Based on this scientific truth, God ordered the human beings to take food from plants only. Hence, non-vegetarians saying that cutting plants is as sinful as cutting birds and the animals is scientifically false. Even, in the very big botanical example like a banyan tree containing millions of cells, there is no single nervous spot. Even in a fundamental Zoological example, which is an unicellular organism called amoeba, a nervous spot is present. Even though Bose tried to prove the

awareness in plants, this theory was not accepted by a very large number of scientists. The action like folding leaves on touch need not be the action of awareness and it can be a mechanical action and this is not present in all plants. There is no concession in this sin because scripture says that this is the highest injustice. The scripture says that not harming a good person and a good soft natured animal or bird is the highest justice (*Ahimsā paramo Dharmah*). Clever people say that they are not killing the animal or bird directly. But since you are eating the flesh of that animal or bird, the butcher is killing that bird or animal based on demand and supply. Hence, the eater will also get the same punishment that is given to the butcher based on the concept of the scripture (*Kartā kārayitā caiva...*).

3) God created space and space is relatively real with reference to the absolutely real God just like the shape of a pot is relatively real with reference to the mud with which the pot is prepared. The created space cannot exist in God before its creation. If space existed in God before its creation, it means that space is not created by God since it was already existing in God. This is absurd. Hence, since space is created by God, space did not exist in God. This means that God has no spatial dimensions like length, width, height, area and volume. Any substance, which does not have spatial dimensions can never be imagined by any human being even on concentrating for millions of years. Therefore, God is beyond the imagination of any human being and is called as unimaginable God (Parabrahman). Such unimaginable God is not having awareness because awareness is generated from food as told in process of creation by the Veda. Before the creation of even space, unimaginable God existed and how can awareness be present in such unimaginable God even before the creation of the first item called space? God created space, air, fire, water, earth, plants, food and finally awareness as per the process of creation described in the Veda (*Ātmana ākāśah...*). Hence, before the creation of space, God cannot have awareness, especially when awareness is the last product of the process of creation. Then, the question comes that how God thought to create the world even before the creation of the world? Any thought requires awareness as the fundamental material. Without awareness, how did He think to create the world? The answer for this question is that God thought even without awareness because God is omnipotent. Omnipotent means that God can do any impossible thing. Due to this omnipotence, God thought even without awareness. This point is explained in the Brahma Sutras taking a different context. The Veda says that God burns all of creation including energy. As per the worldly logic,

energy alone can burn anything. Here, God is burning even energy. Hence, He is not burning the world neither with the help of energy nor He is energy. But, still, the burning is possible because God is omnipotent.

Coming to the item of time, in the process of creation as described by the Veda, the item called time is not mentioned anywhere. Hence, time is not even a relative item like space, air etc., which are relatively true with reference to the absolute truth of God. Time is a relative item with reference to another relative item called space. This means that time is not a primary relative item, but, is a secondary relative item. We observe that the time is mentioned as the relative coordinate of the relative space. We hear the expression of time in terms of the coordinates of space while we hear in villages people expressing the time as one hand distance. It means that the sun is at one hand distance from the point of horizon. Therefore, time is assumed (relative) fourth coordinate of space joined with the three assumed absolute co-ordinates (length, width and height). God is absolute and space is relative with reference to the absolute God. Similarly, if you assume space as absolute, time is an assumed or relative fourth coordinate of space. Therefore, the importance of time is very very insignificant compared to the ultimate absolute God. Based on this concept only, Einstein proposed to define any event with the help of four-dimensional space-time model.

4) God Krishna preached the Gita to Arjuna just when the war commenced. After the war, Arjuna asked Krishna to repeat the same Gita because he was unable to be attentive to clearly understand the Gita in the atmosphere of the war. Krishna told that He also does not remember the Gita and forgot it. Due to further requests from Arjuna Krishna told Gita (which was called as Anu Gita) and the new Gita told by Krishna was not famous at all due to lower quality. **In this incident the question that rises is that:** Is Krishna a human being to forget the original Gita? The answer is that Krishna is God and is quite capable of repeating the original Gita as it is. In such a case, why did He not repeat the original Gita? He wanted to convey a concept through this incident. The concept is that while the Sadguru explains the concept, it should be recorded immediately. If you neglect the immediate recording, the listening devotee as well as the preacher will forget the subject matter of the concept. While the Gita was preached by Krishna to Arjuna in the war, sage Vyasa recorded it in His mind letter by letter due to miraculous power (*Vyāsenā grathitām...*) and hence, the Gita is available for all of us even today without the change of even a single letter. If the concept is recorded immediately, there will be no loss of any point in the concept. This is the lesson given by God Krishna

through this incident. The Sadguru may not forget the concept because the Sadguru is the human incarnation of God. But if an ordinary human guru is in the place of the Sadguru, the Guru may forget the concept like the listening disciple because both are human souls only. Krishna indicates another important point, which is that the disciple shall hear the concept with perfect attention while it is preached by a Guru or the Sadguru and warns us that the preaching of spiritual knowledge is not like a bathroom tape recorder, which can be listened at any time you like! If recording is done immediately, the recorded concepts exist permanently for others to follow. If a good concept is revealed by the Guru and heard by the disciple without recording, even the same Guru and the same disciple will forget the concept in course of time and the concept becomes a waste since nobody used it. If it is recorded, the Guru and the disciple may not use it (since both are undeserving), somebody in the present generation or in the future generation, who is deserving, will use it for spiritual progress. The Guru and disciple will also be blessed by God since they have made this facility to be useful for all deserving devotees in all times. The recorded concept is used by a very large number of devotees at present and in the future. The recording person will get merit (punyam) from each person and due to the effect of this accumulated merit, the recorder is also saved by God. If a person thinks that let the concept be wasted since it could not be used by him, he will accumulate a lot of sin and will never be uplifted.

God shall be pleased with you due to your true devotion in which aspiration for any fruit in return does not exist and this is the essential meaning of the word 'Nishkama Karma Yoga' preached by Krishna in the Gita. Once God is pleased with you through this way, He will not search for merits or defects in you. He is always associated with you. In such a condition, there is no need of exhibiting your merits to Him because your merits cannot attract Him once He is associated with you. If Nishkama Karma Yoga is absent, God will not be attracted towards you by seeing your merits. This means if God is attracted to you by Nishkama Karma Yoga, your merits are unnecessary, which cannot attract Him. If God is not attracted to you by the absence of your Nishkama Karma Yoga, even then, your merits are unnecessary because in such a condition they cannot attract Him. In both ways, your merits are unnecessary to God. If Nishkama Karma Yoga is present, even your defects are not counted. The basic reason is that Nishkama Karma Yoga is **true practical devotion**. In this context, poet Liilaashuka gives a beautiful example: If the bridegroom is attracted by the beauty of the bride, the jewels of the bride are unnecessary. If the

bridegroom is not attracted by the beauty of the bride, then also the jewels of the bride are unnecessary (*Rakte virakte ca vare vadhūnām, nirarthakah kuṅkuma patra bhāṅgaḥ*).

The word ‘talent’ is referred in the Gita in a verse “*Yogaḥ karmasu kauśalam*”. The word ‘Kaushalam’ means talent in work. This verse means that when you develop talent in your profession due to long experience, you can enter Yoga (Yoga means thinking God) while simultaneously doing your professional work. The talent achieved by you in the work will make your professional work to run without any error and at the same time, the time spent in the professional work is also the time spent in spiritual work. We can see this as the best example in the case of ladies singing divine songs and doing prayers simultaneously while cooking of food is done by them. If you are retired from your professional work, you can completely concentrate on the spiritual path. But, today, even after retirement, people are seeking new professions!

Intelligence shall not be appreciated based on its efficiency to do a work. An intelligence may be very efficient in doing cheating in worldly work like that of Shakuni, who cheated Dharmaraja in gambling. By this, we can say that Shakuni is more intelligent than Dharmaraja because the efficiency of the intelligence of Shakuni is far higher than the efficiency of the intelligence of Dharmaraja. Even though the intelligence of Dharmaraja is far far lesser than the intelligence of Shakuni, Dharmaraja went to heaven along with his physical body. Finally, Shakuni went to horrible hell. As far as the efficiency of intelligence is considered, Shakuni is a higher intellectual than Dharmaraja. But seeing the final result, the intelligence of Dharmaraja is more efficient than the intelligence of Shakuni. Hence, you must decide the efficiency of intelligence based on its direction and the final fruit attained.

To be continued ...

Chapter 11
SATSANGA IN MUMBAI-2

December 20, 2023

O Learned and Devoted Servants of God,

[Certain flash concepts radiated from Shri Datta Swami from 20/12/2023]

- 1) Miracles are of two types. The first type involves miracles done by the incarnation frequently in order to expose the incarnation as God so that people are attracted by such miracles and subsequently, true spiritual knowledge can be preached to the people. The second type of miracles are done after the stage of the first type miracles. The second type involves miracles done for a deserving devotee to help the devotee to progress in the spiritual line. The first type is done with fast speed and the second type is done slowly whenever the proper context appears. The second type of miracles is genuine and qualitatively is considered to be the best. The first type is just for attraction and of low status because these miracles enhance the selfish nature of devotees to exploit these miracles for solving their personal worldly problems.

- 2) A devotee is bound by the rules of pravritti. When a devotee goes to the house of another devotee, some snacks or meals are offered with the intention of good friendship. The devotee shall try to repay it approximately as early as possible. Repayment can be in the form of reciprocating the same tiffin and meals whenever the second devotee goes to the house of the first devotee. If such a possibility is not present, the guest must give something in kind either to the householder or to their children. The devotee shall note that a perfect account upto every paisa is maintained by Chitragupta. If the guest is poor and incapable of returning the payment, such guest shall wait till he becomes rich and repay the loan. If such an attitude is present, the guest will never become poor and will be blessed by God to remain rich. If such a nature is absent with the guest having an exploiting nature, the guest will be poor always and the loan that is not paid back will drag the guest to be born as a man or an animal to serve the other person to pay back the loan. Very small things also are counted that lead to the next worldly birth (*Rñānubandha rūpeṇa, paśu patnī sutālayāḥ*). The verse means that animals like dogs, cows, buffaloes,

he-buffaloes, bulls, etc., are born only to repay such loans. Even a spouse is born to pay such loans. Even issues are born to extract their loans along with compound interest from parents.

- 3) In Nivrutti, the account with God is simply need based. Draupadi gave a small piece of cloth, which was sufficient to serve the need of Krishna, which is the bandage for the cut finger. When Draupadi was in danger of becoming nude due to the atrocity of Duhshasana, the need for her was thousands of saris. Krishna granted all those needed saris. The piece of cloth given by Draupadi is a very small trace before the thousands of saris created by Krishna. The magnitudes of exchanged items are not at all considered, which are very much considered in the case of business. Such need based account results only in the sacrifice to God without aspiration for any fruit in return. Draupadi did not give that piece of cloth to Krishna in view of business devotion, which is the aspiration for some fruit in return in the future. This is based on true love, which is never having the aspiration for return. The devotee succeeding in sacrifice without any aspiration in return will have all fortunes from God. There is no bank in which you can invest for the sake of help in the next birth. Of course, even if you help some co-human being with some wealth, it will be returned back to you along with interest in the next birth, by the same person reborn, but, in this case, there is no need based account. When you get back the amount from a co-human being, you may increase it or you may lose it. The paying person is not concerned with your loss. But, God pays back whatever you need, which can be any number of times. Through this aspiration-less devotion, a permanent relationship is formed with God. Since the wealth of God is unlimited, based on your need, He will gift you the needed amount for any number of times either in this birth or in the next birth whenever need appears. Since the repayment is based on need, there is no chance for you to lose that paid amount in luxuries.
- 4) On analysis of this creation, it is certainly proved that the material cause for this entire creation is just cosmic energy. From energy only, matter is obtained on condensation. From energy only, awareness, which is the specific work form of inert energy is obtained. Energy, matter and awareness are the three fundamental building materials of this entire creation. Energy is called Rajas, matter is called Tamas and awareness is called Sattvam. Awareness, influenced by these three qualities, develops various types of thoughts. Awareness influenced by Sattvam generates sattvika thoughts, influenced by rajas generates rajasika thoughts and

influenced by tamas generates tamasika thoughts. All souls are doing a variety of actions due to these three types of thoughts. Sattvika thoughts give knowledge and alertness. Rajasika thoughts give ego of one's own power. Tamasika thoughts give laziness and ignorance. Therefore, we can understand that whenever all of creation is dissolved, finally the leftover single item is inert cosmic energy only. All of creation exists as a subtle plan in the energy leftover with least intensity that stays in the energetic body of God Datta. Scientists agree that the final item leftover is cosmic energy and this cosmic energy is again the first item to create all this world. They are logically correct in this point. Divine philosophy also agrees with science upto this point. But, there is an extra point other than this point agreed by science. Energy was created by God and the creation and evolution proceeded under the direction and control of God. If you end with energy only as the ultimate substance, inert energy alone cannot do such sophisticated administration of laws of energy, matter and awareness of this world. An inert item can do some random actions without any plan of intelligence. Such random activity of inert energy cannot do this intricate and intensive administration of inert and non-inert items of the world. Therefore, even scientists agreed the presence of some intellectual item for the sake of administration without finding any fault with the scientific procedures taking place in this world. A scientist says "I agree with all the scientific procedures that the stove liberates heat, the heat boils the milk following the laws of thermodynamics and when the hot milk is mixed with hot decoction, coffee is prepared. All this is the pure scientific procedure about which we are not finding any fault. We simply say that an intellectual person prepared this coffee to drink it to get some happiness"! Hence, God created the inert cosmic energy (*Tat tejo'srjata-* Veda) in a very subtle state, which is space (*Ātmana ākāśah* - Veda). Later on, the creation extended following the concept of evolution and this concept is the plan of God only. In this way, philosophy and science can be very easily correlated.

To be continued ...

Chapter 12

December 22, 2023

Part-1**O Learned and Devoted Servants of God,**

[Questions from Smt. Chhanda Chandra on the Bhagavatam and answers from Swami.]

1. What is the background of the four vyyuhaas proposed by the Vaishnava philosophy?

Swami replied: The vyyuhaa contains the main design of the divine power of God in doing creation. The creation of infinite crores of macro universe (Brahmandas) indicates the infinite divine power of God. For human beings, Vaasudeva vyyuhaa is very important because God coming down as human incarnation called Vaasudeva (the son of Vasudeva) because for humanity the human incarnation is very much relevant. The Sankarshana vyyuhaa indicates Aadishesha as Balarama standing as elder brother of God Krishna (Vaasudeva) indicating the dualistic devotion in which the devotee becomes the master and God becoming a servant.

2. Yogamaayaa and Mahaamaayaa are said to be different and Mahaamaayaa is praised while Yogamaayaa is condemned. Why?

Swami replied: Yogamaayaa means the part of the inherent power of God that is involved in the creation. Mahaamaayaa is the total inherent power of God. It can be concluded that Yogamaayaa stands for the world and Mahaamaayaa stands for God. The soul attached to God is praised while the soul attached to the world is condemned. The word 'yoga' in Yogamaayaa means the association with world. The word 'mahaa' in Mahaamaayaa indicates the sense of greatness, which is the meaning of the word Brahman (*mahat brahma iti proktam, mahattvāt mahatāmapi*). The word 'maayaa' has two meanings: i) 'wonderful' and this is linked with Mahaamaayaa, ii) 'that which does not exist' and this sense can be linked to Yogamaayaa.

3. The soul changes bodies due to its mind. How is this possible?

Swami replied: Mind is the faculty of awareness that changes the thoughts (samkalpa–vikalpa) due to which the soul is entangled in worldly births. This means that the soul changes births due to the worldly mind. The same soul changes bodies due to a devotional mind also. If the mind is worldly, all the births are worldly only. If the mind is devotional, all the births will be divine assisting the mission of every incarnation of God in this world.

4. Why does the Gita recommend not to meditate upon the unmediated-unimaginable God?

Swami replied: When you cannot even imagine the unmediated-unimaginable God (Parabrahman), how can you meditate or worship such God? The Gita says that if you try to meditate upon such God, you will utterly fail and this leads to a lot of tension. A soul must always meditate upon the mediated-unimaginable God (God Datta) and His energetic or human incarnations based on relevance. Nirguna Brahman cannot be meditated upon and only Saguna Brahman can be meditated upon.

5. How to select a human incarnation of God based on a specific quality?

[We can select the energetic incarnation having a specific quality because there are several energetic incarnations. In the case of human incarnations, since only one human incarnation is possible in a generation, the devotees will not have such chance of selecting God based on a specific quality. How to solve this problem?]

Swami replied: Every incarnation is taken by God Datta only. In God Datta, all the three qualities exist. Brahma is rajas, Vishnu is sattvam and Shiva is tamas. The incarnation will appear with any quality liked by the devotee and hence, there will be no such problem.

6. Why does God not harm the devotee, who does not care for Him?

Swami replied: The view of God is to reform the soul and uplift it. Even through harming, the ultimate aim is only to uplift the soul and not to harm. Even the hell is created by God in view of His kind anxiety to reform the sinner immediately through the punishment. The parents request the doctor to give injection to the child in view of rapid recovery of the child, which is only the love on the child and not the anger to give the suffering through injection.

7. How to reconcile that both Krishna and Datta are the creator, maintainer and destroyer of the world?

[A follower of Krishna will say that Krishna is the ultimate God, who is the creator, maintainer and destroyer of the world. We have now realized that God Datta is the ultimate God, who is the creator, maintainer and destroyer of the world. How to reconcile these two contradicting facts? The devotee of Krishna is very strong in his devotion.]

Swami replied: God Datta appears in different divine forms. God Datta is the naked person and Krishna is the external dress of God Datta. When a person is dressed and says that he often becomes angry, does this anger belong to the person or to the dress? Similarly, when Krishna says that He is God, it refers to the inner God Datta and not to the outer Krishna. You may doubt, why Krishna is the external dress and Datta is the internal person. The reasons for this are: i) the Veda says that one personality (*Ekamevādvitīyaṃ Brahma*) and that one personality alone is creator, maintainer and destroyer of the world (*yato vā imāni...*). These two parts of

the Vedic definition are applied in God Datta through perception itself because Datta is one person creating, maintaining and destroying this world through His three faces of God Brahma, God Vishnu and God Shiva respectively. ii) The incarnation of Krishna came to kill some demons and to preach the Gita to the world, but the incarnation of God Datta appeared in the context of search of ultimate God by sages. Therefore, Krishna is the incarnation of Datta and Datta is not the incarnation of Krishna. Krishna appeared in the end of dwapara age whereas Datta appeared in the first Kruta yuga or Satya yuga.

Chapter 13
SATSANGA IN MUMBAI-3

December 24, 2023

O Learned and Devoted Servants of God,

[Certain flash concepts radiated from Shri Datta Swami from 24/12/2023]

- 1) When a Hindu can find unity in hundred forms of God recognizing the underlying unmediated-unimaginable God called Parabrahman, why don't you extend the same concept to other half a dozen forms of the world-religions of same God? You have already established universal spirituality by uniting sub-religions like Shaivism, Vaishnavism, Shakteya etc., are you incapable of uniting Shiva, Vishnu, Shakti etc., with the forms of God of Christianity, Islam, Buddhism etc., in the world? You are already thorough with the process of the union of various forms of God in Hinduism. Apply the same process of union, which was adopted by Shankara. A Hindu must be the first person to be enrolled for universal spirituality. If any devotee does not follow the universal spirituality, which is the gate pass to enter the world of God Datta or Father of Heaven, such devotee is condemned from the spiritual field and by this, you can understand the importance of the concept of Universal Spirituality.
- 2) The concept of contemporary human incarnation is the most important practical aspect of spiritual knowledge. The devotee who is convinced with the concept of contemporary human incarnation is very very near to the attainment of God. To become close to the contemporary human incarnation, true love must be dedicated, and true love is always proved by practical devotion only. This concept applies not only in the case of God but also in the case of any worldly matter. You may go on describing the beauty of your wife through several poems every day, she will be bored by your theoretical love and will ask you to bring flowers for atleast one rupee on one day. Hence, it is an universally proved fact that mere theoretical devotion without the proof of any practical devotion is useless and such love is false only. The Scriptures also say that the sacrifice of practical wealth confirms true love. All parents are sacrificing their wealth to their issues and by this, we can say that parents have true love on their issues. Issues are alive human beings. Therefore, if you want to prove your true love on God, you must sacrifice to the human form of God. Even if you

sacrifice to statues in temples, your sacrificed amount is taken by alive human beings only like the priest or the management. You offer food to the statue and eat the entire food yourself, and this is most convenient to any devotee. If you offer the food to the contemporary human incarnation, It will eat away the food, which is highly inconvenient to you. If you put a jewel in the neck of the statue, you can take it back the very next day but if you put the jewel in the neck of the contemporary human incarnation, It will not give back the jewel to you and this is a heavy financial loss to you. Based on this spiritual economics, the very concept of contemporary human incarnation is refused by the majority of human beings. The highest wonder is that the same human majority reads the Ramayanam, the Bharatam and the Bhagavatam with highest devotion in which only the contemporary human incarnation is projected. Hanuman is the incarnation of God Shiva and Gopikas are sages who did penance for millions of births. Hence, the devotees are the best. They worshiped the contemporary human incarnations called Rama and Krishna who are said to be the highest (Purna and Paripurna) incarnations. The fruits obtained by the devotees are the highest Brahma Loka and Goloka respectively. Is humanity not foolish and mad rejecting the concept of the contemporary human incarnation on one side and worshiping the Ramayanam, the Bharatam and the Bhagavatam as the most holy spiritual books? Every devotee recites the Bhagavad Gita every day in which the contemporary human incarnation, the Son of Vasudeva speaks in every verse that He is God. They worship the Gita and refuse the contemporary human incarnation in their practical life. It is like worshipping Nandi in the temple and beating the bull with a stick outside.

- 3) God has provided the facility of His direct worship through the contemporary human incarnation. Assume that you are a human being living in the time of Krishna. If you want to worship God directly, you must go to Dwaraka and worship Krishna directly. If you are unable to do that due to ego-based jealousy and repulsion between common human media, then, there are several temples in Dwaraka. Go to a temple and worship the statue of God you like and this is indirect worship. The former is called as Saakshaat Upaasanam, which is directly worshipping God. The latter is Pratiika Upaasanam, which is indirectly worshipping God, because God is not in statues. In the line of direct worship, you should not extend the concept everywhere, thinking that since God exists in a human being like Krishna, God also must exist in every human being, and think that you are also God. This will give some temporary satisfaction for your ego-based jealousy, but it is not true.

- 4) God created this world for His entertainment. God is the producer, director and hero of this world-cinema. We hate the villain in the cinema to the highest extent because we are trapped by the illusion of the cinema. The producer-cum-director God does not hate the villain and pays the remuneration facilities like powers to the villain. As strong as the villain is, so famous becomes the hero. Hence, the hero (God) Himself gives many powers to the villain so that the hero becomes most famous. The topmost scholar of spiritual knowledge will always say finally that this is the entertaining drama (Lilaa) of God. This is the highest angle of spiritual knowledge.
- 5) You should not make a generalization by seeing Shishupala scolding God Krishna and attaining salvation by merging with Krishna straight in presence of all that one can reach God by scolding as an enemy. Shishupala is a split personality. As an actor he is Jaya, the gate keeper of God and the highest devotee to God. As a role only, he is enemy to God. You cannot equate Kamsa with Shishupala. Kamsa is a demon as actor as well as role. Kamsa is a single homogeneous personality and is the strongest enemy of God in and out. Therefore, it will be dangerously misleading to think that one can reach God even as enemy taking the special examples like Shishupala, Ravana etc.
- 6) The importance of Guru Dakshina lies in expressing your real internal stuff. You go to a cinema by purchasing a ticket, which shows your real interest on the cinema. Even if some scholar is giving a lecture on the Bhagavatam without any ticket, you neglect to go there, which shows your lack of real interest on that divine lecture. If you take meal in a choultry (dharmasala), you will not enjoy the taste of meal since it is given free. If you take meal in a hotel by paying a lot, you will eat it very carefully and enjoy the taste throughout eating. If you purchase an item from the market by paying a huge amount, you will keep it very carefully with high attention. If the same item is presented to you as a free gift, you will not bother about it so much. Therefore, Guru Dakshina is emphasized when you go to the Sadguru to learn spiritual knowledge. When Rama approached sage Vashishta to learn spiritual knowledge, sage Vashishta asked Rama to pay first Guru Dakshina (*Dhanamārjaya kākutstha...*).
- 7) Faith must be always followed by firm determination, especially when the initial stage of jnaana yoga is over. Since jnaana yoga is completed, the faith will not be wrong. If the jnaana yoga is not completed, the faith may be wrong. Wrong faith associated by firm determination will lead to failure. The determination of Rama always led to success because Rama used to take the decision after jnaana yoga (learning the knowledge from

Sadguru) and hence, His faith regarding a decision is always correct. Now, if the determination is associated with this faith, the journey is in the right direction resulting in success. If you take Ravana in the place of Rama, his jnana yoga (learning from a great Sadguru called Shukraaacharya) was not correct because his ego diverted the direction. Now, the determination associated with his decision led him in a wrong direction resulting in his failure. Therefore, the decision or faith shall be taken only after completing jnana yoga and completely suppressing ego and then only firm determination must be associated with the faith, which will certainly give the success in the correct path. You might have taken the correct decision. But if your firm determination is absent, there is no use of your faith, which is never implemented. Once you take the correct decision, the firm determination to implement it must also exist so that you can attain the complete good fruit in your favour.

- 8) God Brahma stands for preaching the true spiritual knowledge because He is the author of the Vedas and Goddess Saraswati stays on His tongue. God Vishnu stands for devotion or true love, who has created Goloka for the Gopikas above His own abode. God Brahma represents jnaana yoga and God Vishnu represents bhakti yoga. The third final stage is karma yoga or practical devotion. The knowledge (jnaana yoga) is transformed into practice (karma yoga) through the inspiration called devotion (bhakti yoga). In implementing the theory into practice, a lot of firmness or rigidity or determination is needed, which is the quality of tamas. God Shiva represents tamas and without His grace, you cannot get this quality of determination in the end that alone can give you the fruit. You need not worry about any false direction in the path because you have already completed jnaana yoga, which already gave you the right direction. This means, when you have reached the final stage (karma yoga) in the spiritual path, you must not get foolish doubts due to the influence of other normal worldly people. If you don't have determination, you will be influenced by the other worldly people and get doubts so that you will leave the path in the final stage just before you are going to receive the fruit. Hence, firmness is very important. Shankara left the house and His old mother with firmness for the sake of God. Prahlada opposed his father with firmness for the sake of God. Buddha left His wife, His only one son and the kingdom for the sake of God. In all these cases, you can find that firm determination alone helped them in the final stage to reach God.

Chapter 14

January 01, 2024

Part-2**O Learned and Devoted Servants of God,**

Swami answers questions of Smt. Chhanda on Bhagavatam

(continued...)

8. Some people say that Narayana is the extension of Krishna. Please explain this.

Swami replied:- You have to understand this point by analyzing the incarnation of Krishna. God Vishnu became the fullest incarnation called Krishna. God Vishnu exists in Krishna. God Vishnu is the incarnation of God Datta. So, God Datta exists in God Vishnu. God Datta is called Hiranyagarbha (Brahma), Narayana (Vishnu) and Iishwara (Shiva). So, Narayana is God Datta. In God Datta, Parabrahman exists. Therefore, Parabrahman, Narayana (God Datta), God Vishnu and God Krishna emerged in sequence one by one. Therefore, in Krishna, Parabrahman exists. In the Gita, Krishna declared that He is Parabrahman. So, we can take Parabrahman as Krishna and Krishna as Parabrahman. Narayana (God Datta) is the extension of Parabrahman. Since Parabrahman is Krishna, Narayana becomes the extension of Krishna. This means that any incarnation of God Datta is Parabrahman and other than Parabrahman, all the other names indicate various media worn by Parabrahman.

9. God has no worldly birth and Krishna has a transcendental body having no birth and death. Kindly explain this.

Swami replied:- Krishna had a human body that had birth and death as per the Bhagavatam. The body was born and was also cremated by Arjuna. The divine form of Krishna, which is Vishnu emerged out and reached His abode called Vaikuntha. God Vishnu came from God Narayana (God Datta). The original body of God Narayana is an energetic form and is set to be beyond natural creation (Apraakrutika), which means that it has unimaginable-unnatural power. This concept was told by Ramanuja. Therefore, it is better to say that the transcendental body of Narayana is within the human body of Krishna. You should not say that the human being of Krishna is the transcendental body because its birth, death and subsequent cremation are mentioned in the Bhagavatam. God is not born but His human body or medium is born and it alone met with death. Hence, He is not having birth and death and only His medium is having birth and death. The birth and death of His medium is superimposed on God and based on this, Krishna

directly says that He is born (*Sambhavāmi yuge yuge, Janmakarma ca...*). After mentioning His birth, He also says that death is inevitable follow up of birth (*Jātasya hi dhṛvo mṛtyuḥ...*).

10. Is there any mention in the Bhagavatam where God Brahma praised Krishna asking for the feet-dust of Krishna's devotees?

Swami replied:- There is no surprise in this point because it is told that God Brahma stole the cows and cow-herds of Brindavanam for one year thinking that the soul cannot be created again because the soul is eternal. This very concept is not correct because every soul is a part of the creation (Prakriti) and is called as Paraaprakriti in the Gita. You must note that God Brahma did not do this foolish thing. His associate called Prajaapati, often referred as Brahma, did this and realised the truth because the same souls were exactly created again by God Krishna. It is the Prajaapati, who praised the feet-dust of Krishna's devotees.

11. Did Prajaapati commit a sin in the above incident?

Swami replied:- You cannot call it a sin because sin means effecting a good person to suffer. All this was done by Prajaapati due to error in his spiritual knowledge. He thought that soul is eternal being a part of God and did this mistake. Soul is a part of the external world surrounding God, treated or assumed as the external body of God. The external world is only an outer coat and the soul is a thread in that external coat and hence, soul is not a part of God. His wrong knowledge was corrected by God Krishna, who told in the Gita that soul is a part of the creation and not the creator. He clearly stated that soul called Paraaprakriti, which is a part of His creation (*Prakṛtiṃ viddhi me parām, Jīvabhūtām...* Gita). Hence, this is a practical proof of the theoretical concept mentioned in the Gita. The soul is called 'Ajah' meaning that the soul has no birth. But this meaning cannot be correct because soul is a part of the creation and the creation has birth being created by God. Here, the word 'Ajah' means that item for which its birth is not known to us even though it was born. Therefore, we should not think that the soul is birthless like God. God is also Ajah because He doesn't have any birth. Therefore, Ajah means either the item having no birth or the item for which the birth is not known to us even though it had birth.

12. Is Brahma, the son of Krishna?

Swami replied:- This means that the grandfather is the son of grandson. But, as per the Vaishnava philosophy, God Brahma is born from the lotus generated from the naval pit of God Narayana. Since ISKON people treat God Krishna as the root source Parabrahman, all this is possible. Actually, God Krishna is the incarnation of God Vishnu. God Vishnu is the

incarnation of Narayana (God Datta) and God Datta is the incarnation of Parabrahman. Parabrahman exists in every energetic or human incarnation and every incarnation results as Parabrahman. Based on this concept, you can say any order possible taking the incarnation as the root Parabrahman.

13. What is Antaranga Shakti and Bahiranga Shakti?

Swami replied:- Antaranga Shakti means the will power of God Datta and Bahiranga Shakti is the externally expressed creation created by the will power of God Datta. The relative or imaginable awareness or soul of God Datta attained unimaginable power due to the merge of the unimaginable God or Parabrahman. You cannot use the statement ‘unimaginable awareness of Unimaginable God’ because two or more unimaginable items result in one unimaginable item.

14. It is said that the trees, animals and birds in Brindavanam are devoted souls waiting to serve God Krishna. Is it true?

Swami replied:- It is very much true because the devoted souls taking these low births to serve God are far far better than the human beings, who do not even remember God. There is no surprise at all!

15. Is it true to say that God Varaaha and Adishesha are parts of the incarnation of Balaraama?

Swami replied:- There is no scriptural authority for this and we can leave this to the experience of the respected devotee.

16. Wives of Kaaliya praised Krishna as God. Do they have prior information about Krishna as God?

Swami replied:- When a small boy called Krishna is able to defeat and is almost going to kill the most powerful serpent like Kaaliya, it is a very easy general inference for the wives to know that Krishna must have been the ultimate God. Based on this inference, the wives of Kaaliya praised Krishna as God.

17. Why is the Bhagavatam said to be very highly critical and the most holy scripture?

[17. Why is the Bhagavatam said to be very highly critical and the most holy scripture so that it is said that the spiritual knowledge of a scholar must be tested in understanding the Bhagavatam? Please explain in elaborated manner.]

Swami replied:- As far as all other Skandhas are concerned, the normal devotion-paths are explained and the whole complexity comes in 10th Skandha only because of the incarnation of God Krishna. We must see the just precedent situation before the birth of Krishna. Sages approached God Rama and wanted to hug Him becoming females through their superpower. Such thought came in their minds from their realization of the Vedas. The Veda says that all the souls irrespective of gender are females and wives of

God (*Striyah satīh...pūṃsah*). Shri Ramakrishna Paramahansa stayed in Brundaavanam dressing Himself as a lady feeling that He is a Gopika! Due to this realization, the male sages wanted to become females and hug God Rama feeling themselves as His wives. Rama refused their hugging and asked them to be born as real females in the next birth so that their inherent male ego disappears in such real female birth. After this, God was born as Krishna and sages were born as Gopikas. The sages in their previous birth were asking God to test about their Dareshanaa (bond with spouse), but, Krishna conducted the joint-test for the bond with money (Dhaneshanaa) and the bond with children (Putreshanaa) since the final annual test always includes the total syllabus of all the three bonds (Eshanaatrayam). Krishna started His activity of testing the sages born as the Gopikas from His childhood itself indicating that the main work of His incarnation is only testing the sages born as the Gopikas. He performed several miracles in the childhood itself before conducting these three tests emphasizing His Godhood strongly in order to warn the public not to imitate Him since He is God and the case is highly special since the Gopikas were sages doing penance for God for millions of births. He took all the precautions to prevent an ordinary human being claiming itself as God. The sages are not wrong in selecting these three bonds as Eshanaatrayam because even today, you can find these three bonds (with child, wife and money) only in any house. Hence, you should not argue that the bond with spouse (Dareshanaa) could have been replaced by the bond with life (Praaneshanaa) in order to avoid all this headache with Dareshanaa. Bond means fascination with another item and not self with self. This test for Praaneshanaa is certainly the highest, which is done with a devotee before forming the human incarnation. This Praaneshanaa is common with every living being and cannot be confined and be significant with human beings only in the case of which only devotion is discussed. God also dislikes to test Praaneshanaa so that human beings will not commit suicide, which is the highest sin so that ordinary devotees will not try to commit suicide for the sake of God like Ramakrishna Paramahansa.

Krishna is the highest form of incarnation of God (*Paripūrṇatamaḥ sākṣāt*). Gopikas are also the divine sages searching for the best path from several births to merge with God. In fact, Krishna is God Vishnu and Radha is God Shiva (Radha is incarnation of Sage Durvaasa and Sage Durvaasa is the incarnation of God Shiva). This means that the path established between Radha and Krishna was the discovery of God Shiva and God Vishnu together, who are the highest forms of God Datta. In such a case, how can the path not be the best? If you analyze the path, it involves the total

dedication of body, word and mind to God. Nothing is leftover in this total dedication. All the other paths before the discovery of this path were involving theoretical Jnaana Yoga (intellect and words) and theoretical Bhakti Yoga (mind and words). Hence, in these paths, dedication of body was not involved even though dedication of service using the body was present and such dedication was called as Karma Samnyaasa and this alone can be done by males whereas in the case of females, in certain relationship (wife and husband) only, the body is also directly dedicated. For example, the devotee Sita dedicated her body to God Rama in this relationship of husband and wife. The word 'Karma Phala' in Karma Phala Tyaaga can be taken to mean the body also because body is given to the soul to enjoy the fruits of deeds. Based on this, the body can be the meaning of the word 'Karma Phala'. The dedication of this body to the husband is justified in Pravrutti and this justice is crossed for the sake of God in Nivrutti. Radha taken in Nivrutti is justified to dedicate her body to God Krishna. Radha was also married to Ayanaghosha, who is the maternal uncle of Krishna. Radha became devotee of God Krishna. She dedicated her body, mind and words to God Krishna only. There is a conflict between devotion and justice in this case, but, devotion is in Nivrutti whereas justice is in Pravrutti which is lower than Nivrutti. Radha is the leader of the Gopikas. Hence, King Parikshit asked Sage Shuka about this state of illegal relationship between Krishna and Radha. Is it not a sin?— This is the argument of Parikshit. But, as per the knowledge of Pravrutti (worldly life) and Nivrutti (Spiritual life), in Pravrutti, one shall vote for justice against injustice. In Nivrutti, one shall vote for God even against the justice if necessary (*Sarva dharmān parityajya...* Gita) since the aim of justice is to get the grace of God and God is the protector of justice also. God is greater than even justice. All this background is not touched by the question of Parikshit.

The joint test of money and issues was conducted by God Krishna by stealing the butter preserved for their children. In this test, almost all Gopikas failed and complained against Krishna to His mother Yashoda even though every Gopika was thoroughly knowing that Krishna was God! This failure is expected because the bond for issues is topmost as observed in the cases of even great sages like Vyaasa also, who ran after His son leaving the house for the sake of God. All the Gopikas passed in the test of spouse because generally it is not a very strong worldly bond. We find very easy separation through divorce in this bond only and such thing is not found in any other worldly bond. This means that all the souls fail in the bond with children and will easily pass in the test of bond with spouse. It is unfortunate that King Parikshit criticized Krishna in the test of bond with spouse in which all

Gopikas passed neglecting their failure in the test of their bond with children. This is because Parikshit is also a soul and is protecting the souls while blaming God. Being a soul, if he had a chance to face the test for bond with children, he would have also failed. Hence, as a soul, he cannot touch the test in which the souls failed because it will indirectly hit him also. He blamed God in the test with spouse in which all souls including himself can pass.

When Parikshit questioned about the test of the bond with spouse, it has some gravity of social inconvenience. If the soul fails in other two tests (test of bond with money and test of bond with child), no social inconvenience is found even though they are really very difficult tests. Even though the test of the bond with spouse is easy for souls to pass, the social inconvenience is more. Moreover, the setup of entire Pravrutti may get spoiled if this concept is preached. A soul not caring for God will treat God also in par with human beings and shouts for justice. Moreover, every Tom, Dick and Harry may claim himself as Krishna and herself as Radha. Even though the two devotees are not God Vishnu and God Shiva, they may claim so and involve in the injustice (illegal relationship) that spoils the balance of the justice in the society. As founder of this world, God also likes justice in the world.

The main point in this case is that the theistic devotees treat God as the highest, who is even higher than justice. Hence, the 'law of the land' forms the main basis of this case. Hence, the reference of the people occupying the land will form the basis since the constitution of the land composed was also based on the same. You can note that the recent judgement of the Supreme court was also based on the 'faith' (Aastha) of the people of this land. Based on such constitution only, the judicial analysis proceeds. You cannot deal this case in the angle of atheists, who do not even accept the existence of God. But, since the existence of God is perfectly established to atheists also through unimaginable events called miracles, the atheistic view is totally rejected. In such a case, we have to deal with this topic in the view of theistic devotees only. The only point in this topic is that this type of path, which is purely confined to God and a climax devotee showing the highest fruit, Goloka (which is higher than the highest abode of God), cannot be found faulty through any angle, but, such path reserved to God and a rare climax devotee only shall not be exploited by ordinary human beings because it will become sin to them and those ordinary human beings will be thrown into hell. The ultimate aim of the scripture is to protect all souls from falling into hell. Hence, this path shall not be publicized. Even if it is publicized as a part of spiritual knowledge, this strict warning must be associated with it. Therefore, Sage Shuka simply gave the strict warning and closed the topic

because if the topic is opened, lot of spiritual analysis must be done from A to Z. Sage Shuka thought that even if such intricate analysis is given, people may not understand it and easily slip to the wrong side.

Therefore, this path is the highest among all the existing paths and there is no doubt in this. But, the only point that shall be stressed again and again is that this path is totally limited to God and the rare climax devotee only and not between God and an ordinary human devotee. For this reason only, even Krishna threatened the climax devotees (Gopikas) also about hell so that other ordinary devotees become careful about this topic. After testing the Gopikas, Krishna left Brundavanam and never returned back since the tests were completed and the sages were given salvation. He never repeated this test outside Brundavanam since such climax devotees were not available. Even though sixteen-thousand daughters of kings loved Him, He married them and did not test them as the Gopikas.

When Parikshit questioned about Krishna, the question is directed to Radha, who is God Shiva. Hence, he is finding fault with God Vishnu and God Shiva together. The reason is that Parikshit questioned about Krishna asking that how Krishna touched a married lady? This question applies straight to Radha (married to Ayanaghosha) and Krishna also. God Vishnu and God Shiva are the incarnations of God Datta. In this way, finally this question is shot at God Datta. Hence, all the concepts from all the angles are mentioned in this topic and a comprehensive logical analysis is done. The main point here is that the inert action cannot give any fruit and only the intention belonging to non-inert awareness alone can give the fruit. When a brother hugs and kisses his sister, no punishment is given because the intention is only brotherly love. If an illegal person does the same sin with a lady having romantic intention, punishment is given because the intention is wrong. Gopikas hugged and kissed Krishna with an intention of pure devotion to God and not with lust because they were sages doing penance undisturbed by even heavenly dancers. They know very well that Krishna is God (*Na tatrāpi mātmyajñāna vismṛtyapavādaḥ* – Narada Bhakti Sutram). Had hormonal lust been the reason, it would have resulted in the punishment in hell (*Tadvihīnaṃ jārāṇāmiva* – Narada Bhakti Sutram). The sages wrote several ethical scriptures to distinguish merit from sin. After taking birth as Gopikas, they defined the sin and merit in one sentence - "***That which makes God to become furious is sin and that which pleases God is merit***". This is the definition of sin and merit in the field of Nivrutti. Therefore, all this story does not apply to Pravritti at all in which always justice must be voted against injustice. The reason for this is that Pravritti involves only human beings. If some human being exists in the place of

Krishna, this topic will become Dushpravrutti, which is the lowest sinful level. Since God exists in that place, this topic crosses Pravrutti and goes into the highest Nivrutti level. It is said that Nivrutti gives the highest fruit even though Pravrutti gives high fruits like temporary heaven (*Pravṛttireṣū bhūtānām, Nivṛttistu mahāphalā*). Some people try to save Krishna by telling lies like that Krishna was only a 11-year-old boy, who cannot do this test for Dareshanaa. They must face the question to answer, which is that how the same boy could lift the huge mountain on His finger when He was 7 years old?

The detachment from worldly bonds shall come spontaneously even without your awareness of them. You should not leave the bonds and bonds shall leave you. When the boil heals, the medicinal tape drops by itself. Such full detachment is possible only when your absorption in God is fullest. When you are absorbed completely in God, your worldly bonds are dropped by themselves by neglecting and avoiding you due to your lack of interest in the world. Your detachment to worldly bonds shall indicate your attachment to God. The Gopikas must be recognized in their attachment to God and not in their effortless spontaneous detachment from worldly bonds. Hence, you must always try for attachment to God and not at all for detachment from worldly bonds. Every day, Gopikas cheated their families to reach Krishna, which is not a sin at all since Krishna is the highest God. This path of Yoga (union with God) is represented by the curved path of the mind (Kundalini) in crossing various whirlpools or chakras to avoid direct conflict with the bonds. The absorption of Gopikas in God can be best understood in this incident:- When Krishna threatened Gopikas that they will go to hell to embrace the red hot copper statue of Krishna, they replied, “Doesn’t matter at all because after all it is the statue of Krishna”! They threatened back Krishna by saying that if He refuses them, they will jump into the Yamuna River!!

Final action of God Krishna in this matter:

The path to get salvation through sweet devotion is perfectly correct due to the following logical points:

- i) God Krishna is said to be the most most most greatest form of God (*Paripūrṇa tamaḥ sāksāt Śrī Kṛṣṇo nānya eva hi* – Bhagavatam).
- ii) The devotees are the Gopikas, who were sages for the past millions of births doing serious penance for God. Sages were considered to be the most pious category of souls respected even by angels.
- iii) The fruit given to the sages was the ultimate Goloka, which is higher than the highest abode of God, called Brahma Loka.

- iv) Krishna is God Vishnu and Radha is God Shiva. This path is developed by the two highest forms of God (God Vishnu and God Shiva).
- v) This path is complete since there is total surrender of body, word and mind (Trikaranam). The surrender of body comes under Karma Phala Tyaaga because body is given to the soul to undergo the enjoyment or suffering of its deeds and hence, body can be called as the fruit of deeds (Karma Phalam). Hence, sacrifice of body to God results as Karma Phala Tyaaga.

Based on the above five powerful points, the path in this subject must also be most holy compared to any other path. Therefore, the subject of the system is perfectly correct and there is no single defect in the system. But there is one serious defect, which is not in the system, but, in the atmosphere surrounding the system. The atmosphere surrounding the system is this world. Imitation of the greatest person is always the inherent human tendency. Every male thinks that he is Krishna. Every female thinks that she is Radha. Imitating the above system, illegal contact between two genders may develop in society, which is called as Dushpravrutti, promoting injustice resulting in severe hell. In such a case, almost all the souls will go to hell because no soul is God except the contemporary human incarnation of God like Krishna. Therefore, this defect in the surrounding atmosphere must be rectified by God. So, Krishna told the Gopikas that He will cancel all their sins by violating the justice in Pravrutti (*Sarva dharmān...*-Gita). Here, God Krishna did not say that He will cancel their sins using His special power of God. He only told that He will cancel the sins but did not say about the path through which a sin can be cancelled. If He cancelled the sins by using His special inherent unimaginable power, He will clearly violate justice supporting the climax love of the Gopikas. Just like a coin has two sides (obverse and reverse), God has two sides, which are exactly equal to each other. He loves justice as equally as He loves climax love. Both shall be simultaneously protected. But, both are opposite contradicting each other. For this purpose, since God knows the future also, while writing the constitution of justice in the beginning of creation, God has made an arrangement with the deity of justice that He will have a special facility to transfer the fruits of deeds of souls onto Himself whenever He feels that it is necessary. In fact, this facility is seen even among human beings also. Half of the fruits of good deeds goes to the wife since she is engaged in cooking the food while the husband is praying to God. Similarly, if a person falls ill, he will ask another person to do the ritual called Sandhyaavandanam so that the patient will not get the sin of not doing the daily ritual. Based on this special arrangement in His constitution, God has the facility to suffer for the

sins of His real devotees to relieve them from any punishment. Due to this, God Krishna transferred the punishments of the sin of the Gopikas onto Him and suffered in hell by embracing red-hot copper statues twice (Krishna embraced red-hot copper statues of the Gopikas for His assumed fault. Krishna then took the form of the Gopikas and embraced a red-hot copper statue of Krishna since He took the assumed punishment on behalf of the Gopikas). By this, Krishna accepted that the above path was a sin even though it was not a sin in a strict sense. Killing of Vaali from behind a tree, as Rama, was not a sin because Vaali was a sinner by marrying his brothers' wife (Ruma) while his brother was alive. Killing such Vaali is not a sin at all (Vaali misunderstood that his brother, Sugriiva, abandoned him from the kingdom and forcibly married his wife while his brother was alive. Tara, the wife of Vaali married Sugriiva only after the death of Vaali, following the rule of Devara Nyaaya and hence, there was no sin from the side of Sugriiva). But, people may exploit this and kill anybody from behind, whom they don't like, stamping him as a sinner. In order to protect society from such exploitation, Rama underwent the punishment of this sin, though it was not a sin in reality. Similarly, God Krishna underwent the punishment for this sin, even though it was actually not a sin at all. By this, He threatened all souls not to misinterpret His actions and exploit any innocent devotee. In this way, there is no place for anybody to point out at God Krishna like king Parikshit because God Krishna underwent the punishment and gave a message that whoever does this sin must undergo the punishment in hell. In this way, He balanced both justice and climax love without disturbing society in anyway.

Chapter15

January 02, 2024

O Learned and Devoted Servants of God,**1. I get disturbed when I hear wrong about some gurus. What is the solution?**

[Shri Uttam Chandra asked: When I approach some gurus for spiritual instructions, I hear something wrong about them about which my mind gets disturbed. What is the solution for this?]

Swami replied: You have approached the guru to get some spiritual advice. You take the advice and also discuss your doubts. You must confine to your angle for which you approached. You need not worry about the other aspects of the guru. If some bad aspects exist, such guru will be punished by God. All the matters of the world come under the administration of God and especially, the matters related to spiritual preachers are very close to God. Hence, God will take immediate action in such spiritual matters, which are closer to God than ordinary worldly affairs. Don't think that you are alone observing and drawing correct conclusions. Your process of observation is very very limited. You can observe only the external behaviour at any time and not at all the internal behaviour. Even this external observation is not done by you throughout one day atleast. Based on these limitations your observation is very little, that too external only and not at all internally. You can never draw conclusions based on very little external observations and without a trace of internal observation at any time. Hence, your conclusions will be 99% erroneous. Therefore, you must always confine yourself to the narrow angle of your approach to the preacher, which is to learn some spiritual instructions, which can be discussed with the preacher also if there is a doubt. If you cross this angle and start observing the preacher in other unnecessary angles, you will slip in the case of especially Godly Men.

One traditional priest came to Shirdi Sai Baba on one holy day of Ekadashi. Baba was eating onions on that day, which is prohibited. While the priest was doubting in his mind, Baba vomited, and the vomited particles were not pieces of onion but pieces of potatoes only. You approach the temple of Kalabhairava in M.P. in which the statue of Kalabhairava drinks wine from the wine bottles offered. Here, your angle must be about the miraculous power of the statue drinking wine and not the angle that the prohibited wine is drunk by the statue. You must see the miracle in your desired angle and prohibition of wine is an undesired angle. Similarly, if you go to Brindavanam, the temple is closed at night and opened in the morning every day. One can see the clear proofs of disturbed bed, bitten paan (betel

leaves), half eaten sweets and used sandal paste etc. The proven point is that Radha and Krishna enter the closed room in the night and all these points indicate the proof for their union at night. Here, the desired angle is about the miraculous entry of God and not the illegal love between Radha and Krishna. Since God is beyond our imagination, we shall take the desired angle only and improve our devotion to God. We should not touch the undesired angles because God and His activities are beyond our imagination and logic. Hence, we shall take the desiring side of the miracles to improve our faith and devotion to God. The most desired point in these miracles is that the unimaginable event called miracle, establishes the existence of the unimaginable God, who is the source of miracles. Even the atheist is expected to become theist and then, the devotee of God.

Chapter16
SATSANGA IN MUMBAI-4

January 07, 2024

O Learned and Devoted Servants of God,

[Certain flash concepts radiated from Shri Datta Swami on 03/01/2024]

1. God existed in Advaita before creation. He was bored (means unhappy) with monism (Advaita) and aspired for dualism (Dvaita). The Veda says that God was not happy when He was alone and hence, desired for dualism. At present, God is happy existing in dualism. Why are devotees praising the Advaita philosophy, which was not liked even by God Himself? (*Ekākī na ramate sa dvitīyamaichhat* - Veda).
2. Advaita philosophy is never denied. Advaita exists in the case of the incarnation. The Veda says that God became *tyat*. ‘*Tyat*’ means the human being component with which He perfectly merged. The Veda says that God became the human being component and this indicates that the incarnation is not actually a two-component system but only a one-component system. If you say A became B, that means A only exists, which is perfect monism. Therefore, we never say that Advaita is wrong. Advaita is perfectly correct, but it is perfectly correct in the case of the incarnation. Even if one example exists, the concept must be alive. We only say that every soul is not God, which is a flood. We also don’t say that no soul is God, which is drought. Shankara told that every soul is God based on those times in which He existed and the entire atmosphere was full of atheists. To convert atheists into theists, He had to say like that. For achieving some good purpose, a lie can be told, which is not sin.
3. The literal meaning of one Vedic mantra

*“Asanneva sa bhavati,
 asat brahmeti veda cet,
 asti brahmeti ced veda,
 santamenam tato viduh”*

is that – while not existing, He exists, if you understand that He is non-existent, if you understand that He is existent, then you will understand Him to exist. This is most confusing. Here, we have to understand the real meanings of the words. The world is said to be non-existent and hence, the human being component is also non-existent. You should not worry that the world is existent since God gifted His absolute reality to the

world. This meaning comes in this first line itself. If you take the meaning of the word ‘*sa*’ as world, the world though not existing inherently becomes existent due to the gifted absolute reality of God. Here, since the human being component is also a part of the world, this application exists even in the case of the human being component selected by God to become the human incarnation. We have to touch another mantra also here—“*Tadanupraviśya, sacca tyacca abhavat*”, which means that when God merges with the selected human devotee to become the human incarnation, God while remaining as God in His original position, becomes the human being component also. This is possible due to His unimaginable power or omnipotence. When A combines with B, A becomes B means that the product is only A even though A is appearing as B. The reason is that A is absolute reality that cannot be perceived by humanity. Humanity being a relative reality can perceive only another relative reality. Hence, even though A remains as the final product, A cannot be perceived by humanity. Therefore, there is a necessity for A to appear as B to humanity. Even though A appears as B, realised people realize that B is A only. Here, only the existence of A is received by humanity and not the actual nature of A. Hence, A is called as the unimaginable God. The Veda says ‘*Astītyevopalabdavyah*’, which means that one can receive only the existence of the absolute reality. The Veda says that the final product is told as A by realised souls (*Tat satya mityācakṣate*). Now, the total meaning of this mantra is:-

1st line:- He exists while being non-existent:- The human being component being inherently non-existent becomes existent due to the gifted absolute reality of God to the world and the human soul also becomes the absolute reality like the world because soul is a part of the world.

2nd line:- By the above analysis, if you understand that the world or soul has become God due to the above said gifted absolute reality, here, from the point of existence only, the world has become God, which means that the inherently non-existing world became absolutely real and this does not mean that the world is God from all angles. By this, we understand that the non-existent soul, being a part of the world, also became God from the angle of existence only and based on this, you should not claim that soul is God in all angles. This gifted absolute reality is not the inherent absolute reality of God and hence, this gifted absolute reality is denoted by a separate name called relative reality. Hence, the world and the soul are relatively real.

3rd line:- The above second line may give a different wrong meaning, which is that God becomes unreal, the third line is clearing that misinterpreted meaning. This line says that we have started with a true

concept from the beginning itself that God is inherently absolute reality and hence, God cannot be the relative reality.

4th line:- Since God became the original non-existent soul and since God is the original absolute reality, the inevitable conclusion is that the relatively real human being component became the absolutely real God. You need not doubt that the body of the human being component is perishing, how the relatively real human being component is the absolutely real God? When the body has to be left, the absolutely real God withdraws from the body and confines to the soul. Since the soul is eternal like God, God can stay in permanent merge with the soul. This is the point at the time of death of the human incarnation. Otherwise, during the life of the human incarnation before death, the absolutely real God merged with the body also so that we can explain the lifting up of the hill by the tender little finger of the body. This is supported by the Veda also that God merges with the selected human being component internally as well as externally (*Antarbahiśca tat sarvam*).

Chapter 17

January 08, 2024

O Learned and Devoted Servants of God,**1. Do the gunas remain in the same proportions at the time of birth?**

[Shri Divakar asked: Padnamskaram Swami, As I understood, soul samskaras are expressed in a certain percentage of 3 gunas. Let's say X, Y, Z are the percentage proportions of 3 gunas at the time of death. Do the gunas stay in the same proportions at the time of birth as mentioned above if at all soul takes new birth. If percentage proportions of the 3 gunas gets changed for a soul at the time of birth, what is the reason for this.]

Swami replied:- The ratio of three gunas present at the time of death will remain as it is called as karma shesha at the time of new birth also. The quantitative ratio is only changed and not the qualitative ratio. The qualitative ratio can be changed by the true spiritual knowledge of the divine preacher or the Sadguru.

2. Does the learning of spiritual knowledge happen in other lokas also?

[Earth is a karmabhumi, where the soul does different types of karmas. One of the important karma is learning spiritual knowledge. Does the learning of spiritual knowledge happen even in other lokas also?]

Swami replied:- You cannot treat learning of knowledge as Karma Yoga, which is practical devotion as a proof for theoretical devotion. Certain faulty concepts are rectified by the enlightened souls in the above worlds after Suvarloka or heaven.

3. Why did God create thorns over the plants if they were meant for food?

[As per my understanding based on the article from internet, thorns are developed to protect the plants against plant eating animals (It includes even human beings also). If plants are created for the purpose of food to human beings and other plant eating animals, why did God create thorns over them? This question was raised when I was having a discussion with my friend Sharon at my office about veg. and non-veg. food. Thank You Swami for letting me to ask this question. Please correct me if I am wrong. Regards, Divakar.]

Swami replied:- Thorns are developed for the protection of plants from foolish animals etc., which spoil the plant even if they are not hungry.

4. Who is the supreme God?

[Shri Arun Baral asked: Dear respected Guru, Who is the supreme God - Brahma, Vishnu or Shiv? Are Buddha and Mahavir ever greater? Looking forward to hearing from You. With respects, Arun]

Swami replied:- All these divine incarnations are one and the same because the possessed item is the same God Datta. Will you differentiate persons by external dress or internal personality? All these are different dresses worn by the same divine God Datta.

5. a) Will the rituals done by politicians/businessmen with their corrupted money succeed or not?

[Shri Satthi Reddy asked: Mee Paadapadmalaku Namaskaram Swamiji, Swamiji, I have heard on the YouTube channel that one wealthy businessman who earned money in the alcohol business once went near a great saint because the saint was performing some ritual. He put bags of money in front of the saint and asked her to perform that ritual. The great saint refused to even see that money. My questions are: Will the rituals done by politicians or business men through their corrupted money succeed or not?]

Swami replied:- Instead of using the corrupt money for the progress of children, since such money destroys all the future generations, it is better to spend in feeding and serving the poor beggars. In rituals, ghee is burnt in physical fire and hence, that is not good. It is good that the saint rejected the money.

b) What about the politicians/businessmen who are very poor but sincere in their work and cannot spend money on rituals to please God?

[What about politicians or businessmen who are very poor but sincere in their work and cannot spend that much money on rituals to please God? Can't they win because sinners have more instrumental devotion to God compared to sincere people? Because sincere people will have egos about their sincerity, who will win the grace of Swamiji?]

Swami replied:- They need not spend money in rituals for burning the ghee in the fire. To have ego for one's own sincerity is a negligible sin. Sincerity will certainly please God.

6. Should a priest, performing a ritual, analyze it while performing it for the sake of people?

[Swamiji, should a priest or brahmin who is performing a puja or ritual analyze it while performing it for people who are in instrumental devotion to God? Because, after getting into power and money, they will forget not only the priest but also God and do more sins. Is the brahmin also responsible for their deeds, sometimes they perform rituals for ego satisfaction even though he is not involved in that scandals.]

Swami replied:- Sin has to be exhausted by punishments only. Ego promotes sin. If the sinner is a devotee, there is a chance for his reformation in course of time and hence, God postpones the punishments to future along with more interest. There is more possibility for the reformation in the case of a devoted soul.

7. What parameters and qualities should a receiver analyze before receiving a donation from a person?

[Swamiji, donation is a double-edged knife. My question is whether the receiver who is receiving the money should also analyze whether the person who is donating is deserving. What parameters and qualities should a receiver analyze before receiving money or anything from a person who is donating to him?]

Swami replied:- The donor is donating the money without having selfish interest on his family bonds. This makes the donor always to become deserving. Hence, only the receiver must be perfectly analyzed in the

donation. The Veda says that the receiver must have complete spiritual knowledge and also the receiver shall not aspire even a paise from anybody (*Śrotriyasya cākāmahatasya*). Such lack of aspiration for benefit from anybody helps the soul not to have aspiration for any return from God. The spiritual knowledge of the receiver makes the receiver to become a perfect devotee to God. Finally, the result is that the receiver must be the strongest devotee of God without any aspiration of anything in return from God.

8. How should the receiver be towards the donor, whether he should be grateful to God or to the donor?

[Shri Satti Reddy asked: Mee Paadapadmalaku Namaskram Swamiji, how should the receiver be towards the donor, whether he should be grateful towards God or to the donor? How much gratitude should we show to him? Being a receiver, should the receiver do whatever the donor has ordered him, even though it is adharmic and work like a slave to him? Swamiji, if anything wrong is there in writing the question itself please teach to this beggar sathireddy 🙏🙏🙏]

Swami replied:- The receiver must be grateful to the donor and also God because due to the will of God only, the donor is donating to the receiver. If the donor wants the receiver to do some sin in view of his donation, it is only employment and no more it is donation.

9. Are unimaginable God and unimaginable power one and the same?

[According to the Kashi Gita for Pravrutti, there is no need for a human form of God; the power of God is pervading all over the world. You can pray in any way and get benefits. You can serve a statue or pray to a formless God. God's power responds only to Nivrutti's human incarnation, which is essential from the beginning. **Swamiji, my questions are:** Are unimaginable God and unimaginable power one and the same? If the power of God is pervading all over the world, does that mean unimaginable power is omnipresence? Even Your unimaginable power works as per Your will, Swamiji, then why not come directly to You and ask for Pravrutti because even I am unable to set my Pravrutti. Swamiji, if anything wrong is there in writing the question itself please teach to this beggar sathireddy 🙏🙏🙏]

Swami replied:- Unimaginable power and unimaginable God are one and the same because no two unimaginable items co-exist. I have told that God or God's power is not omnipresent because God and His power are beyond the creation. But, due to omnipotence and omniscience of God, God is effectively omnipresent and omniscient.

10. Unimaginable power pervades all over the world. Does it mean the body of the Human Incarnation of God or the world?

[Swamiji, the unimaginable power pervading all over the world means, here, in this context, should we take the body of the Human Incarnation of God or the world? Swamiji, if anything wrong is there in writing the question itself please teach to this beggar sathireddy 🙏🙏🙏]

Swami replied:- The body of the human incarnation is like the body of an ordinary human being only. When Krishna showed cosmic vision, that was a special occasion in which the unimaginable power of the unimaginable God was involved.

11. People might fear approaching God. How do we approach our beloved Sadguru?

[Ms. Amudha Sambath asked: Padma Namaskaram Swami, I am afraid of asking this questions, but I am still raising it out of my ignorance. And You are the only path for me. Association with Sadguru, Shri Datta Swami. How do we approach our beloved Sadguru? A few people might have a fear of approaching God like me. She or he does not have the confidence or guts (Worthlessness of soul) to approach God in the form of the Sadguru. In learning or acquiring spiritual knowledge, which is understanding the personality of God?]

Swami replied:- If you are following My spiritual knowledge, be sure that you are in My association only. Association means touch with the knowledge of the Sadguru.

12. How do You develop the discipline to study spiritual knowledge consistently?

[Too much emotional quality is a hurdle to spiritual study For people like me who are sensitive and emotional souls. How do You develop the discipline to study spiritual knowledge consistently? Swami, Please make me aware of any mistake in my question itself and enlighten me towards You. At Your Divine Lotus Feet 🙏]

Swami replied:- If you start studying spiritual knowledge, that itself will control your emotions.

13. Are there really 7 births for a human being?

[Ms. Arati Satavekar asked: Namaskar Swamiji, are there really 7 births for a human being? What if this will be the last janma then how my Karma will affect the next birth?? Regards, Arati.]

Swami replied:- Shri Narasimha Sarasvati showed the seven previous births for a person in a miracle. Confine this concept to that miracle only and don't generalize it.

14. Does total surrender to God mean that I should leave everything, including seva to devotees and concentrate only on pleasing God?

[Shri Saththi Reddy asked: Mee Paada Padmaalaku Namaskaram Swamiji, I am the most selfish being in this entire creation. Swamiji You talked about aspiration-free devotion, but I am full of aspiration and a confused being. Many people say seva, devotional activities or anything related to God or society. Whatever we do, we will return to multiply punyam or paapam, which is nothing but preaching about prostitute devotion and business devotion. Swamiji please forgive me for these lengthy questions 🙏🙏🙏 **My questions are:** Should I divide my view and work for getting punyam and good fruits; Should I perform seva for the devotees and for people who are doing God's work; and while doing seva for God, should I be aspiration-free because service itself is the fruit of God given to me by Your grace. Swamiji, does total surrender to God mean I should leave everything, even doing seva to devotees, and concentrate only in the pleasing God. This means I should not think about myself for getting a fruit, Swamiji? Swamiji please kill my ignorance with Your spiritual sword. Swamiji, i am not even qualified for prostitute devotion and a prostitute is far far better and best than me. Even a prostitute will laugh at me if i am compared with her. please help me Swamiji and show the way, help me to walk in Your path Swamiji 🙏🙏🙏]

Swami replied:- You can serve devotees or the contemporary human incarnation or both provided you decide their deservingness through your sharp logical analysis.

15. If self is not there, how can I participate in service?

[If I(self) not there, how can I participate in service? Swamiji , You are telling me that I (self) should also cross in Your service. how this can happen please explain me Swamiji? Swamiji please kill my ignorance with Your spiritual sword. Swamiji,i am not even qualified for prostitute devotion and prostitute is far far better and best than me, even a prostitute will laugh at me if i am compared with her. please help me Swamiji and show the way help me to walk in Your path Swamiji 🙏🙏🙏]

Swami replied:- Crossing the self does not mean to cross the basic ego (I). The effect of I is pride and that pride is to be crossed so that you will be always submissive to God.

Chapter 18

January 09, 2024

O Learned and Devoted Servants of God,

1. Is it necessary to test both attachment to God and detachment from the world simultaneously?

[A question by Smt. Chhanda Chandra]

Swami replied:- If a devotee is known to be absorbed in God, the detachment from the world gives the measurement of his/her attachment to God. Generally, this is a convenient method because absorption in God cannot be known directly. By observing the practical detachment from the world, we can estimate the attachment to God. This is the reason that why the attachment to God is measured by the way of detachment from the world. For example, Radha is not sleeping at night, and this is detachment from the worldly bond with sleep. By this, we can understand how much Radha is absorbed in Krishna. Therefore, attachment to God is named by the detachment from world, which is the meaning of the word 'Nivrutti'. One may be attached to both God and the world. Such attachment is not absolutely real since it is only partially real. But, due to the attachment to God, if one is detached from the world, we can be sure of his/her perfect attachment to God. The attachment of Radha to Krishna was described through her detachment from the world as we find it in the songs of Jaya Deva in the Gita Govindam. Attachment to anything is abstract and is very difficult to measure it.

2. Don't You think that Pravrutti is to be concentrated more than Nivrutti?

Swami replied:- Of course, emergency lies to establish the basic foundation of Pravrutti, which is to earn the basic needs. After this fundamental step, emergency lies in the spiritual line only. The reason is that if we miss this human birth, we are not sure of human rebirth. Even if we get births of animals and birds, Pravrutti follows the souls. Pravrutti means worldly life like eating, drinking, sleep, sex, etc. But, due to the absence of high-grade intelligence, Nivrutti is impossible. Even the thought of existence of God is not present in the case of animals and birds. No soul is sure of human rebirth and it will be high risk to assume human rebirth.

3. Please explain the concepts of Vidyaa and Avidyaa.

[Ms. Thylokya asked:- On Datta Jayanti, after the narration of the computer-miracle by Shri Veena Datta, You spoke about Vidyaa and Avidyaa. Please explain this concept once again.]

Swami replied:- I told that I have done several miracles on the computer, and this is called as Vidyaa, which means awareness of Myself

through which I could expose My unimaginable power through miracle. Vidyaa means knowledge i.e., knowledge of Myself as God Datta. This exposure will rise excitement in devotees, due to which, they are unable to ask their doubts in a free atmosphere. Hence, this excitement is to be subsided and this is done by Me by inviting Avidyaa or ignorance i.e, My inability to even open the computer! Due to the exposure of My Avidyaa, devotees will count Me as an ordinary human being so that their excitement is subsided due to which they come to the ground state to ask Me doubts in a friendly manner. In the state of excitement, the mind gets blocked and their doubts in spiritual knowledge do not spark. My main aim to come to this earth is to preach true spiritual knowledge by clearing all kinds of doubts present in the minds of devotees. If I do not expose Vidyaa or knowledge of Myself, I cannot do any miracle and due to this, nobody cares to approach Me for true spiritual knowledge since they will not care for Me. If I do not get back My ignorance, I cannot bring the devotees to their normal level and also, I cannot be entertained fully without My full ignorance. The position of the human incarnation is very complex, which requires balancing self-knowledge (Vidyaa) and self-ignorance (Avidyaa).

Chapter 19

January 10, 2024

O Learned and Devoted Servants of God,**1. Can Gopikas worship Rama in their own illegal path, through which Krishna was worshipped?**

[Smt. Chhanda Chandra asked:- All forms of God are one and the same. In such a case, can we worship Rama through the path in which Krishna was worshipped? Can Gopikas worship Rama in their own illegal path through which Krishna was worshipped?]

Swami replied:- Suppose that one person has several different qualities, this is possible in the world. When you approach that person, you must choose the path that is related to that specific quality only through which you are dealing with him. Let us take the case of a police officer. In his house, some marriage function is going on. You will find him in civil dress and your conversation with him should be on worldly civil matters. You will not discuss criminal matters with him. If he is sitting in his office in official dress, you will discuss with him about a criminal case and at that time, you will not talk about politics. Similarly, the same God has several good qualities and you have to approach Him in the path related to that quality only in which you are interested. In fact, all the forms of God are embodiments of different good qualities and you have to approach that form of that quality through the corresponding path. If you approach Rama, He is the embodiment of justice and you should completely belong to Pravritti following justice only, which is mandatory to every human being. Shurpanakha approached Rama with romantic love, which was not justified. Rama did not allow Shurpanakha. During the time of Krishna, the same Shurpanakha was born as Kubja and Krishna satisfied her with full romantic love. In the case of Rama, justice was more important than love in the path of Pravritti. In the case of Krishna, love to God was more important than justice in the path of Nivritti. Rama came to establish Pravritti and Krishna came to help Nivritti because Nivritti was established by devotees and not by God. Hence, God only helps Nivritti and does not establish Nivritti. Justice is mandatory whereas love is optional.

2. How can Radha be admitted into Nivritti, when she failed in justice with her husband?

[You told that unless one succeeds in Pravritti, he/she will not be admitted into Nivritti. What I mean is that since Radha failed in justice with her husband, Ayanaghosha, she should not be admitted into Nivritti by Krishna.]

Swami replied:- If you take the case of Radha, it is climax mad love towards Krishna, which is an infinite ocean that drowned the entire creation so that nothing and nobody are found except the water of the ocean. Will you talk logically about justice and injustice with a mad person, who is to be admitted into a mental hospital? In the case of mad devotion of Radha, you are finding only one object in her mind, which is God Krishna only. The mental picture of Radha can be compared to the monism of Shankara (Advaita philosophy) before creation, when only one absolute reality called Brahman is existing. Therefore, in this climax state of madness, there is no place for even the existence of Ayanaghosha so that you can test her whether she was loyal to Ayanaghosha or not. There is no chance for you to examine whether the mad Radha was successful in Pravritti or not. Had Radha been in normal condition, you can question her about her loyalty to Ayanaghosha based on which you can decide whether she will be loyal to Krishna or not. In this angle, Krishna can test her and if it is proved that she is loyal to Ayanaghosha in Pravritti, Radha can be expected to be loyal to God in Nivritti. Hence, My statement that ‘*Success in Pravritti alone can give the admission into Nivritti*’ applies to a normal devotee existing in normal condition. This statement will not apply to a mad devotee, who does not find anything or anybody except God Krishna. The state of Gopikas was also the same madness in which words of others are not heard at all. When Uddhava came and preached the Advaita philosophy to the Gopikas, which states that Gopika herself is God, the Gopikas replied to him “We are filled with Krishna from top to bottom and there is no vacant place in our bodies due to which even a word spoken by you could enter us”. When the mad person does not hear anything, how can you test him/her about the past Pravritti? All the attention of the devoted Gopikas is pointed towards a single item called Krishna and this is said to be the most special case in the Gita (*Ekabhaktir viśiṣyate*).

3. Swami, can You give the explanation of Pravritti and Nivritti with the help of one best example?

[A question by Ms. Thrylokya]

Swami replied:- First type of devotion-worship of God Rama:- There are many people, who are mad of worldly life, but also care about God so that the most difficult worldly problems can be solved by the grace of God. For these people, God is not the goal, but, God is the instrument to get some special worldly benefits. This is controlled devotion to God. These devotees follow justice strictly and please God to a very great extent and God also protects them in all difficulties.

The connected example to this Pravrutti line of devotees is:- An M.D. exists for a company, which was established and run by him (God created and runs this world.). This M.D. has his office that is working purely based on legal service rules (God is in the form of Rama and His circle of devotees is administered based on pure justice.). A personal typist to the M.D. existed following all the rules of service and proved himself to be the topmost lover of the M.D. by becoming ready to give even his life for the sake of the M.D. The extremely pleased M.D. made that typist as future M.D. (Hanuman was a very sincere devotee of Rama. He tore His chest taking risk of life to show Rama in His heart. Hanuman was made the future creator.). This is the highest fruit that can be given by the M.D. (God Rama).

Second type of devotion - worship of God Krishna:- There are a few devotees, who by very deep intellectual analysis (Jnaana Yoga) find that this world is inherently unreal whereas the absolute reality is the unmediated-unimaginable God. They also realize that the unmediated-unimaginable God gets mediated to form energetic incarnation for upper worlds and human incarnation for earth. In the upper worlds, the energetic devotees follow the energetic incarnation as God and on the earth, the human devotees follow the human incarnation as God.

The connected example to this Nivrutti line of devotees is:- An M.D. exists for a company, which was established and run by him (God created and runs this world.). This M.D. has his office that is working purely based on legal service rules (God is in the form of Krishna and His circle of devotees is administered based on pure justice.). A married lady as personal typist to the M.D. existed and became mad of the M.D. due to climax love for him and she was unable to discharge official duties also (Radha madly loved Krishna even though she was married to Ayanaghosha and was unable to do any worldly duty also in love of Krishna.). Seeing her mad love for him, the M.D. married her and also created a new post called 'Super M.D.' in the company and appointed her above himself (God Krishna married Radha and made her as the queen of Goloka created by Him above His divine abode.). Here, even the Pravrutti-Justice is violated by both God and the devotee since the devotee is fully mad of Krishna and is unaware of anything else and anybody else.

Note:-

1. There is scriptural authority for the marriage between Krishna and Radha for which God Brahma was the priest.
2. In Nivrutti, if a human being is present in the place of God Krishna, it will become Dushpravrutti, which is lower than Pravrutti and the result is severe punishment in hell.

3. People mad of Pravrutti may be atheists or even theists. Most of the theists worship God with high devotion for their success in worldly matters and for the protection of their worldly bonds.
4. There are some people in the middle state between Pravrutti and Nivrutti, who want both the benefits of Pravrutti and Nivrutti. Such devotees cannot get the full fruit of Nivrutti. Only people, who are mad of Nivrutti attain the full fruit of Nivrutti. Scripture says that the fruit of Nivrutti is far far greater than Pravrutti (*Pravṛttireṣā bhūtānām, Nivṛttistu mahāphalā*).
5. In the state of madness, the last but one state of devotion (*Unmādo maraṇam tataḥ*), no logical analysis of Pravrutti-Justice can be done. Such a state crossing justice cannot be established as sin even in normal incidents of Pravrutti. In such a case, how can the same crossing of justice be established as sin in Nivrutti, which is related to the omnipotent God?
6. Any defect becomes merit when the goal is God. Even a thorny stick put into fire gives the most sacred ash to be applied on the forehead. The Gopikas reached Goloka existing above the abode of God through the illegal path, which became the most holy path due to God. Any merit becomes a defect when the goal is the world. Sweet sugar poured in drainage water can't be tasted by tongue. Dharmaraja could reach only heaven by performing a great sacrifice in which he donated immense wealth to priests.

Chapter 20

January 11, 2024

O Learned and Devoted Servants of God,**1. Were the Gopikas not expecting that Krishna would conduct the joint test of money along with the bond with their spouse?**

[Shri Anil Antony asked: Padanamaskaram Swami, Please give Your responses to the following question. At Your Lotus Feet-anil. You said "The sages in their previous birth were asking God to test about their Dareshanaa (bond with spouse), but, Krishna conducted the joint-test for the bond with money (Dhaneshanaa) and the bond with children (Putreshanaa)." Based on the above preaching, were the Gopikas not expecting that God Krishna will conduct the joint-test also? Please kindly elaborate.]

Swami replied:- Gopikas were not expecting the joint test of money (butter) and issues because they thought that they had already succeeded in both these bonds. They were even sure about their success in the bond with spouse because they could easily refuse even the most beautiful heavenly dancers while they were in penance. Actually, they have identified these three bonds as strongest (Eshanaatrayam) when they were involved in these three tests. They approached God Rama in the form of girls based on the the Vedic concept that all souls including males are females only (*Striyah satih pumsah*). They thought that by such test, the male ego is removed so that they become eligible for salvation. A test shall be conducted when the candidate is not attentive. Then only the real assimilation of knowledge can be tested. If the date of the examination and preparation holidays are announced, the test becomes unnatural due to artificial and forcible adsorption (surface phenomenon) of knowledge during the preparation holidays. Truly assimilated knowledge comes out at any time even without any preparation and any special attention. In any case, the sages (Gopikas) failed due to the strongest bond with issues especially in the case of mother. They never expected that the bond with issues was so strong. Even though they knew that Krishna was God, they failed in this test again and again since Krishna repeated this test for 10 years (5th year to 15th year of His age). For them, bond with money was also nothing since they left cities and stayed in the forest. But, when the bond with money is linked with issues, the bond with money also becomes the strongest! Hence, the sages failed due to the bond with issues only. Even the king of sages, Vyasa, failed in that bond by running after His son leaving the house for the sake of God. The bond with issues exists in the heart, which is the actual place for love and fascination.

This bond is called '*Anaahata*', which means that this bond has not been beaten by anybody so far.

2. Please elaborate the concept of 'Law of the Land'.

[Please elaborate the concept of 'law of the land', in the context and background of topic of Madhura Bhakti; is there any difference in the law of land if the places were Jerusalem and Mecca?]

Swami replied:- 'The law of the land' means the belief of the public present in a land. Sometimes, a specific belief may be wrong. Generally, such specific belief, which is wrong is opposed by at least some people of the land. Scriptural authority is also joining the belief of that land. Every land has its own constitution based on the common beliefs of that land. When the issue of the birth place of Rama came, the supreme court considered the common belief of the public of India. Of course, the archeological findings supported the common belief of the land. Several other logical factors were also considered, which were supporting the common belief of the majority of the public of the land. Without other logical factors supporting the belief of the land, simply based on the belief of the land, an ethical decision will never be taken. This only means that the case of the birth place of Rama cannot be discussed based on the constitution written in Jerusalem or Mecca or the concepts of atheism. The judicial discussion shall be based on the Indian constitution. The identity of the birth place of Rama shall be investigated based on the Hindu scriptures. If you take the scriptures of other religions, this topic has no reference in any scripture of other religions. Similarly, when discussion on sweet devotion of Krishna is considered, we have to refer scriptures like the Bhagavatam, the Mahaabharatam and the Puranas etc., since this topic is out of the context of the Bible or the Quran. The incidents that happened in the life of Krishna are always based on the then customs or traditions or culture of Hinduism in the times of Krishna. You cannot examine this topic in view of the present constitution of India. Had Krishna existed just in the past generation, the present Indian constitution could have been referred.

3. The statement that Muhammad is the seal of the Prophet, is perfectly applicable to You. What is Your opinion?

[The statement that Prophet Muhammad is the seal of Prophet, is perfectly applicable directly to You as You have covered all the angles in the spiritual path in Your knowledge. What is Your opinion on this?]

Swami replied:- If I say 'yes' to your question, immediately you will call Me egoistic! I am following Universal Spirituality and consider Prophet Muhammad also as the incarnation of God Allah, who is none but Jehovah of Christianity and Parabrahman of Hinduism. Hence, based on the circumstances of those people confined to a specific region, Muhammad can

be accepted as the seal of the Prophet. He preached the spiritual knowledge suitable to the level of I.Q. of those people in those days confined to a specific region and religion. That was the available atmosphere for Prophet Muhammad. The entire Universal atmosphere was not existing for Prophet Muhammad. Fortunately, for Me, the entire Universal atmosphere exists today and also more fortunately, the I.Q. of the present people in view of very much developed scientific atmosphere is available. If Muhammad or Jesus or Buddha existed in these days, any one of these incarnations could have delivered the same present spiritual knowledge delivered by Me, and such knowledge delivered by any one of these divine Prophets should have been much better than My knowledge.

The syllabus committee existed 100 years back prescribed certain latest concepts in those days. The committee sealed the knowledge on that day. After 100 years, science developed very much and now the syllabus committee will include all the present developed concepts and seal the knowledge up to the latest developments at present. As on today, the knowledge developed so far is sealed. You have to follow the present syllabus and not the syllabus prescribed 100 years back. The incarnations know the concepts to be developed in the future also. But, the divine preachers, who are the incarnations of God, will only preach to that extent, which can be assimilated by the then existing disciples. By this, the ignorance of receivers is only exhibited and not the full knowledge of the incarnations. The Divine preacher serves the knowledge based on the digestion of the receivers. If the knowledge, which is beyond the digestion power, is supplied, either the receiver suffers with stomach ache or will vomit the undigested knowledge.

4. What is Your program in Your next incarnation at Devgad?

[Your next incarnation is in Devgad, however by now You have preached everything in the spiritual knowledge covering all the aspects. What will be Your program in Your next incarnation at Devgad?]

Swami replied:- The Veda says that spiritual knowledge is true and infinite. The word ‘infinite’ means very large as per the figure of speech (utprekshaa alankaara). The Veda also says that the same one concept can be explained in different angles (*Ekam sat viprā bahudhā vadanti*). Every person gets his/her own specific doubt in a specific angle. When answers are given to different doubts in different ways as per their specific angles, the subject elaborates to any extent. In this way, the spiritual knowledge is said to be very large using the word ‘infinite’. Hence, the knowledge expands forever like the boundary of the universe. God becoming the human incarnation in the name of Sadguru will have work forever on this earth and

He will have continuous entertainment on this earth. Every time, the knowledge appears to be new. This is the meaning of the word ‘Sanaatana’ also. Moreover, the people of the Mahaaraashtra state will have the fortune of knowing the spiritual knowledge through their mother tongue. The English language is not known to many people. God Datta will incarnate in all the states of India. Everywhere, He will bring peace and harmony.

5. Jesus was offered His release from the crucifixion, provided He agreed to the suggestions of the priest. But He rejected it. Why?

Swami replied:- Jesus is the incarnation of God on this earth. Hence, He has no fear for death. He came to the earth to preach true spiritual knowledge and He will not accept the false spiritual knowledge of the priests. Just to escape from death, He will not yield to the pressure of priests, who proposed their false spiritual knowledge to be accepted by Him. His very purpose of the divine incarnation gets defeated. There is no harm if one changes from one theistic religion to other theistic religion even though actually there is no such necessity since every religion leads the soul to the same central God. But, one should not change from true spiritual knowledge to false spiritual knowledge. Had there been any soul in the place of Jesus, that soul would have easily accepted the proposal of the priests in order to save its life. But, Jesus is the human being in which God or Father of Heaven merged completely to become the human incarnation for the sake of preaching the true spiritual knowledge to the humanity. He faced the crucifixion boldly, but, preached the true spiritual knowledge only. Even Swami Dayananda Sarasvati, a human incarnation of God faced the cruel death given by the blind followers of Hinduism. These two ignorant and foolish cruel incidents demand the entire world to bend its face downwards. Every human incarnation tries to remove the blind misunderstandings of the scripture in a specific span of time. When God comes directly to this world in human form to save His children from the hell of ignorance, we kill Him giving reward for His love towards us. We shall be ashamed of such behavior. We shall discuss with Him about His points and can get explanation from Him. That is human nature. Hatred towards the human incarnation based on ego and jealousy is the worst sin of demonic nature. Even the human being preaching wrong knowledge shall not be attacked like this. Instead, you shall have a long debate and prove that his knowledge is wrong. That is more powerful than killing him. You must kill his wrong knowledge and not him. Jesus preached this point also telling “*hate the sin but not the sinner*”.

6. Swami, the present society is very much attached to film songs than the devotional songs. What is the way to uplift them?

[A question by Shri PVNM Sarma]

Swami replied:- The same cinema songs can be sung on God, keeping God as the goal of that song. In fact, there are -very very powerful cinema songs involving the intensity of love to the climax state. The Veda says that all souls are females and wives/darlings of God (*Striyah satīh...*). Hence, any soul can think about itself as female and wife of God. Shri Ramakrishna Paramahansa lived in Brundaavanam for one month wearing saree and jewels thinking Himself as a Gopika! Nobody can be greater than Paramahansa and hence, need not hesitate in this direction of assumption. The soul can sing cinema songs of intensive love on God thinking itself as female and as wife/darling of God. God sees the love of the soul to God and does not see whether the song is in scripture or not. The modern souls will achieve the salvation certainly by singing these cinema songs on God since these people like these cinema songs to the state of climax and hence, they easily get complete absorption to God. If a soul sings “*Curaaliyaa hai tum ne jo dil ko, nazar nahi curaanaa sanam...*” (**Meaning:-** You have stolen my heart, don’t steal my eyesight also.) on God Krishna, He is very much pleased with the climax love of the devotee. Similarly, if one sings “*Khaayii hai re ham ne kasam sang rahane kii, aayegaare uduke meraa hams paradeshii...*” (**Meaning:-** We both have promised to each other that we will live together. My swan or hamsa, who is far from me will come back to me by flying.) on God Shiva, He will be tremendously pleased with the intensity of love of the devotee.

I will tell a wonderful incident that happened in the early age of My life. In the house of My father-in-law at Chennai, once Mahaanyaasa Rudraabhisheka (bath worship of God Shiva) was performed in which 11 priests participated and I also joined them. When the worship was over, the priests became detached from the devotion and were talking some useless politics. I started singing the above cinema song on God Shiva (*Khaayii hai re...*). The priests went and reported against Me to My father-in-law referring to My Hindi cinema song. My father-in-law told them that they should ask Me only for clarification and told them that I am the incarnation of God Datta. The priests came to Me and asked for clarification. I replied like this, “As soon as the worship is over, you lost your devotion on God Shiva and you are talking nonsense. In the worship, the hymns mean that you are placing God Shiva on every limb of your body (Mahaanyaasa) so that God Shiva merges with you. God Shiva merged with you during the worship and at the end of the worship, as soon as your devotion disappeared, He went

back to His abode called Shiva Loka. On behalf of you, I am singing this song on God Shiva inviting Him to come back. The song says '**Hams Paradeshii**', which means God Shiva, who went back to His world. In our worship itself, we told that '**Hams**' is the name of God Shiva (**Haṃsa Haṃseti yo brūyāt, Haṃso nāma sadāśivaḥ**). By this song, He will return back by flying because God and soul promised to each other that both will live together as per the Veda (**Dvā suparṇā sayujā sakhāyā...**)". The priests with tears in eyes fell on My feet. Hence, the merit of the path to God is not important since the intensity of love to God in a path is most important (**Bhāvagrāhī Janārdanaḥ**). Such love can be created only when you know the meaning, which generates the feeling from which love flows in the heart. People reading the Vedic hymns without knowing their meaning shall understand this point.

Chapter 21

January 13, 2024

O Learned and Devoted Servants of God,**1. Did Yashoda, who loved God Krishna in the climax, go to Goloka?**

[A question by Smt. Chhanda Chandra]

Swami replied:- Since Krishna was her own son, she could not be tested by the joint test of bond with child and bond with wealth (butter). Since she was the mother of Krishna, she could not be tested in the bond with spouse. Due to the test of bond with spouse, Gopikas involved in sweet devotion (Madhura Bhakti) alone could go to Goloka. Some say that even Kubja went to Goloka. It is also wrong because she was Shurpanakhaa reborn as Kubja. She was having demonic lust towards Rama and was not having any devotion-love to God and hence, she was completely out of the context. Krishna met with her due to His infinite kindness. Moreover, she got a boon from God Shiva that she would meet the same Rama reborn as Krishna in the next birth. To fulfill the boon of God Shiva, Krishna obliged her as Kubja. At the end, Yashoda went to Vaikuntha loka (abode of God) and Kubja went to hell due to her demonic nature.

January 15, 2024

1. a) What is the real meaning of surrendering to God (Human Incarnation)?

[Ms. Amudha Sambath asked: Padma Namaskaram Swami]

Swami replied:- First you have to have the perfect belief that God comes as human incarnation like Rama, Krishna etc. By this, 75% surrender to God is completed. Rest 25% will complete by a complete Jnaana Yoga (knowledge), Bhakti Yoga (devotion) and Karma Yoga (practical sacrifice). By this, the complete surrender is completed.

b) What is complete surrender to God?

[At Your Divine Lotus Feet 🙏👩🙏]

Swami replied:- Refer to the above answer.**2. What are the spiritual assets that go with us in journey?**

[Smt. Arati Satavekar asked: Namaskar swamiji, When we die, materialistic things, we leave everything behind. What are the spiritual assets that go with us in the journey? Regards, Arati.]

Swami replied:- Your practical sacrifice to God alone is the wealth that you have deposited in your spiritual journey.

3. Will Your divine knowledge in future be polluted by insertions and deletions? If so what is the solution?

[Shri Anil asked: Padanamaskaram Swami, Please give Your answers to the following questions. At Your Divine Lotus Feet-anil. 1. Video and audio cassette of some of Your preaching exists and also Your divine discourses are printed in book form. In such case, will Your divine knowledge in future be polluted by insertions and deletions? If so what is the solution?]

Swami replied:- It is not possible since the present printed matter stands forever.

4. If a Muslim terrorist comes to You and places a gun on You to change to Islam, what will be Your response to him?

Swami replied:- This question is already answered by Me when Smt. Sudha Rani asked.

5. Radha got 100% marks, but the Gopikas passed the test due to grace marks from God. Please elaborate.

Swami replied:- There is a slight difference between Radha and the Gopikas. Radha married Ayanaghosha and never touched her husband foregoing children. Other Gopikas married and got children. However, there is no difference in the unidirectional devotion to God Krishna between Radha and the Gopikas.

6. This time, when You came to Mumbai You said that You came only due to Smt. Chandra. Please elaborate.

Swami replied:- You know the extent of her sacrifice to God even though she is not rich and also has one son. She has broken the record in this Kali Yuga in the joint test of issues and wealth in which the majority of the Gopikas failed. The declaration of the result by God Datta is never false. She is also not rich and whatever she sacrificed for God is her hard earning so that her sacrifice becomes Karmaphala tyaaga, the concept proposed by God Krishna.

7. A devotee got the full vision of Datta, and another got only a partial vision. Why is this difference?

[Vidya Bhaskara Sharmaji got full vision of Dattatreya from You whereas the mother-in-law of a devotee saw only the face of Swami which got split in to 3 faces of Dattatreya as miraculous vision. Why is this difference?]

Swami replied:- The former is a great devotee of God Datta and published several books on the incarnations of God Datta. He neglected Swami because of misunderstanding created by the mediator from his brother Vishvam ji. The mediator introduced Swami to him as a beggar. There is a reason for his misunderstanding. The mother-in-law of Lavanya never worshipped God Datta and moreover, insulted Swami by sitting in the chair opposite to Swami by moving one leg kept on the other leg. She deserves that much only.

8. What is the significance of the ball-throwing incident by a saint in Allahabad in the presence of Shri Rajababu Kothariji?

Swami replied:- The saint worshipped Shakti through a specific verse (*Naram varṣyāmsam...*) of Soundarya Laharii written by Shankara and its result is that such a devotee will play with heavenly dancers.

9. In Mumbai, You asked devotees to choose the photo of God they liked; some selected Vishnu, some selected Datta. Why did You ask like that?

Swami replied:- One God in different forms like one person in different dresses is the main underlying concept.

10. Does the recognition of incarnation play a major role in total surrender to God?

[Ms. Thrylokya asked:- Swami, while answering the question of Smt. Amudha, You told that 75% surrender comes by recognizing the contemporary human incarnation. The rest 25% is given to knowledge, devotion and practice. Does this not mean that mere recognition is highlighted?]

Swami replied:- The fruit comes only to the total surrender and the fruit will not come partially as per the percentage of surrender. How does it matter about the percentage of a part? The fruit will not come partially as per the partial percentage.

Chapter 22

January 22, 2024

O Learned and Devoted Servants of God,**1. What are the defects in the spiritual knowledge of Triputi (soul, goal and path)?**

[Ms. Thrylokya asked:- Padanamaskaram, Swami.]

Swami replied:- The soul, goal and path are called as spiritual triad (Triputi). The defects in these three items are:-

- 1. Soul:**— If the human soul thinks that it is God, the spiritual effort becomes useless. It is like thinking yourself as Mumbai city in which case there is no need of any effort to do the journey to Mumbai. Thinking oneself as God is the defect in the soul.
- 2. Goal:**— The goal is certainly unmediated-unimaginable God called Parabrahman. This ultimate God gets mediated by energetic body or human body to become energetic incarnations or human incarnations respectively. Energetic incarnations are relevant to the upper energetic beings present in the upper worlds. Human incarnations are relevant to human beings present on earth. The soul is trying to worship or meditate upon either formless unimaginable God or energetic incarnations irrelevant to earth or past human incarnations by worshipping their photos and statues. You are not getting any spiritual knowledge from these types of God even after doing a lot of penance. You are wasting your entire human life to see any one of these three types of God to get guidance in your spiritual path. God has made an excellent arrangement of contemporary human incarnation (Sadguru) so that you can get the spiritual guidance without wasting a minute of your lifetime. Not recognizing the contemporary human incarnation as goal is the defect in the goal.
- 3. Path:**— You are always approaching God for fulfilment of your selfish desires and this is not true love or true devotion. The true love is to serve and sacrifice to God without aspiring for anything in return from God. Such selfless love is possible when you are attracted towards the divine personality of God due to which only you serve and sacrifice to God. Parents are serving and sacrificing to their children without any aspiration in return from them. A fan of a cinema hero or a political leader is also spending from his pocket for the functions of his hero and sometimes, sacrificing his life also when the hero dies. Hence, such true love is possible in this world. Selfishness is the defect in the path.

If these three defects are removed, the devotee will be successful in pleasing God to the climax level.

Chapter 23

ADVAITA APPLIES TO INCARNATION ONLY**Benefits of The Advaita Philosophy To Individuals**

January 23, 2024

O Learned and Devoted Servants of God,

Whatever philosophy presented by Shankara in His commentaries can be exactly found in the case of the contemporary human incarnation and Shankara Himself is a contemporary human incarnation of God. He simply extended this philosophy to every human being, which is highly specific to the contemporary human incarnation only. Such extension was very essential to convert atheists (Purvamiimaamsakas and Buddhists) into theists and this was explained by Me several times. If an atheist is told to be God, since the atheist exists, naturally, God exists. This plot was used in His time so that almost all atheists in India were converted into theists. These converted theists were converted into devotees by Ramanuja and further were converted into servants of God by Madhva.

The concept of a human being to be God is very useful in the case of any human being even today. Let this concept be wrong by itself. We justify the wrong concept also if it is useful and the best example, I gave, was a mother feeding her child. The mother says to the child that if child eats food, the moon will come down from the sky. Even though this is a lie, it makes the child eat the food completely and it is in good welfare of the child. Neither the child files a case against its mother that the mother cheated it by telling lies nor the mother goes to hell for cheating her child. When a human being is told to be God, you can find excellent influence of this concept on the human being. By this concept, the human being behaves with excellent character so that, in course of time, the human being becomes a standard good human being. How does this concept influence the mind of a human being? The human being will be constantly thinking itself as God due to which it tries to behave as God in its everyday life. **For example:** If a beggar approaches such a human being, the human being will help the beggar in a magnanimous way thinking that not helping the beggar is below the dignity of God. If you keep the human being as a human being only, this human being will show its characteristic greediness and will not help the beggar at all. In this way, since God is the possessor of all the best qualities (Kalyaana Gunaas), the human being will acquire those best qualities in its human life,

and this is the greatest reformation of human society. Such a human being will hesitate very much to do a sin because God is always sinless. See how Shankara helped human society to change by this concept! Apart from the help to the society, the individual is also helped. Whenever depression comes, such a human being will think that he is God and hence, he must be beyond any tension. By such thought, he is not affected by the tensions of the world and remains in perfect peace that bestows good health permanently. Since Advaita philosophy says that this creation is inherently unreal, such a human being will not be attracted towards corruption because money is also unreal being a part of the creation. In view of all these types of benefits, even if the concept is wrong, the Advaita philosophy of Shankara is doing tremendous help to the individual and to society.

My advice to every devotee in this situation is like this:- You follow all the above philosophy letter by letter and develop the best qualities avoiding any sin thinking that practice alone is the proof of Godship. But, internally, have a spot of truth that you are only the soul (Paraprakriti, which is a part of Prakriti or creation) and not the Creator. Let this small trace of concept not disappear in your mind. You must frequently remember that you are neither the Creator nor part of the Creator. This one drop of divine nectar in you will save you from your death due to ego. If you don't have this one drop of divine knowledge, ego will grow tremendously, and you will become just a demon. We see that every demon declared himself as God. This wrong fire is very much promoted by certain miraculous powers also attained from God due to their severe penance. Hiranyakashipu, Ravana, etc., were clear examples. If a boss calls his servant with a good heart to dine along with him, the servant shall not be foolish to put his hand around the shoulder of the boss after finishing the meals! Even demons acquiring miraculous powers cannot become God since they never get the three major powers of creation, ruling and destruction of the world (*Jagat vyāpāra varjyam*— Brahma Sutra). In the first chapter of the Brahma Sutras, several Sutras refute the soul to be God. I assure you in the name of God Datta that God will not mind at all if you think that you are God for the sake of your welfare and the welfare of the society. By this, you are getting the divine nectar (Amritam) avoiding the horrible poison (Haalaahalam). God Brahma advised angels and demons to churn the ocean to get divine nectar. God Vishnu supported the churning of sea by lying below the Mandara mountain in the form of a tortoise. God Shiva drank the horrible poison. In this way, God Datta, Who is the source of three divine forms helped the whole program to become successful. Hence, you must always take the help of God Datta for your spiritual journey to progress well and to attain God finally.

Chapter 24

January 29, 2024

O Learned and Devoted Servants of God,**1. What is the essence of Jesus statement, “I am the bread of life”?**

[Shri Anil asked: Padanamaskaram Swami, Please give Your answers to the following questions. At Your Divine Lotus Feet-anil. Jesus said in John 6:35 “I am the bread of life. Whoever comes to Me will never go hungry and whoever believes in Me never go thirsty”. Swami, what is the essence of this?]

Swami replied:- Bread means spiritual knowledge and hunger means the interest to get spiritual knowledge that clarifies doubts. Thirst means the anxiety for the devotion to God. Jesus is the bread means that He is the embodiment of spiritual knowledge and devotion to God.

2. Why did Jesus say, “My God, My God, why have You left Me?” at the end of the crucifixion?

[At the end of the crucifixion, why did Jesus say “My God, My God, why have You left Me?” (Matthew 27:46). During suffering in crucifixion whether God was present in Jesus? Who suffered the pain?]

Swami replied:- At the time of death, God left Jesus because the incarnation comes to the end after finishing its program. The soul also would leave the body of Jesus shortly. Here, the soul of Jesus is crying for God and this indicates that God existed in Jesus till the end of the life of Jesus. This is almost the end of the life of Jesus.

3. In the Bible, Jesus asked the rich man to donate all his possessions to poor people and then follow Him. Why did Jesus not ask the rich man to donate to Him?

Swami replied:- Even if the rich man donates to Jesus, that will be given to poor people only. Even if Jesus takes that, He will spend for the spiritual program only. The spiritual level of the people at the time of Jesus must be also understood so that they will not misunderstand Jesus. The maturity of the people at that time around Jesus was very low.

4. Can You please compare the testing of Gopikas by Krishna and the testing of Abraham by God spoken from heaven?

[The Gopikas were tested by the then Human form of God; Krishna. But in the Bible, in the case of Abraham, no human incarnation was involved. God spoke directly from heaven to test him to sacrifice his son. Can You please compare these two cases?]

Swami replied:- Even the human incarnation, Jesus tested a devotee while walking on water. A devotee called Siringaala was tested just like Abraham by the abstract God. God is God whether He is in the abstract state or in the state of the human incarnation.

5. Why did You not want to disclose the name of the child to whom You have given life?

[Swami, You performed a lot of miracles including giving life to a child, in the latter case You told not to disclose the name of the child to anyone. Can You elaborate on this?]

Swami replied:- If I give the name, people will enquire the mother and come to know the truth. Then, the news will spread. Then, the cases of death will approach Me and trouble Me. I have given the name of the mother to Shri Phani and Shri Ajay so that they will enquire with the mother and when devotees enquire about this miracle with them, they will tell that the miracle is true. All this round about arrangement was done because I don't want that this miracle should be propagated and become famous with all the details. Miracles will attract people in a very fast way and fascination to the world is very much in almost every soul.

6. Where is the word "Hindu" written in the religious books of Hindus?

[Questions from online internet forum]

Swami replied:- The word 'Hindu' is present in scriptures related to Hinduism. Please make a thorough search in Google.

7. Whom did Lord Rama love the most between Laxman and Hanuman?

Swami replied:- Both are climax devotees and Rama loved both equally.

8. Why is the Ayodhya Ram temple statue black?

Swami replied:- Rama is slightly black (Shyaamala) in colour and not deeply fair and not deeply black. Black stone is used for all deities irrespective of their colour.

9. What is the significance of Ram Mandir at Ayodhya for the people, astrologically?

Swami replied:- There is no astrology here since Ayodhya happens to be the birth place of God Rama. The mandir in Ayodhya is significant from the view of being the birth place of God Rama.

10. What steps should be taken to promote harmony between Hindus and Muslims in Ayodhya and across India?

Swami replied:- Preach universal spirituality that is very much elaborated by Me.

11. Is there any difference between worshipping at the nearby Lord Ram's Temple of a society and the Lord Ram Temple in Ayodhya?

Swami replied:- Actually, there is no difference, but, the emotional element of the Hindus must be respected, which is similar in all religions.

12. What is the significance of Lord Shiva playing on His veena with Goddess Parvati?

Swami replied:- The music accompanying devotional songs must also be promoted. The music is always as per the tune of the devotional song. It increases the sweetness of the song and becomes a promoter of devotion.

13. Where is God Krishna now?

Swami replied:- God Krishna is residing in Goloka. It is the will of the incarnation to continue as the same incarnation in the upper world or not. For example, Rama is not continuing as the same incarnation in the upper world. In the case of Krishna, the Gopikas wanted Krishna to continue as the same incarnation along with them in the uppermost world, called Goloka.

14. Whom do Shri Vishnu, Shiva, and Brahma pray to?

Swami replied:- There is no need of praying somebody else for God Brahma, God Vishnu and God Shiva because they themselves are the incarnations of God Datta.

15. How do personal beliefs and cultural backgrounds influence perspectives on the soul's journey after death?

Swami replied:- All the thoughts of the life influence the soul after death. The difference in the intensities of influence depends on the intensities of these thoughts experienced during the lifetime of the soul.

16. How to overcome the fear of rejection?

Swami replied:- If the soul has a doubt of rejection, the fear of rejection comes naturally. Unless there is some matter regarding a negative point, the doubt will not come to the mind. Unless you recognize the negative point and take care to avoid the negative point, the fear of rejection cannot be conquered. The practice only creates theory and such theory can be overcome by the theory of opposite practice.

17. Why can't a single God do all the required functions of this world? Our lives would have been easy if there was just one God.

Swami replied:- Actually, there is only one God present in different forms. If a person is in several types of dresses, do you conclude that there are several persons?

18. If Ram is God, then what did He do for the country?

Swami replied:- Rama stood as an ideal example for all Rulers of the country in all angles. If the administration of the government is good, such ruled state is called as 'Kingdom of Rama' (Raamaraajyam).

19. Was Vasudeva aware that Krishna was considered a deity?

Swami replied:- Everybody knew that Krishna is the most fullest human incarnation of God. Vasudeva is not an exception to this.

20. Where does the 'Kingdom of Heaven' exist?

Swami replied:- The region between the globe of Sun and pole star is the Kingdom of Heaven. But, the upper worlds cannot be seen by the physical eyes of human beings.

21. My pastor told me that I wouldn't go to heaven because I have depression. Is that true?

Swami replied:- In this way, the pastor is trying to remove your depression. Depression comes in the service of God also. When Hanuman could not find Sita in Lanka, He got a lot of depression to the extent that He thought of committing suicide! Depression indicates the love of a soul towards its goal, which may be divine or worldly.

Chapter 25

January 30, 2024

O Learned and Devoted Servants of God,

1. When serious competition exists in doing Your service, how to convince everyone and do Your service?

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, I find sometimes, there is a serious competition in devotees in doing Your service. How to avoid this, convincing everyone?]

Swami replied:- The service of Swami is to be divided among the devotees based on their financial capability and intellectual capability. Swami sees that His service is distributed as far as possible among devotees so that all devotees are pleased as far as possible. In doing service, Swami also wants economic care so that, be it the service of Swami, the unnecessary expenditure is controlled so that the necessary expenditure can be met without any inconvenience. Even in the service of Swami, control of unnecessary expenditure is not greediness, but is wisdom. Instead of spending unnecessary expenditure in the service of Swami, you can avoid it and concentrate more on positive expenditure. This policy should be strictly followed in worldly life also. Doing unnecessary expenditure is insulting Goddess Lakshmi due to which she will quit your house. Doing only necessary expenditure is the real worship of Goddess Lakshmi by which she stays in your house. If you neglect the guest, the guest will quit your house and if you take much care about the guest, the guest will stay for a long time. Swami treats the money of His devotees as His own money and advises devotees to follow His policy adopted in His money. If you cut unnecessary expenditure, you will become strong and effective in doing necessary expenditure either for Swami or for yourself in worldly life.

2. Radha met Krishna now and then, but not the Gopikas. Is this not discrimination?

[Smt. Swathi M asked:- Paadanamaskaaram, Swami. Radha used to visit Dwaraka to meet Krishna now and then, but, the other Gopikas never went to Dwaraka. Is it not discrimination between Radha and other Gopikas even though all were very strong devotees of God Krishna?]

Swami replied:- The case of Radha is entirely different from the other Gopikas. Radha loved Krishna, but since Radha was older than Krishna, she was married to Ayanaghosha, who was the younger brother of Yashoda. Radha didn't allow Ayanaghosha to touch her due to her extreme love for Krishna. Ayanaghosha also didn't make any attempts to touch Radha because he was cursed by Sage Durvaasa that if he touched his wife, he would die immediately. Thus, obstruction existed on both sides and this was well

known to the entire village. The marriage of Radha and Krishna was performed by God Brahma in the presence of angels in a garden existing between the two villages of Radha and Krishna. Under these circumstances, the visits of Radha to Dwaraka were not very inconvenient. But, the case of other Gopikas was quite different. They were married having issues and were living with their in-laws. They did not have as much freedom as Radha had. Therefore, they could not go to Dwaraka as openly as Radha went. All the Gopikas met Krishna only once in their latter part of life on the day of a sun eclipse, where they had gone to take bath in the sea near Dwaraka. King Parikshit questioned Sage Shuka regarding the character of Krishna and he did not mention about Radha. He only mentioned the case of married Gopikas (*Paradārābhimarṣanam...*– Bhagavatam). Of course, Radha can also be included in the list of married Gopikas, but, the case of Radha was lighter compared to the case of other married Gopikas. God Krishna is the protector of Pravritti and has to take care of Pravritti or justified norms and traditions of the worldly life. For this reason only, He kept the affair of married Gopikas as secret and did not keep the affair of Radha as secret.

Chapter 26

February 03, 2024

O Learned and Devoted Servants of God,**1. How was Radha tested for her bond with children since she did not have any?**

[Ms. Thrylokya asked:- You told that if a devotee leaves the family bonds and becomes ineligible to face the tests of three strongest worldly bonds, such a devotee cannot be declared having passed these three tests. Unless the test is faced, pass or failure cannot be declared. In such case, Radha did not allow her husband to touch her and avoided issues. Then, Radha also becomes equal to the above said devotee. How to answer this point on behalf of Radha?]

Swami replied:- The devotee got married and got children. He went to the forest leaving the existing family. Regarding such a devotee, our criticism applies. But, the case of Radha is totally different from such a devotee. She did not allow her husband to touch her and avoided the fortune of getting issues. This is far far greater than passing the test of the bond with an already born issue. Both cases are extremely different and opposite like east and west. Hence, you cannot compare both these cases in this point.

2. Why are Your spontaneous answers far better than those given in writing?

[Shri Surya asked:- Paadanamaskaaram Swami, You told in the last Datta Jayanti Satsanga that the spontaneous answers given by Swami to the questions of the devotees are far better and effective than the answers You give in writing. You also told that both God component and human being component interfere with each other while writing answers and only the God component replies while giving spontaneous replies. But, I see You as God Datta only at all times. Please explain.]

Swami replied:- You are correct in your opinion. The answers are always given by God Datta only. I told like that in the online Satsanga so that the devotees will be more attentive in asking questions and in listening the answers from Me. To encourage the Satsanga, I told in that way which cannot be taken as a lie. A lie told for some good purpose is good and not bad. Such a lie told for some good purpose is called as Arthavaada. In the Veda, we come across such Arthavaadas.

3. Will God give His service only to those devotees who aspire more for it?

[Shri PVNM Sarma asked:- Is it true that God will stop giving service opportunities to a devotee who feels satisfied (Trupti) with the service-opportunities already given by God? Will God give His service opportunities to only those devotees who are not satisfied with whatever work they have done for God? Please enlighten me.]

Swami replied:- First of all, the basic point is that service is to be done by the devotee and is not given by God. The devotee shall aspire for such type of service in which the devotee is capable and efficient. In this way, devotees are guided by God. By this procedure, all types of services to God are done efficiently. Devotees shall co-operate with each other so that such

co-ordination brings success to the entire program of God for which only God incarnates in human form. Devotees shall not develop jealousy among themselves and quarrel since such disunity will spoil the program of God. Devotees must have love among themselves so that God will carry on His program with happiness. Every devotee should think about the satisfaction and pleasure of God while doing service to God and not think about self-satisfaction. The service to God should be done with an aim to please God and not for self-satisfaction.

4. Is it correct to feel that I should end my life if service to God is not done by me? I feel that the purpose to live is only to serve God.

Swami replied:- Such thought is very bad because suicide will make the soul to fall in a special hell, called Asurya Loka, which is completely filled with darkness without a trace of light. Such devotees will never be saved by God. Some Gopikas entered into fire when God Krishna left the gross body. Krishna underwent this severe punishment due to such foolish Gopikas. God Krishna can exist in different forms and He went to this Asurya Hell in one form. Hence, devotees shall be very cautious about suicide because by such ignorant action, they are giving permanent pain to God. Service to God in the divine program is of several types. The devotee shall not stick to one type of service only. Suppose that a devotee X is capable in two types of service and another devotee Y is capable in one type of service only. God will give that one type of service to devotee Y and ask the devotee X to remain in the first type of service. In such a case, God is distributing the various types of service among all the devotees based on the limitations of capabilities. This shall not be misunderstood by the devotee X.

5. How is Radha a better devotee than other married Gopikas who were under more pressure to reach Krishna?

[Ms. Samaikya asked:- Swami, the married Gopikas had more pressure than Radha in reaching God Krishna. You told that Gopikas left their husbands after union with Krishna and became mad roaming on roads. Then, how is Radha praised as the Queen compared to the other Gopikas?]

Swami replied:- As far as the love on God Krishna is concerned, Radha as well as the Gopikas have the same intensity of love towards God Krishna. Radha was the incarnation of God Shiva and the other Gopikas were the incarnations of sages. God Shiva as well as the sages were sitting in perfect penance. In this way, sages are equal to God Shiva. But, as far as divinity is concerned, Radha is the indirect incarnation of God Shiva (Durvaasa is the direct incarnation of God Shiva, whereas Radha is the direct incarnation of Durvaasa and thus, Radha is the indirect incarnation of God Shiva.). The difference between Radha and Gopikas is the difference between God Shiva and other sages doing penance for God Shiva. When the

climax state of devotion is reached, Radha and Gopikas were in the same climax level of devotion. The speciality of Radha is that she did not allow her husband to touch her due to her climax level of love to God Krishna. She crossed the fascination for children also and had unidirectional love to God Krishna (*Ekabhaktir viśiṣyate...- Gita*). If you take the case of the other Gopikas, the state of the life of Radha is not equal to the state of the life of the Gopikas, who were married and got issues leading their household lives. There is no difference between Radha and the Gopikas as far as the final climax love is concerned (like Radha, the other 11 Gopikas also became mad in the final stage). Based on the final stage, Radha and other 11 Gopikas reached Goloka. Even though the other Gopikas also left their families in the madness of God Krishna like Radha, sacrificing the husband just after marriage and sacrificing the desire to get children made Radha as the queen of Goloka.

6. Are celibate saints greater than the Gopikas and equal to Radha?

[Ms. Thrylokya asked:- Swami, Radha is greater than the Gopikas. Similarly, the celibate saints (male and female) are greater than the Gopikas and become equal to Radha. Please correct me.]

Swami replied:- There is no need of correcting you because they are equal to Radha. But, remember that if they have 100% concentration on God throughout their life like Radha, then only they are equal to Radha. Generally, in this kali age, devotees becoming saints enter into sinful life since the initial concentration on God is diverted into unjust life in course of time. They leave Pravrutti (justified worldly life) for the sake of Nivrutti (spiritual life), but finally enter into Dushpravrutti (sinful worldly life). Instead of sinful worldly life, justified worldly life is recommended. We are not forcing a person present in justified worldly life to enter into spiritual life. We are also not encouraging a person in spiritual life to come back to justified worldly life. Everything is based on the mental setup of the devotee that is acquired through past several births.

7. Radha and Durvaasa are incarnations of God Shiva. Then, Radha can curse her husband directly. Why Durvaasa cursed her husband?

Swami replied:- Since Radha married Ayanaghosha, it is not proper if she curses her husband. Radha was not even having the idea to curse Ayanaghosha. But, when Ayanaghosha tried to meet her with force, she was having a will to curse her husband. Since both Radha and Durvaasa are the incarnations of God Shiva, her wish immediately reflected in the mind of Sage Durvaasa. Sage Durvaasa cursed him due to some mistake done by Ayanaghosha. Ayanaghosha is also a sinner because he was serving king Kamsa and was helping Kamsa to kill Krishna, being the maternal uncle of Krishna. Due to his sinful nature, he was cursed by Sage Durvaasa. Sage

Durvaasa cursed him that he would die if he touched Radha. Later on, Ayanaghosha married somebody else also.

Chapter 27

February 09, 2024

O Learned and Devoted Servants of God,**1. Do we need to discard all scriptures of the past?**

[Ms. Thrylokya asked:- Mr. Jiddu Krishnamurthi says, "A mind which has committed itself to the Gita or Bible or Quran or to some belief, can never learn and it can only follow. It follows because it wants security. As long as the mind desires to be permanently secure, undisturbed, as long as it is seeking its own perpetuation through a belief, it is obviously incapable of finding out what is God, what is truth". Swami, please comment on this.]

Swami replied:- Whatever old knowledge present can be analysed by you and if it is good, you must follow it. If it is bad, you must reject it. Here, J. Krishnamurthi says that all of old knowledge must be rejected, and your brain must analyse and find out its own product. He is wrong because without logical analysis of the old knowledge, he is totally rejecting the old knowledge, in which case, he is rejecting both good and bad. This is not correct. If you get an illness, you go to a doctor and take the medicine suggested by the doctor. You don't reject medical science because it is old knowledge. You can analyse which doctor is good and which doctor is bad so that you can go to a good doctor and take good medicine. By rejecting all of medical science, will you discover a new medicine with your brain? You cannot say that following both good and bad is bad. Following good is good and following bad is bad. In such a case, you cannot cancel the process of following at the root level itself. If following itself is wrong, people who are following J. Krishnamurthy must also be wrong.

February 10, 2024

1. Does an energetic being also marry and produce children in the upper world?

[Shri Anil asked: Padanamaskaram Swami, Please give Your answers to the following questions. At Your Divine Lotus Feet-anil. Swami, You mentioned that worldly bonds are common to both human beings and energetic beings. Does an energetic being also marry and produce children in the upperworld?]

Swami replied:- Yes. The energetic beings also have their wives and children. The king of energetic beings, called Indra is the husband of Sachi and father of Jayanta.

2. Did Sage Nara have a female birth to undergo the three tests to get salvation?

[In Chhandaa-Datta Suutram, it is mentioned that Sage Nara already got salvation from 3 bonds. Does it imply that one of the births of Sage Nara had been a female birth to undergo the 3 tests to get salvation? He, in the form of a woman would have had children?]

Swami replied:- Before becoming Sage Nara, his last birth was that of a married female with issues so that all the three strongest worldly bonds were tested by God.

3. Whether Jesus died on the cross or lived up to 85 years?

[Swami, You mentioned that since Jesus was about to die, God left Him, since it was end of the life of Jesus and Jesus cried "My God, My God, why have You left Me?". However elsewhere You also mentioned that Jesus did not die on the cross and He rose up from the inactive state in the cave and walked down to Kashmir and lived there propagating knowledge upto 85 years. How to correlate these two?]

Swami replied:- Jesus cried while He was crucified but He did not die on the cross. The dead body contained life and He disappeared in the cave. He was also seen by some people. He was in the Himalayas in the earlier age also (the time period between His disappearance from home and reappearance). After crucifixion, He went to the Himalayas again preaching His true spiritual knowledge. He lived there upto 85 years of age and when He died, a tomb was constructed on His dead body in Kashmir.

4. Can You explain the difference between a trinity and a triad? Is there any significance to these terms?

[Questions from internet forum]

Swami replied:- Triad means three different items co-existing. Ex:- Eshanaatrayam that is the three strongest worldly bonds. Trinity means the same personality appearing in three forms with simultaneous existence. Ex:- God Datta appearing as God Brahma, God Vishnu and God Shiva.

5. If Gautama Buddha is considered to be the ninth avatar of Vishnu, then why is Buddhism a separate religion from Hinduism?

Swami replied:- Buddha is the ninth incarnation of God Vishnu. Buddhism means the misunderstood philosophy of Buddha by His followers. Buddha Himself is God and Buddhists are atheists. The silence of Buddha about God meant that God is beyond words (*yato vāco nivartante...– Veda*). Hence, He indicated the unimaginable God through silence. This silence was misunderstood by His followers as atheism.

6. If everything is possible for God, can He create a God more powerful than Him?

Swami replied:- Everything is possible for God, but He follows the appropriateness (aucitya). If He does some inappropriate action due to His omnipotence, you will immediately say that He does not have the power of appropriateness. He can do anything provided the thing to be done is appropriate. Your next question will be that if God is omnipotent, can He kill Himself? You may be mad, but God will never be mad.

7. Are there any known mistakes in the Hindu holy book, The Bhagavad Gita, besides from translation errors?

Swami replied:- You must show one error in the Bhagavad Gita and then, you must put this question.

8. When Lord Vishnu descended as Lord Rama, He was sent into exile. Why didn't He fight for His rights?

[In the Bhagavad Gita, Lord Krishna makes Arjuna understand that being a Kshatriya, he should fight for his rights and the Kingdom but in contrast to that when Lord Vishnu descended as Lord Rama, He was sent to exile. Why didn't He fight for His rights?]

Swami replied:- God Rama did not fight with His father because father is said to be God in Pravrutti (*Pitrudevobhava* - Veda) and God Rama incarnated on earth to establish Pravrutti. But, the Pandavas did fight with their cousin brothers for the sake of justified share of the property, which is fight against injustice. Fighting for justice against injustice is also Pravrutti.

9. What was Lord Hanuman doing when Lord Rama and Lakshmana gave away their lives?

Swami replied:- He sat in the meditation of God Rama. When He found that they were in danger, He immediately proceeded and saved them. Hanuman is the incarnation of God Shiva. Nothing will happen unless God Shiva sanctions.

10. How should Hindus respond to the Christian claim that our deities are demons and evil spirits?

Swami replied:- Such people are really demons, who find angels also as demons. A person having red spectacles will find the whole world as red.

11. While Rama and Krishna are both Vishnu's avatar, why didn't Rama have the Sudarshan chakra with Him?

Swami replied:- God Rama had the bow called Shaarngha and Krishna had the Sudarshan wheel. Both these weapons belong to God Vishnu.

12. Can only Hindus have devotion to Lord Krishna?

[Can only Hindus have devotion to Lord Krishna? I am a Muslim and love Lord Krishna very much. I keep reading and listening to their stories. Is my work correct?]

Swami replied:- Anybody can worship any form of God liked by him/her. In all the divine forms, the unimaginable God is one and the same.

13. How did the previous Kali Yuga end?

Swami replied:- The previous Kali Yuga ended as the future Kaliyuga ends. Lord Kalki will climb a white horse wearing a white electric sword given by God Shiva and will destroy the entire world.

14. Who was the Kuldevi of Lord Shri Krishna?

Swami replied:- Aadiparaashakti was the Kuldevi of Lord Krishna. She is also called Maha Maaya.

15. What is the possibility of India becoming a Hindu nation?

Swami replied:- India was a Hindu nation, is a Hindu nation and will be a Hindu nation. Hindus have the broad mind to accommodate all religions in a country because they are strong believers of universal spirituality. At the same time, the other religions should not trouble Hindus in anyway.

16. When going to a temple, should one visit Shri Ram before Hanuman?

Swami replied:- One should visit Shri Hanuman before visiting Shri Rama just like one shall visit Nandi, the vehicle of God Shiva before visiting God Shiva. Hanuman also used to be the vehicle of Shri Rama in the war by making Rama sit on His shoulders.

17. What are some examples of Lord Rama's divine grace?

Swami replied:- There are several examples about the divine grace of God Rama. One best example is that by grace of God Rama, Hanuman became the future Brahma or Prajapati. The actual Brahma, the actual Vishnu, and the actual Shiva are always permanent simultaneous forms of God Datta. Prajapati, doing the routine work of creation, is also called as Brahma. As such, God Hanuman is the incarnation of Shiva and Shiva is already Brahma and Vishnu.

18. What happened to Lakshman and Urmila after the events of the Mahabharata? What was Hanuman's fate after the Mahabharata?

Swami replied:- It is the Ramayana and not the Mahabharata. Lakshmana became Adishesha even before God Rama became Vishnu. Due to the condition of Yamadharma Raja in the form of a sage that was put to Shri Rama, Lakshmana mingled with Sarayu river even before Rama mingled with Sarayu river. Urmila lead the normal life of a human being. Hanuman is Chiranjeevi (unperishable) as per the boon given by mother Sita.

19. Is it true that God Hanuman also got depression when He couldn't find Sita?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, is it true that God Hanuman also got depression when He couldn't find Sita? If true, how did He overcome it? - At Your Divine Lotus Feet bhanu samykya.]

Swami replied:- It is true that Hanuman got depression on searching Sita in Lanka. He overcame it when Sita was seen.

20. Is Your more frequent interaction with a devotee a divine fruit? Is it a test for other devotees?

[Paadanamaskaram Swami, You have unimaginable love on all souls. But, Your response or interaction is more with few devotees (X) and comparatively less with other devotees(Y). Due to more interaction with the contemporary Human incarnation of God (Swami), the devotion (bond with God) of X will increase exponentially more than Y. Is this a test for Y and a divine fruit given for X? Or is there anything that Y is lacking to understand in terms of divine knowledge and devotion to God which is why God is not giving more association or interaction with it? How to understand the behaviour or

reciprocation of the Human incarnation of God who gives different levels of closeness to different devotees? - At Your Divine Lotus Feet, bhanu samykya.]

Swami replied:- The love of God is proportional to the deservingness of the devotee. In the case of some devotee, the current account may have small devotion but the fixed deposits from previous birth have large devotion. The total sum of current account and fixed deposits will always be seen by God in giving value to the devotee. Other devotees misunderstand this concept.

21. Is a disciple wrong towards his Sadguru if he gets attracted towards the knowledge of other Preachers as well?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! Is a disciple Wrong/Unfaithful towards his Sadhguru if he (the disciple) listens and gets attracted towards the knowledge of other Spiritual Preachers as well?]

Swami replied:- If he is a Sadguru, there is no need to go to another Guru. Sadguru means the incarnation of God. After hearing the Gita, Arjuna did not go to any other preacher. The Sadguru will give true spiritual knowledge completely. If there is some new point with the other preacher, let Me know about it so that I will also improve My knowledge!!

22. What will be the take of the Sadguru on this behaviour of the above disciple?

[What will be the take of the Sadguru on this behaviour of the above mentioned disciple? Many Thanks to You and to the People involved, for their Time and effort! Below Your Feet!]

Swami replied:- Every devotee is open to any Guru. On comparison, if the new preacher is better, such a disciple must follow the new Guru only leaving the Sadguru.

23. How to identify a human incarnation in case He did not preach special spiritual knowledge?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, Since the goal of Lord Rama was only to establish pravritti, He didn't preach spiritual knowledge. In the absence of the exhibition of the identity marks (Prajnanam Brahma), how to identify a human incarnation? Kindly enlighten me. At Your lotus feet, -Durgaprasad]

Swami replied:- For God, both Pravritti and Nivrutti are equally important. In fact, God gives more importance to Pravritti by making it mandatory to every soul. The reason behind this is that He wants complete peace in the world. Nivrutti is optional and God never insists on Nivrutti. In fact, God opposes Nivrutti because Nivrutti means personal attraction to God.

24. How to correlate the opposing concepts - 'one should marry to test bonds' and 'Radha became the greatest by avoiding children'?

[Paadanamaskaaram Swami, You said that Radha became the greatest by avoiding children altogether. In an old discourse, You said that one should be married to be tested for bond with spouse. Similar is the bond with children. Vyasa being the greatest, ran after his son Shuka. However, Radha can never be tested for the bond with children. A bond should thus exist, before a test of that bond.

Thus, these two concepts of having and avoiding bonds appear to be contradicting each other. Kindly clarify my doubt. At Your lotus feet, -Durgaprasad]

Swami replied:- The test for the three strongest worldly bonds are only for human souls and not for incarnations. Radha is the incarnation of God Shiva and she is actually the testing examiner co-operating with God Krishna. Even if you take her as a human being, she was totally dedicated to Krishna. Even though she married Ayanaghosha (Ayanaghosha has a second name called Abhimanyu), she never allowed him to touch her. Her love for Krishna was so high that she avoided even getting children from Ayanaghosha. In such a case, there is no need for any test at all. If she is tested, God must test Himself also.

Chapter 28

February 11, 2024

O Learned and Devoted Servants of God,

1. When some guest comes to the house, will it be better if the system of buffet for food serving is followed. Please kindly elaborate this point.

[Shri Anil asked: Padanamaskaram Swami, Kindly give Your responses to the following questions, at Your Divine Lotus feet-anil.]

Swami replied:- The buffet system is the best because the eater will select an appropriate quantity of food items so that food will not be wasted.

2. Kindly explain Guna, Katha, Amredana in case of Japa.

Swami replied:- The repetition of the qualities (guna) of God through stories (katha) is called Japa, which is not mere repetition (Amredana) of the name of God. The repetition of mere name gives a headache to both the devotee and God. If the qualities of God are repeated, such repetition increases the devotion to God.

3. God Shiva (Shankara) stands for prose, Goddess Parvati (Kali Dasa) stands for poetry.

Swami replied:- The prose in the commentary of Shankara is very attractive and the poetry of Kalidasa in his epics is also highly attractive. The husband (Shankara) shines in prose whereas the wife (Kali) shines in poetry. Poetry belongs to the fine arts related to females.

4. The soul is fortunate if it is not able to breathe even for 1 minute. Kindly elaborate.

Swami replied:- This means that the time spent in this world in fascination with worldly bonds is very much unfortunate.

5. Death is an occasion of happiness; birth is an occasion of unhappiness. Why?

Swami replied:- Birth involved in worldly fascinations is unhappy. But, God and liberated souls take birth to help the world in spiritual journey. Liberated souls live without fascination to worldly bonds. Such divine births (of God and liberated souls) are very happy.

6. Did God Krishna go to hell to embrace the hot copper statues of the Gopikas?

[Did God Krishna go to hell to embrace the hot copper statues of the Gopikas? This question is based on the incident that God Krishna went to asuryaloka to repay the suicide of the Gopikas?]

Swami replied:- All the sins committed by the Gopikas are taken by God Krishna because the Gopikas were climax devotees of God Krishna. God Krishna can take several forms as we have seen in the Raasakeli dance. Similarly, some forms of God Krishna went to hell to suffer the punishments

of the sins of the Gopikas. While the divine constitution is written by God, there is a legal agreement between God and the deity of justice, due to which God has such facility.

7. You mentioned that God Krishna exists in the upperworld in energetic form but not God Rama. Why?

Swami replied:- It is the decision of God whether to continue in the energetic form in the upper world or not, after leaving the gross body here. The Gopikas pressed Krishna to be with them in Goloka.

8. Even though Parikshit blamed God Krishna, why did God Krishna give him salvation in 7 days?

Swami replied:- Parikshit actually wanted to clarify his genuine doubt, which appeared as blame to ordinary people like us.

9. From inference, the path of Madhura Bhakti is proved to be the truth since Radha is God Shiva and Krishna is God Vishnu. Kindly elaborate on this.

Swami replied:- Madhura Bhakti or sweet devotion is true provided the soul has cut all the other worldly bonds. Hence, the test for bond with spouse (Dareshana) is done in the last female birth of the soul.

10. God Krishna is the incarnation of God Vishnu. In this line, God Jesus is incarnation of which form of God?

Swami replied:- God Krishna is the incarnation of God Vishnu and God Vishnu is the incarnation of God Datta. It means God Krishna is the incarnation of God Brahma, God Vishnu and God Shiva. The same analysis applies to Jesus also.

11. What is the reason that God Hanuman married Suvarchala?

Swami replied:- Suvarchala is the radiation of the Sun. The radiation of the Sun was absorbed by God Hanuman and this is told as God Hanuman married Suvarchala and absorbed Suvarchala in His body.

12. Your knowledge itself is a miracle. Hence, You have to pacify the devotees now and then to bring them into ground state. Kindly elaborate.

Swami replied:- The excitation caused by any miracle, will pacify by itself after sometime. But, the excitation created by the miraculous knowledge of God will always exist throughout the life. Then only, such knowledge leads to permanent practice.

13. Is it not the bond with children who are in front of our eyes very serious compared to not having children?

[The bond with alive children who are in front of our eyes is very serious compared to not having children. Kindly elaborate this point with respect to Radha and the Gopikas in case of Madhura bhakti.]

Swami replied:- The case of Radha is exceptional since she is the incarnation of God Shiva. Regarding the Gopikas, the effort to get salvation

from worldly bonds is considered to be strong if worldly bonds exist and are strong.

14. In the Bible, the blind man helped the program of God, by that, the faith of the devotees. How? Kindly elaborate.

Swami replied:- The blind man also has almost finished the duration of his punishment and the blind man helped the miracle of God. God will not cancel the punishment for the sake of exhibition of His miraculous power. This does not mean that God has no miraculous power. Almost at the end of the punishment (while a small trace of duration is leftover), God does the miracle so that the miraculous power is truly proved and since the punishment is almost ending, God did not interfere in the cycle of deeds and fruits. Suppose the blind man is going to get the eyesight after a week according to the rule of deeds and fruits. When God gave the eyesight before one week, it serves both the purposes:- i) Since it is almost the end of the punishment, God is not interfering in the cycle of deeds and ii) Since God cancelled the punishment one week before its ending, the miraculous power of God to cancel the punishment is also proved.

[Questions from internet forum]

15. Why is Lord Rama praised more than God Hanuman?

Swami replied:- Both Rama and Hanuman are the incarnations of God Datta. But Rama acted in the role of a master and Hanuman acted in the role of a servant.

16. Can You explain the concept of a yogi's body and how can it be attained according to the Bhagavad Gita?

Swami replied:- Yoga means the union of the soul with the grace of God. Any miraculous power can be attained by the grace of God only and not by any self-effort of the soul. It is a total illusion to think that miraculous powers are attained through self-efforts in the path of Yoga. In the Bhagavad Gita, the misunderstood path of Yoga (like Chakras, Kundalini, etc.) followed by many people today is not mentioned at all.

17. Who are some examples of bad gurus in Hinduism?

Swami replied:- Charvaaka is the only bad Guru in Hinduism, who is the founder of atheism. Charvaaka told that awareness is not God since it is produced from food. A good concept must be accepted even if it is spoken by a child or an atheist.

18. What is the meaning of 'Shama' according to the Vedas or the Upanishads?

Swami replied:- Shama means the control of the mind. Dama is the control of physical senses. If shama exists, dama can be easily achieved.

19. What is the symbolic significance of the story of Shiva and Ganesh?

Swami replied:- Shiva represents Parabrahman and Ganesh represents the power of Parabrahman, called Shakti or Paarvati. The power of Parabrahman is always under the control of Parabrahman. The power may go wrong, but its substratum, called Parabrahman, will control it to bring it into right path. Ganesh represents the power or Shakti, which is under the control of Shiva. He is the son of Paarvati representing Shakti. Ganesh did not recognize God Shiva in the beginning and opposed God Shiva. Later on, He was corrected by God Shiva and Ganesh became a very sincere devotee of God Shiva.

20. Did Goddess Durga create the entire universe by Herself?

Swami replied:- Goddess Durga is also the power of God. Under the direction of God, the power created the world. The power is always under the control of its possessor.

21. When the gods of Hindus consumed non-vegetarian food, then why did Hindus abstain from it?

Swami replied:- No God consumed non-vegetarian food in Hinduism. Non-vegetarian devotees offer non-vegetarian food to some Hindu Gods and this does not mean that those Gods are non-vegetarians.

22. Who are the Yogis mentioned in the Bhagavad Gita? How did they attain their level of spiritual enlightenment?

Swami replied:- Yogi means the devotee united with God throughout his/her lifetime without turning an eye towards the fascinations of worldly bonds. God will certainly enlighten such soul with true spiritual knowledge.

23. Why is it said that Lord Shiva cannot live without Goddess Parvati?

Swami replied:- You cannot separate Sun and sunlight. The possessor of power (Shiva) cannot be isolated from His power (Shakti).

24. Do Devi Durga and Shiva have the same powers?

Swami replied:- God Shiva is the possessor of the destruction power. Devi Durga is the mixture of the three powers of creation, ruling and destruction. God Datta is the possessor of these three powers.

25. Why does Hindu Gods have many children despite being considered beyond reproduction?

Swami replied:- God guides the soul at every stage. When the soul is leading a worldly life as its absolute goal, God guides such soul to have two or three children because one child is always dangerous in the sense that death is unpredictable.

26. What led to Nandi becoming Shiva's charioteer? Was it due to his devotion to Lord Suryanarayana or was there another reason?

Swami replied:- Nandi is actually one of the divine incarnations of God Shiva, acting in the role of a servant, just like Hanuman is the incarnation of the Lord, acting in the role of a servant to Shri Rama.

27. What is Adi Shankara's interpretation of the Bhagavad Gita?

Swami replied:- Adi Shankara was completely surrounded by atheists and He had to turn the atheist into theist with the help of the three holy books of Hinduism. His interpretation is that soul is God and since soul exists, God must exist. This formula will change the atheist into theist. His interpretation was based on the then requirement.

28. What did Shri Adi Shankara teach about Lord Krishna?

Swami replied:- Adi Shankara felt very much convenient in the case of Lord Krishna since He can easily say that Lord Krishna is God. In fact, the entire philosophy of Shankara exactly applies to Lord Krishna.

29. Where is any reference that Buddha is considered an avatar of Vishnu?

Swami replied:- In the Bhagavatam, while describing the ten incarnations of God Vishnu, Buddha was mentioned as the ninth incarnation (*Buddhah Kalkireva ca*).

30. Why is Vishitadvaita not as famous as Advaita?

Swami replied:- Suppose X (Shankara) tells you that 1 crore lottery is deposited in your account and Y (Ramanuja) tells you that Rs 1/- is deposited in your account. Between X and Y, who will become more famous in your family? Shankara told that you are God himself and Ramanuja told that you are a tiny part of God.

31. Who all lives in Goloka with Krishna? Does only Krishna and His consorts live in Goloka?

Swami replied:- God Krishna and His consorts only live in Goloka.

32. By which name did Radha used to call Shri Krishna?

Swami replied:- Radha used to call God Krishna as Krishna.

33. Is Kaliyuga starting or finishing in 2025?

Swami replied:- Kaliyuga has a lot of time to finish. Kaliyuga has four lakh years and only four thousand years are completed now.

34. What is the full story in which Yamraj came to take the soul of a person, but the wife intelligently asked for a baby and so Yamraj returned the soul?

Swami replied:- You study the story of Sati Savitri and her husband, called Satyavan.

35. Why is Mathura less visited than Vrindavan even if it is the birthplace of Lord Krishna?

Swami replied:- Lord Krishna grew up in Brundaavanam where He performed several miracles.

36. How did Radha react to Krishna marrying 16,108 women at once?

Swami replied:- Radha is the incarnation of God Shiva and Krishna is the incarnation of God Vishnu. One form of God knows the other forms of God as God.

37. What is the relation between Shani Dev and Lord Vishnu?

Swami replied:- Shani Dev is a devotee and Lord Vishnu is God.

38. Can You explain the differences between Shri Ram, Shri Krishna, and Shri Buddha? Is there a hierarchy among them?

Swami replied:- All forms of God have the same possessed power even though the expressed power differs based on the requirement of the program. God Rama and God Buddha came to preach justice and peace respectively in worldly life. God Krishna came to guide the spiritual line of human souls.

39. Why did Goddess Laxmi choose to marry Lord Vishnu instead of Kubera, who was considered the richest and the most powerful being at the time?

Swami replied:- Love doesn't depend on mere richness. The total personality is responsible for love.

40. Can You provide the details of Lord Shiva and Goddess Parvati's marriage?

[Can You provide the details of Lord Shiva and Goddess Parvati's marriage? How did it come about and why did it take a long time for them to get married?]

Swami replied:- Sati was emotional and committed suicide when Her father Daksha scolded God Shiva. God Shiva wanted that such emotional behaviour be controlled. God Shiva tested Goddess Paarvati in the same way by scolding God Shiva in disguise. Paarvati did a lot of penance and controlled emotions. On hearing the criticism of God Shiva, Paarvati tried to quit the place and did not commit suicide. Seeing the controlled emotion, God Shiva was prepared to marry Goddess Paarvati. This took a long time.

41. Did Lord Shiva love sex?

Swami replied:- God loves everything existing in His creation because He is the creator of everything.

42. Who is considered more beautiful, Radha or Lalita?

Swami replied:- Radha is God Shiva and Lalita is the wife of God Shiva. Both are equally beautiful and hence, the marriage took place between God Shiva and Goddess Lalita.

43. Why does the installed idol of Rama in the Ayodhya temple look more like Buddha than Rama?

Swami replied:- The idol installed in Ayodhya was of child Rama and not of the fully grown Rama.

44. Did the people of Satya Yuga have sins like pride, envy, lust, etc.?

Swami replied:- In Satya Yuga, every soul was like a robot guided by God. In that case, how can such qualities exist?

45. Why did Rama marry Sita? Was it out of love or due to societal and traditional expectations?

Swami replied:- The answer is that both exist.

46. Did Krishna have a special fragrance to His body? If so, what was the reason for it?

Swami replied:- The divinity has pleasant scents. The scent of God Brahma is that of lotus flowers. The scent of God Vishnu is that of sandal paste. The scent of God Shiva is that of pure sacred ash.

47. Can anyone become holy like God? How long does it take?

Swami replied:- The holiness of God is climax, which can never be attained by any soul except His own incarnation.

48. Did Shri Rama go back to His spiritual abode Saket Loka after He died?

Swami replied:- Shri Ram was the incarnation of God Vishnu and He went to His divine abode, called Vaikuntha Loka.

49. Does the name of Radha Ji find mention in the Bhagavad Gita or the Mahabharata even in one word?

Swami replied:- Her name is mentioned in several secondary scriptures, called Puraanaas.

50. Is Hinduism good for the world?

Swami replied:- Any religion is good for the world and Hinduism is one among such religions.

51. Do You view Hinduism as a religion or a universal way of life that everyone should follow?

[Do You view Hinduism as a religion? I feel like the term "religion" emerged long after the establishment of Hinduism, and it seems more like a universal way of life that everyone should follow.]

Swami replied:- Why do you bother about the fight among words? All religions are great and good because every religion is established by the ultimate God Himself.

52. Do You believe that Rama, Krishna, and Hanuman exist? What are Your reasons for Your belief?

Swami replied:- I believe in the existence of My great great grandfather even though I have not seen him.

53. What was the importance of baby Jesus being presented to the temple by His parents?

Swami replied:- An incarnation of God spreads His scent of spiritual knowledge even in childhood.

54. How can I become another Jesus?

Swami replied:- By getting crucified! (Crucifixion was the highest sacrifice done by God Jesus. Without doing His highest sacrifice, how can you become Jesus? The concluding message is that you should think of how to practice the preaching of Jesus instead of dreaming to become Jesus.)

Chapter 29

February 14, 2024

O Learned and Devoted Servants of God,**1. Which souls reach the six worlds above earth?**

[Ms. Thrylokya asked:- Swami, You told that climax devotees reach the abode of God (BrahmaLoka, Goloka, etc.) directly. Then, which souls reach the six worlds above earth? Since doing karma is possible only on earth i.e., Karmaloka, what is the saadhana they do for God when they cannot do karma?]

Swami replied:- The spiritual aspirants misled by certain ignorant thoughts get correct clarifications from very high realized souls in these worlds existing below BrahmaloKa. There is no action (karma) here. It is only clarification of knowledge and no action is involved here. Here, Saadhana means clarification of certain misunderstood directions in spiritual knowledge apart from the tests of the three strongest worldly bonds.

2. Kindly elaborate on the journey from Martyaloka to Jana Loka and Tapoloka?

[Shri Hrushikesh asked:- As per our discussion about the journey of souls to Urdhva lokas. Kindly elaborate on the journey from Marthyaloka or earth to Jana Loka and Tapoloka?]

Swami replied:- The completely liberated soul goes to BrahmaloKa directly surpassing these lower worlds. The liberated soul to be rectified (the soul, which passed the three tests of the three strongest worldly bonds) reaches these lower worlds and gets rectified in certain wrong concepts and then reaches the highest BrahmaloKa. Very great realized souls like Sanaka, Sanandana, etc., exist in these lower worlds.

3. What is the reason for the variation in devotees expressing theoretical and practical devotions?

[Shri Phani Kumar asked:- Some people do only theoretical devotion, some people do only practical devotion and some other people do both theoretical and practical devotion. What is the reason for this variation?]

Swami replied:- If the worldly bonds are broken theoretically, the souls do only theoretical devotion. If the worldly bonds are broken practically, the souls do practical devotion only. If the worldly bonds are broken theoretically and practically, the practical devotion associated with theoretical devotion is done by the souls to God. Of course, theory is the source of practice. But in some cases, practical devotion may induce egoistic pride by which the souls forget theoretical devotion. In such case, only practical devotion remains, which cannot please God due to the ego of the soul. God is pleased by the practical devotion when it is associated with theoretical devotion like love, respect, fear, shyness, etc.

4. Swami, how to eradicate jealousy?

[A question by Ms. Thrylokya]

Swami replied:- Jealousy is always based on ego. If ego is crossed, as indicated by the crossing of 'I' in a cross, jealousy has no basis and cannot rise at all. Ego can be crossed by total surrender to God. In the process of total surrender, there are two steps:-

i) In the preliminary step, you think that success in a work belongs to God and failure in a work belongs to yourself.

ii) In this advanced stage, you think that the total work done by you is done by God only. In this stage, both success and failure belong to God only. Both happiness (success) and misery (failure) are equally enjoyed by God as per the concept of Yoga in His entertainment. In such a case, you are neither bothered about the success nor bothered about the failure in the work. In this advanced stage, ego is completely eradicated so that jealousy cannot arise due to the absence of its basis. However, the basic-ego (identity of self) shall not be destroyed, in which case you will be unable to do any work. The basic-ego is essential like the normal body temperature. If the basic-ego is destroyed, self-confidence gets damaged. If the basic-ego grows, it ends in pride leading to self-destruction.

Everywhere in spiritual journey, the consciousness helps the soul by speaking the truth. In fact, God speaks through the consciousness. Such divine mechanism inherently exists with every soul to help the life journey in both Pravritti and Nivritti (*Satām hi sandeha padeṣu vastuṣu, pramāṇa mantahkaraṇa pravṛttayah*).

February 15, 2024

5. What is the necessity of promising on God in the marriage if the husband and wife have true love to each other?

[What is the necessity of promising on God in the marriage if the husband and wife have true love to each other? The promise appears as a force to bind both together. True love does not need force. Please comment on this.]

Swami replied:- God has two sides. One is justice and other is love. Justice is related to the court of law and love is related to the park. The court requires strong witness and therefore, in the field of justice, a very strong witness like God is most welcome. Justice and love do not contradict each other, but compliment each other. To err is human and hence, in the case of relationships between human beings, a strong witness like God is essential in both financial matters (Artha) and sexual matters (Kaama). Following Dharma (Justice) in both Artha and Kaama, makes the soul eligible for Moksha (Salvation). These four (Dharma, Artha, Kaama and Moksha) are

important subject matters (Purushaarthaas) for any soul. The first three belong to Pravritti and the last one belongs to Nivritti. The promise on God protects the soul whenever the soul slips from the path of justice. Of course, some souls slip from the promise on God also, since the control of senses is not possible even in the case of great souls. For example, Sage Gautama and Ahalya were married promising on God during the marriage. But when the king of Angels called Indra came to Ahalya in disguise, Ahalya identified Indra and still invited him for sex (*Deva rājam tu vijñāya...*- Valmiki Raamaayanam). Sage Goutama cursed Ahalya because she broke the promise made on God in the marriage.

When Radha and Gopikas broke this promise on God for the sake of Krishna, Krishna was that God on whom they promised in their marriages! Krishna is not a human being. If Krishna was a human being, such an affair would become Dushpravritti, which is below Pravritti. Since Krishna is God, such an affair with God becomes Nivritti, which is above Pravritti.

Of course, we fully agree that true love shall be the real basis for not erring anytime in life. But, since error is common for any human being, this promise on God is prescribed by the scriptures so that at least some control on the senses is possible to avoid the error. In fact, such a sin, which is going with a human being other than husband is also mentioned for which the punishment is that the erring husband or wife shall embrace the red-hot copper statue of that person with whom justice is violated. To uphold justice in any case, Krishna took the punishment of the sin of Radha and Gopikas onto Him and underwent the punishment. God did not use His special power to cancel the punishment of the sin! In this way, God always protected the justice (*Dharma samsthāpanārthāya...*-Gita) and also gave the highest honour for true love! In this way, God protected both justice and love simultaneously. Some live the life of a couple without marriage, which is called live-in relationship. Even that is acceptable, which is very similar to Gaandharva Vivaaha of Hindu tradition, provided both promise on God and lead the life of a true couple throughout their life.

One day, the wife was following the dead body of her husband in a procession to jump into the fire along with her husband in the cremation ground, which is called as 'Sati'. The wife of poet Jayadeva saw that procession and told the queen that the wife shall leave her life as soon as the husband dies if their love is true. Later on, the queen created a false news that Jayadeva died in the forest. As soon as Jayadeva's wife heard the news, she left her life. Such examples are very very rare and cannot be generalized. Of course, Sati is also a bad tradition in which the wife is forced to die along with the husband. This Sati is also called as 'Sahagamanam', which means

that the wife or husband follows the spouse as soon as the spouse dies. The word 'Sahagamanam' exactly means to follow the spouse on the spot and not forcible killing.

Chapter 30

February 17, 2024

O Learned and Devoted Servants of God,

1. What is the real meaning of Mantra Pushpam which is chanted at the end of every pooja?

[Shri Ganesh V asked: Padanamaskaram Swamiji, What is the real meaning of Mantra Pushpam, which is chanted at the end of every pooja? (Yo'pam pushpam veda) Does it roughly mean that there is interchangeability between different forms of matter and one who knows this gets some fulfilment in life. If yes, how can knowing the interchangeability between different forms of matter be the source of fulfilment in life? If not the above interpretation, is there any other interpretation to the above verse? At Your divine feet, Ganesh V]

Swami replied:- The entire essence of the Mantra Pushpam is to identify the root source of all the created items. If one identifies that the ultimate God is the unimaginable God or Parabrahman, Who is the Creator, Controller and Destroyer of the entire universe, such a devotee has blessings from the root-source (*āyatanam*) that is the ultimate Parabrahman. Such a devotee will become stable (*āyatanavān*) like a person sitting in his own house. The substratum of created items like water, fire, etc., is the power of Parabrahman only. Such Parabrahman is the unmediated, unimaginable God. The first mediated unimaginable God is God Datta, Who can be taken as Parabrahman directly. Without medium, you cannot even imagine Parabrahman. Hence, God Datta or mediated Parabrahman is recognized in this prayer.

2. I hesitate very much to approach to You regarding anything. Is this a correct code of conduct?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! I hesitate very much to approach to You regarding anything. Is this a correct code of conduct? (Thanks to You and to the Devotees involved in Your program 🙏) Below Your Feet.]

Swami replied:- Approaching the Sadguru for any clarification is the perfect conduct. If you are not approaching Me, it may be due to Myself not being a Sadguru. If you have full faith in any Sadguru, you must approach that Sadguru for clarification of any doubt.

3. You advice to be always happy. But, Radha suffered a lot in the separation of Krishna. Does this also come under Your advice?

[A question by Ms. Thrylokya]

Swami replied:- Radha suffering in the separation from Krishna comes under the category of divine devotion (Bhakti Yoga, the second step). My advice to everyone to always be happy is related to worldly life, which is

possible if you detach internally from all the incidents of worldly life. Both these points are totally different.

4. Some devotees feel that You talk more with some selected devotees only. Other devotees may feel strained about it. What is Your advice in this?

Swami replied:- This is the most cruelest comment on Me! For Me, all the devotees are one and the same. If anybody comes to Me or talks on phone, I reply in detail regarding the point raised by the devotee. Do you mean that I shall go to devotees or I shall phone to the devotees and ask them daily about their doubts in spiritual knowledge? They should recognize that necessity is on their side and not on My side. The ego-based jealousy that is present among the devotees is reflecting on Me in this wrong way. Some good devotees think that Swami is closest to them and they are closest to Swami. Some bad ego-based jealous devotees think that Swami is not close to them and that they are not close to Swami. All this is only based on the psychological trend of souls. The first category of devotees is always happy and the second category of devotees is always unhappy with anger on Me and other good devotees.

Chapter 31

February 19, 2024

O Learned and Devoted Servants of God,**1. Swami, to be liberal in spending money for God's work is appreciable or not?**

[A question by Ms. Thrylokya]

Swami replied:- Ms. Thrylokya! What happened to you? Recently, you are raising this topic often.

Liberal spending is different from unnecessary spending. The soul commonly errs to distinguish between these two due to the predominance of Rajas and Tamas, provoking pomp and show. It is better to give Guru Dakshina in the form of money to Sadguru, allowing Him to spend. He will spend in the most proper way since He distinguishes these two properly. You should never present Guru Dakshina to Sadguru in the form of material because you don't know which material is needed in the house of Sadguru. You need not worry that Sadguru may waste money in vices because He has sufficient knowledge in proper utilization of funds. If you give money to a poor beggar, he may misuse the funds since most of them are addicted to vices. You must always donate material to a poor beggar so that the beggar will use it properly.

While giving Guru Dakshina to Sadguru, you must give it with full theoretical devotion (respect, shyness etc.) because Sadguru, the contemporary human incarnation is not in need of your offering. In fact, He has given everything to you. Guru Dakshina is only the proof of your theoretical devotion to prove that you are not greedy and to prove that you have true love towards God. If you throw one rupee coin on the face of Sadguru without theoretical devotion, He will take another one-rupee coin from His pocket and add it with your coin and throw the two coins on your face! If you throw one rupee coin on the face of a beggar, he will accept it with all respect because he is in need. Sadguru knows deserving devotees and helps them without the knowledge of anybody unlike yourself, who is fond of a photo-advertisement on donating a half rupee coin! You must have full faith in Sadguru, the contemporary human incarnation of God. The sacrifice of the fruit of work (Karma Phala Tyaaga) is not related to the side of God in anyway. You blame God that He is earning through Guru Dakshina so that you can cover your greediness. It is a proof for your true love (theoretical devotion) and the burden of proof lies on your side and not on the side of God. If you blame God and cover your greediness, who loses

finally? It is you, who loses finally and not God at all. You are aspiring for salvation and not God, who is already in salvation and who is the ultimate authority to give salvation to the deserving souls. Deservingness comes by practical proof.

All this may look like a scene in which people may think that rich people alone have the opportunity of success in practical devotion, which is utterly wrong. The reason is that the magnitude of the donated amount is not considered by God, since only the percentage of the donated item in the total possessed wealth of the donor is considered by God. This means that if a poor beggar having only one coin donates that one coin to God, his sacrifice is 100%. If a rich man having hundred coins donates ten coins, his sacrifice is 10% only. Hence, only poor people have always succeeded in practical devotion. A devotee comes to Sadguru and hears a mountain of spiritual knowledge with lot of attention and does not take out even an atom from the mountain of money present in his pocket! A devotee named Buute came to Shri Shirdi Sai Baba to hear spiritual knowledge from Him. Baba was asking everybody just for five rupees. Buute was having one hundred currency notes of five-rupee denomination in his pocket and couldn't take out just one note of five-rupee denomination to sacrifice to Baba. The love of Buute to Sadguru Sai Baba was only theoretical and even a trace of practical devotion was absent. Here, you have to blame Buute and not Sai Baba, criticizing Him as a collector of money from devotees.

February 19, 2024 Evening

2. What is the real meaning of worship of God (Human Incarnation)?

[Smt. Amudha Sambath asked: Padma Namaskaram Swami]

Swami replied:- Worship involves practical steps of service and sacrifice under the headline Karma Yoga, which means that Karma Yoga is the ultimate step. The practical service and sacrifice can be enjoyed by the contemporary human incarnation only and not by inert statues and photos. When worship is done to statues and photos, it is the best coverage of self-greediness, in which you appear to sacrifice apparently, but in reality, you do not sacrifice. God is our exact reflection in such matters. He will also make it appear like the practical fruit is given to you and you cannot enjoy it in reality!

3. Why is my mind always wavering, even after knowing the truth? How to avoid depression?

Swami replied:- Due to your selfishness, depression is appearing like a tsunami in your ocean of thoughts. If you cross selfishness and surrender

to God totally leaving everything to His will, there is no question of any type of depression in your entire life.

4. What is the purpose of my existence?

[What is the purpose of my existence? Swami, My Goal is You and I promise that I will do everything which pleases You but I feel that I am not useful because I don't see myself in consistent progress. Most of the time I am into worldly stuff and all my time is on it. I am wasting it if I get leisure time. It's my fault, and ignorance. Swami, Please guide me and provide me with a solution.

Every day I feel why I am being like this and why I am not useful or improving myself towards YOU Swami. I feel I am deviating myself and losing in consumption of spiritual knowledge. Swami, I am unable to get rid of my own negative thoughts. Every time I am coming to You to resolve worldly issues and after that I am thinking of wherever I am pleasing or displeasing You. Swami, I miss You - I don't know why my mind is feeling this way even though there is plenty of proof that You are always with me, in the form of Spiritual knowledge, saved me in a lot of accidents and worldly issues.

Every day I am crossing because of You. But I feel that I am missing You. I feel that I am faking that I am happy in a worldly life but inside I am not Swami. Right now, I am thinking about worldly and spiritual progress. I am trying to travel on two boats. Thinking of all true and climax devotees. I feel that I am not a good devotee, and I am full of selfishness(soul).

Please give me a spiritual friend/companion so that at least I will try to be in touch with true devotees to improve my spiritual progress who directs me towards You. I should or need not to aspire to anything but Swami. I am incapable of it, Please give me clarity in human life and spiritual knowledge. I am unable to control my mind and thoughts, I am surrendering to YOU with my soul, mind and thoughts and everything of me. Please guide me Swami towards the path(My Goal :- God). When I read the questions which I asked again and again, in some places I was displeased, and in some places made You angry but Swami, please don't leave me for anything. Give me punishment, or scold or any miseries but don't leave me Swami. I am honestly saying that I am a headache to YOU Swami, Please forgive me Swami. What is the use of me, Swami? At Your Divine Lotus Feet, Dust of Your creation]

Swami replied:- You are trying to cook the food with the help of ice. Food will not be cooked by ice but is cooked on fire. Cooked food is preserved with the help of ice. First, use fire and then, use ice. First, fulfill your worldly life and then fulfill your spiritual life. You are not Adi Shankara, Who jumped into spiritual life in the childhood itself. When you are hungry, eat the food and then sing on God. How can you sing on God when the hunger is burning in your stomach? Exceptional cases like Shankara can pacify their hunger by singing on God. That is an extraordinary case. The normal level is to eat food to pacify hunger and then sing on God so that your attention is not dragged by hunger and it is dragged by God only. Make all your trials to settle in Pravrutti or in worldly life and then worship God. Of course, you can be always in touch with My spiritual knowledge, which is a torchlight in worldly life (Pravrutti) as well as in spiritual life (Nivrutti). I give My blessings in your efforts to settle the Pravrutti.

5. How can someone who is unable to meet You offer an iota of Guru Dakshina to You?

[Shri Jayesh asked: Padanamaskaram Swami Ji! How can someone who is unable to meet You offer an iota of Guru Dakshina to You? Below Your Feet.]

Swami replied:- You can contact Shri P Surya, Mumbai or Shri S. Phani kumar, Vijayawada regarding the matter asked by you.

6. How do I balance these opposite feelings, i.e., wanting the association with God and at the same time thinking that I'm undeserving?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, when I read knowledge, I get to understand that God is real relationship of soul. So automatically some desires like speaking to God, etc., arises. At the same time, You have said that a devotee should always think that he/ she is undeserving to be in association of God and only then they will be deserving. How to balance these 2 opposite feelings? I.e., wanting the association of God at the same time thinking that I'm undeserving? -At the Divine Lotus Feet, bhanu samykya.]

Swami replied:- I told that a devotee shall think that he/she is undeserving only on the occasion of increased ego resulting in pride. When the fever rises, pieces of ice are advised to be put on your forehead. It is not a remedy when your body temperature is normal. If you have no fever and put ice on your forehead, you will catch a cold and result in running of nose. Whenever I suggest some remedy, there is a context for it and it is not a permanent remedy like thinking about God or surrendering to God. These two are permanent remedies like taking multi-vitamin tablets, which will give general strength, and is not for curing any specific disease. Self-criticism lowers confidence and is as dangerous as self-praise that increases over-confidence leading the soul into a stage of blind pride or ego. Both extremities must be avoided, and you must keep yourself in the normal state, which is exactly at the centre of these two extremities. Self-downing makes you lose your basic identity of the self, due to which you cannot perform neither worldly activities nor spiritual activities. A specific medicine must be used when you find the symptoms of its related specific illness. Without such specific context, if you use that specific medicine, that specific medicine will give you side reactions resulting in tremendous weakness so that you are incapable of doing any activity. You must have the full required confidence that makes you intensively active in the service of God.

Chapter 32

February 28, 2024

O Learned and Devoted Servants of God,**1. Swami, what is the difference between happiness and bliss?**

[A question by Ms. Thrylokya]

Swami replied:- Happiness (santosha) is connected to worldly affairs and is never permanent because life is arranged with alternating happiness (fruit of good deed) and misery (fruit of bad deed). This alternating arrangement is made by God so that continuity of any fruit is absent so that boredom of continuous enjoyment of one type of fruits is avoided. Therefore, worldly happiness must follow by worldly misery. Bliss (ananda) is related to God and generally, bliss is called as ‘Divine Bliss’ or ‘Spiritual Bliss’ because bliss is not related to the fruits of worldly actions. Bliss is the fruit of God’s grace on the soul. Theoretical devotion along with practical devotion as proof, generated from true spiritual knowledge preached by Sadguru (contemporary human incarnation of God) is responsible for the grace of God. Bliss is excessive happiness and is permanent. Happiness is enjoyed in Pravrutti (worldly life) and Bliss is enjoyed in Nivrutti (Spiritual life). A true devotee enjoying spiritual bliss is neither happy for worldly benefits nor unhappy for worldly losses in worldly affairs because such a devotee is basically enjoying the permanent divine bliss (*Na prahṛṣyet... - Gita*).

February 29, 2024

1. If somebody invites me for food, does it result in the formation of repayment-bond in the next birth?

[Smt. Priyanka asked:- Paadanamaskaaram, Swami. When somebody invites me for taking food with them, does it result in the formation of repayment-bond (runaanubandha) in the next birth?]

Swami replied:- If somebody invites you for food, it cannot result in *runaanubandha* because you did not aspire for their food. If you go on your own need to take food in the house of somebody without their invitation, such situation becomes the cause of your *runaanubandha* to them. On such situation, if you pay for your food and stay in their house in the form of some material-gift or money-gift, this bond of *runaanubandha* will not happen. Your gift must be approximately equal to the service and sacrifice done by them to you. Whatever may be the intention of the host, you have to pay back this *runaanubandha* to the host in the next birth. If you pay back in this birth itself, you will be benefitted in not paying the interest of the loan. If a

receiver-devotee thinks that he/she will get association with another devoted host in the next birth, it may happen so, but the loan with interest has to be paid by the devotee, who received service and sacrifice from any host in this birth.

2. Is it wrong to invite relatives for food in return, irrespective of their deservingness?

[So many relatives or friends keep inviting for lunch or dinner. When we have to go out of obligation or due to unavoidable circumstances, we end up inviting them to our house for a meal as well to return the favor out of social expectations. Whether we like them or not, whether they are good people or not, we have to invite them for lunch or dinner to return the favor. Is that wrong to do so?]

Swami replied:- It is not wrong to do so. The principle is that if somebody offers anything to you, you can take it including food. On some other occasion, you can repay whatever you have received, if you have taken food without their invitation. Even if they have invited you, you can pay back to them if you feel that it is more correct. But, there is no obligation on your part since somebody invited you without your intention.

Chapter 33

March 01, 2024

O Learned and Devoted Servants of God,**1. Why are we hesitant to restore the temples damaged by the Muslim rulers and invaders?**

[Shri Anil asked: Padanamaskaram Swami, Please give Your answers to the following questions asked in an internet forum. At Your Divine Lotus Feet-anil. Why are we hesitant to restore the temples damaged by the Muslim rulers & invaders whereas the Golden Temple & Charar-i-Sharief damaged because of terror acts was repaired with government funds?]

Swami replied:- There are some sensitive issues involved with the Islamic religion. The Government must resolve those sensitive issues through peaceful talks and then, revive the Hindu temples. The past history and the archeological findings play very important key roles.

2. What did Lord Krishna say when He left His body?

Swami replied:- He said about the upcoming Kali Yuga because after Him, the Dwapara Yuga was to end, and the Kali Yuga was to come. Various sins of Kali Yuga were described by Him.

3. Why did Parvati choose to marry Lord Shiva instead of Vishnu or Brahma?

[Why did Parvati choose to marry Lord Shiva instead of Vishnu or Brahma, even though she is considered an incarnation of Goddess Lakshmi who is known for Her beauty and power?]

Swami replied:- Already, Goddess Saraswati married God Brahma and Goddess Lakshmi married God Vishnu. The leftover form of power is Goddess Parvati, who married God Shiva.

4. Is Vedanta present in any other religion besides Hinduism? If so, what is it called and in which religion is it found?

Swami replied:- Even religion is an early part of Vedanta. Anything related to God comes under either initial topics of Vedanta or advanced topics of Vedanta. Hence, every religion contains Vedanta. In Hinduism, advanced Vedanta is very much developed compared to other religions.

5. Is there a "list" in Hinduism of the "worth" of different animals one could get reincarnated as?

Swami replied:- The nature of sin can be attributed to the behaviour of the animal. A cheating soul will be born as a fox since fox also has cheating nature.

6. How did Hanuman assist Arjuna in the Kurukshetra War?

Swami replied:- Hanuman is the incarnation of God Shiva with all miraculous powers. He helped Arjuna in miraculous ways. God Shiva is the

deity of destruction. Arjuna was seeing God Shiva killing the opposite enemies everyday.

7. If God can exist without a creator, then why can't this Universe?

Swami replied:- God is unimaginable whereas this creation is imaginable and is visible to us. This universe is running on several systematic mechanisms in a wonderful design. If you say that this wonderfully arranged universe is formed by itself based on randomness, it is not much acceptable because such most surprising and systematic world must have its cause, which must be a very very intellectual entity. Regarding God, you are not seeing Him as effect / product to imagine any type of cause for Him. If you say that God is imaginable, again you must imagine a cause for God and this cause-effect chain becomes infinite. Since God is unimaginable, we can end this cause-effect chain with God as the ultimate cause since God is unimaginable.

8. Why did Lord Shri Krishna hide the clothes of Gopikas?

Swami replied:- He wanted to preach Gopikas that He is the creator of all inert and non-inert items of creation. Since body was also created by God, there is no meaning in hiding the body from the eye sight of God.

9. Can the teachings of the Bhagavad Gita be applied to all religions?

Swami replied:- Any scripture of any religion can apply to any other religion because the same God in different forms wrote the same syllabus as scriptures of all religions in different languages.

10. How would Hinduism be different if Lord Shiva was not married to Parvati?

Swami replied:- God Shiva did not marry Goddess Parvati for a long time after the demise of His wife called Sati Devi. The same Sati Devi was born as Goddess Parvati.

11. Why did Lord Shiva marry Goddess Parvati after already being married to Sati?

Swami replied:- Since Sati burnt herself due to hearing the criticism of God Shiva from the mouth of her father. Moreover, the same Sati Devi was born as Goddess Parvati.

12. Did Pandavas and Kauravas know about the Ramayana and ever worship Lord Rama?

Swami replied:- Rama belonged to Treta Yuga and certainly Rama was worshipped by the good Pandavas. Kauravas were the incarnations of demons and did not worship God Rama, who is the embodiment of justice.

13. What are some ancient religious texts that existed before Hindu scriptures, such as the Vedas and Upanishads?

Swami replied:- The Vedas and the Upanishads are the first scriptures of Hinduism. No texts existed before the Vedas and the Upanishads.

14. Which God is more powerful, Kalabhairava or Hanuman?

Swami replied:- Both are equally powerful because both are incarnations of God Datta.

15. Why did Lord Krishna have a feather of peacock in His crown?

Swami replied:- The 'eye' present in the peacock feather indicates the divine eye of God observing everything in the world.

16. Do the Vedas ask women to cover their hair?

Swami replied:- Covering the hair is just a cultural habit, which has nothing to do with spiritual knowledge.

17. Is it possible to be born as Brahma, Vishnu, or Shiva in Hinduism? If so, is there a limit to how many times one can reincarnate as one of Them?

Swami replied:- God Datta is incarnated as God Brahma, God Vishnu and God Shiva. This point doesn't apply to any ordinary soul.

18. Is Islam and the Quran the real reason for the backwardness of Muslims?

[Questions on Islam]

Swami replied:- The spiritual advancement of any race is to be considered based on the spiritual knowledge of any religion. The backwardness mentioned by you is not spiritual. Any religion has no connection with materialistic backwardness of its followers.

19. Is it good to destroy a mosque and make a Mandir?

Swami replied:- If the Mosque is not built by destructing a temple, the destruction of the Mosque is the highest sin.

20. Can a Hindu boy and a Muslim girl marry in India?

Swami replied:- If both are strong devotees of God and if both have realised the pros and cons of such an action, they can marry.

21. Is there any book that can match the Quran?

Swami replied:- Every religious scripture is written by the same God.

22. What should be the punishment for someone who ridicules and burns the Holy Quran?

Swami replied:- The punishment is to fall in the liquid fire forever and the enjoyer of such punishment is not understanding the opinion of God.

23. Is the Bible more likely to be true than the Quran?

Swami replied:- Both scriptures contain the same syllabus of spiritual knowledge and the author of both scriptures is one and the same God.

24. What should a Hindu do with the Quran given to him/her by a Muslim friend?

Swami replied:- Anybody shall read the scriptures of other religions also to discover the unity of all religions.

25. How can Muslims believe that Allah gave the Quran to Muhammad, as nobody saw it? He could have made up everything by Himself.

Swami replied:- Prophet Mohammad is the human incarnation of God. In every religion, the same God spoke the same scripture and the scriptures differ only in their different languages.

26. Which book is best between the Bhagavad Gita, the Quran, and the Bible?

Swami replied:- All the three are one and the same scripture written by the same God in different forms.

27. How does the concept of the Trinity impact our understanding of God's nature and His relationship with us?

[Questions on Christianity]

Swami replied:- God creates, maintains and destroys the creation along with all ordinary human beings like us and this is the Trinity of God.

28. Why didn't Jesus write His own gospel?

[Why didn't Jesus write His own gospel? If His message was of such importance to humanity, why did He leave it up to second-hand accounts from various, "imperfect" human authors (many of whom He never met) to deliver that message?]

Swami replied:- When the message is dictated to a disciple, the dictator of the message becomes the author of the message.

29. Why does the Bible mention everything from the creation of the Earth to its end, but it doesn't mention the dinosaurs?

Swami replied:- It is included in living beings and when living beings are mentioned, dinosaurs are also included.

30. According to the Bible, the Earth was created in one day, yet I keep reading that the formation of the Earth took millions of years. How can that be?

Swami replied:- The time scales of God and earth are quite different as mentioned by the Hindu scriptures.

31. If Jesus was Jewish, why aren't Christians considered Jewish?

Swami replied:- The best thing is to directly study the direct message of Jesus Christ.

32. Does Jesus have a history or tradition?

Swami replied:- The earlier Prophets have already formed the tradition and divine history.

33. Should India expel all Christians from India?

Swami replied:- As long as both live together with real brotherhood, there is no need of expulsion of one soul by another soul.

34. Why don't Jewish people believe that Jesus is the Messiah?

Swami replied:- This is the problem of human beings with any contemporary human incarnation of God. People commonly believe in the past human incarnation of God or in an energetic form of God as a statue. The human incarnation preaches spiritual knowledge believing that people will believe it at least after His death!

35. If Jesus comes back, how will people know that He is actually Jesus?

Swami replied:- You can recognize any human incarnation by its excellent and true spiritual knowledge preached.

36. Was Jesus a socialist?

Swami replied:- For any human incarnation, there is no difference in humanity and hence, every human incarnation is a socialist.

37. How was it possible for Jesus to die knowing God would cease to exist?

[If Jesus is God (and He is), with the understanding that God cannot die, how was it possible for Jesus to die knowing God would cease to exist, along with creation and all that is in it?]

Swami replied:- God is present in the human body of Jesus, the soul. The body is always mortal and God is neither born nor dies.

38. What did Jesus mean when He said, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword."?

Swami replied:- This means that the spiritual life of any soul will have to face the destruction of worldly bonds after the soul gets attached to God completely.

39. Is there any reasonable explanation for Jesus' resurrection?

Swami replied:- By the grace of God, several devoted souls became alive after their death. Why can't the contemporary human incarnation of God like Jesus become alive after death? Dead becoming alive by the power of God was shown by Jesus Himself in the case of Lazarus.

40. Why do we not know what Jesus did during His lost years? Why were those years skipped in the Bible?

Swami replied:- Because they were very much inconvenient to the authors of the Bible.

Chapter 34

March 02, 2024

O Learned and Devoted Servants of God,

1. When I concentrate on God, worldly matters are disturbing me. How to overcome them and concentrate fully on God?

[A question by Smt. Ramya]

Swami replied:- The basic reason for concentration is the desire or interest or attraction towards an object and its subject. If the concentration on an object A is disturbed by B, it means that your interest on B is more than your interest on A. You must develop the interest on A and try to decrease the interest on B. By such practice, you will reach a stage of concentration on A overcoming the attraction to B. By this practice, your concentration on A will not be disturbed by B. This will take some time. This advice was given by God Krishna to Arjuna, when Arjuna asked the same above question (*abhyāsenā tu... Gita*).

A mango piece from a pickle jar is full of salt and chillies. It has pungent odor and taste. First, you have to wash the piece with water and this is the decreasing interest on B. Then, you have to put this piece in sugar solution so that after considerable time, the piece will become sweet. Attainment of sweetness is the development of interest on A. Similarly, you have to decrease your participation in worldly affairs to the climax minimum since some worldly duties are unavoidable. You must participate in spiritual actions like reading the spiritual knowledge given by Sadguru and this is developing the interest on A. Every soul is eligible to reach God and everything depends on the basic interest or attraction of the soul. Any soul is eligible to develop a spiritual effort at any time to reach God. You need not underestimate yourself by seeing a devotee of higher level. Once a soul accepts the existence of God, such soul becomes a high soul. The higher and highest states can be achieved in course of time by taking the journey in the spiritual path. Journey means constantly putting up the spiritual effort to gain the full grace of God. Today, you are in the high state. The higher devotee was also in a high state like you yesterday. It is a question of putting constant effort and to have patience since any procedure requires time. Under-confidence doubting the self and self-effort is the biggest hurdle in the progress of your journey either in worldly life or in spiritual life.

2. Is it correct to show interest on worldly bonds?

Swami replied:- At least, the excess of love called fascination on worldly bonds must be reduced. This stage is called Pravrutti or worldly life. By this, you will avoid doing sin and follow the path of justice. Excess of fascination to worldly bonds will certainly lead you to do sins or injustice. If your worldly bonds are weak, you will certainly follow justice and God is very much pleased with you. In course of time, if you develop interest on God, you can easily eradicate the weak worldly bonds completely and this happens when your interest on God reaches it's climax. This is total salvation (liberation) from worldly bonds for which the actual reason is reaching the climax interest on God.

3. How is spiritual effort energy as told in the Datta Vedam?

Swami replied:- Every action or spiritual effort is a form of energy only. Thinking, singing and doing some practical service is a type of action only. When an action is performed, energy is consumed because action itself is a form of energy.

4. What is meant by Arthavaada?

Swami replied:- Arthavaada means speaking a lie for the sake of some good purpose. If Banaaras is 100 miles away, the Guru will say that it is just 10 miles away. The devotee will be encouraged by the lie and starts walking the 10 miles. After the journey of 10 miles, the Guru will say that it is just another 10 miles. Now, the devotee thinks that instead of going 10 miles back, he could do 10 miles forward journey to reach the goal and the devotee starts walking further distance. If you tell the actual distance in the beginning itself, the devotee may be discouraged by the 100 miles distance and may never start the journey. This process of telling lies for some good purpose of the welfare of the soul is called Arthavaada.

5. What is the relationship between inert energy and awareness?

Swami replied:- When food is eaten, it is oxidized to liberate inert energy. This inert energy entering the lungs causes a specific work called respiration. When the same inert energy enters the kidneys, it does a specific work called filtration of impurities. The generated specific work is due to the specific nature of the system into which the inert energy enters. Similarly, when the inert energy enters the brain-nervous system, a specific work form of inert energy is generated called as awareness, which is non-inert. The non-inert nature of the awareness is due to this specific nature of brain-nervous system. Awareness is a form of energy only, containing fundamental units called neurons (just like the fundamental particles of light energy are photons). The work done by awareness is to transfer the information of the

five senses (from the external world) to the brain so that you become aware of that information. If you see a pot by the eye, the printed image of the pot on the retina of the eye is transformed to the brain as a pot by the awareness. Hence, awareness is a specific work form of inert energy.

6. Please explain the devotion of Sati Devi and Hanuman. Since the worldly bonds are given by God, why shall we eradicate them?

Swami replied:- When the devotee reaches God, the worldly bonds are broken. Sati Devi reached and married God Shiva against the will of her parents. Similarly, Hanuman left His parents and waited in Kishkindha waiting to see God Rama. The attraction to God will always destroy the attraction to worldly bonds. The worldly bonds are selected by the soul only and are not given by God. If that is true, God must give worldly bonds to every soul. Why then has God not given worldly bonds to Prahlada, Hanuman, etc.? Hence, the soul is forming the worldly bonds and therefore, it is the responsibility of the soul only to break the worldly bonds. If the soul gets attracted to God, in course of time, the attraction to God will certainly destroy the attraction to worldly bonds and this is called Salvation.

7. Can I help my issue in difficulties? Is it fascination?

Swami replied:- If you have the habit of helping any soul in difficulties, you must help even your issue in difficulties. This is called justified love. Both justice and love please God very much. Such justified love is not to be misunderstood as fascination.

8. How God is Kartaa as well as Bhoktaa?

Swami replied:- He is Kartaa because He created the world for entertainment. Since He is entertained by this creation, He is called as Bhoktaa or enjoyer. This creation is just His will only (*ichhā mātram prabhoh sṛṣṭih*). When the entertainment is over, He withdraws His will i.e., the imaginary world or this creation to recreate once again when He is interested in entertainment.

9. Can I donate something to a beggar?

Swami replied:- At present, many beggars are cheating the public. Many a time, many beggars are using your donation for vices like drinking, smoking, etc. If you donate to an undeserving beggar, it is a sin and you will receive the punishment of the sin. You shall not think that it is simply a wastage of money for which there is no punishment. Since there is punishment for this sin, you must store your donation in a box and go on studying the deservingness of the receiver. When you are fully satisfied with the deservingness of a receiver, donate the entire amount to him/her, since it

will result in total merit. If you donate to an undeserving receiver due to emotion, you are purchasing sin and its subsequent punishment.

10. Gopikas were attracted to Krishna. Is such an example possible in the case of other devotees?

Swami replied:- It is not possible because such great devotees like the Gopikas, who were sages doing penance through millions of births, were not found either in the life of Krishna or after the life of Krishna. Hence, such a story is never heard so far. God Krishna did not treat 16,000 daughters of kings as the Gopikas and since they truly loved Him, He married all of them. God Krishna never repeated such a thing in His entire life and also did not return to Brundaavanam in His entire life to dance with the Gopikas again. Moreover, we have not heard such story of the Gopikas so far even though God Krishna came as several human incarnations in this world. Hence, the reason must be the absence of such a deserving devotee like the Gopika, who was the sage doing penance for God in the past millions of births. Unless this message is propagated, the discipline or justice of worldly life (Pravrutti) will get spoiled. The highest for God is justice. The Gopikas were ready to go to hell and hug the red-hot copper statue of God Krishna. They threatened Him that they would commit suicide if God Krishna did not accept them. When this situation came for Him to break justice, He underwent the assumed severe punishment twice, both for Himself and for each Gopika so that justice shall never be violated. God honours true love of the devotee and at the same time, protects justice by not letting any ordinary soul imitate His divine actions.

11. How to stop non-vegetarian food in one's family?

Swami replied:- If you have stopped non-vegetarian food, it is your duty to stop it in your family also. After practicing a right concept, you must propagate to others. Of course, if your family is rigid, leave them to their fate and propagate this justified concept to outsiders. If your family is not changed, at least you should propagate to outsiders. Killing other living beings is the highest injustice as told by scriptures. The punishment for this sin is that the soul eating non-vegetarian food will be born as an animal and the killed animal will be born as a butcher in the next birth. No worship can cancel this sin because it is the highest injustice (*ahimsā paramo dharmah*).

12. I get fear and anxiety while reading spiritual knowledge. How to overcome it?

Swami replied:- Elders say that one shall have either devotion to God or fear for the punishment of sin. Devotion is the best path but if devotion fails, at least fear will control sin. One need not fear about reaching the goal or God. The reason is that the tortoise walking slowly without any gap

reached the goal whereas the egoistic rabbit failed since it slept. Hence, any soul putting constant effort will certainly reach the goal and one need not mind the time taken for the journey since reaching the goal is certain. If you divert your time, energy and money that is wasted in unnecessary enjoyments, which will spoil your health, to God, you will certainly get salvation. This is wealth from waste and the resulting wealth is also permanent spiritual wealth. Responsibilities to the family, called as basic duties, need not be considered as hurdles in spiritual journey (*niyatam kuru...-Gita*).

March 02, 2024

13. Some people asked that if God created this world for His entertainment, why shall we undergo suffering for His entertainment? Please enlighten us.

[A question by Shri Hrushikesh]

Swami replied:- God created this world and allowed it to proceed in its own nature (*Svabhāvastu pravartate - Gita*). He did not force anything in the creation that disturbs the souls. Assume that God is not there and this creation appeared by itself as per the version of science. In such a case, whom do you blame? In such a case, the present government would have been formed to control sins in the public even in the assumed absence of God. Moreover, God supports the government by punishing the sinners, who escape the punishments of the government through corruption, etc. The existence of God punishing the sins through unimaginable ways creates fear in the public so that a fully good administration can be maintained. Realizing the omnipotent God, nobody will dare to do a sin. In this way, the acceptance of the existence of God is more favorable for that justified administration of the government. Hence, the blame of the people is meaningless. Suppose you are walking on the road and if somebody is entertained by seeing you, what is the loss to you? God is not entertained from your suffering like a sadist, who is entertained by burning your hand with His ignited cigarette. You are getting happiness or misery based on your own deeds and hence, God is not at all responsible for your miseries. Moreover, God is coming down as human incarnation to preach all the souls the path to escape these worldly miseries. This is a helping point for the existence of God. You need not say that since the soul is also enjoying in the creation, let God also enjoy through entertainment. This argument will fail when people say that apart from happiness, they are also suffering with miseries. Your logic cannot cover the total angle of the criticism. You simply say that God is entertaining Himself just by seeing whatever is happening in its own natural way. God is not provoking the soul to do both good and bad actions. The soul is doing both good and bad actions based on its own nature or samskaara that is attained

from several previous births. Hence, God is not responsible for your happiness or misery (*Na kartṛtvam...*-Gita). People are praising God when they are happy and scolding God when they are unhappy. They should praise themselves for their happiness that comes from their own good deeds. They shall blame themselves for their misery that comes from their own bad deeds. Hence, there is no trace of place for the people to blame God for their miseries. God is not responsible for their misery or for their happiness (*Nādatte kasyacit pāpam...*-Gita). Therefore, this question is completely unjust and meaningless.

The propagation of spiritual knowledge is assigned to the Samnyaasi or Saint. The Samnyaasi sacrifices everything including ego. This ego is responsible for the fascinations. The fascinations towards all the sins except the sin of self-credit are temporary and such sinners doing temporary sins will return back to the earth from hell. The sin committed in self-credit is permanent and its punishment is the fall of the sinner permanently in liquid fire because a wrong concept preached by the preacher will permanently stay in this world as the wrong concept circulates in the people forever generation by generation. Hence, either show a xerox copy of the true spiritual knowledge preached by God Datta (www.universal-spirituality.org) or send email or study it thoroughly and then, preach without any addition or any deletion. You need not recite blindly the knowledge like a Vedic Scholar blindly reciting the Veda. You study the meaning and hold the meaning as it is in your brain and this is called as Nididhyaasa. Before this, you have to hear the true knowledge from Sadguru (Shravanam) and study it several times (Mananam). When the knowledge is digested by you, it is called as Nidishyaasa and after this third step only, you must preach God's spiritual knowledge. If the itch for self-fame is very high on your skin, claim the true spiritual knowledge of God as your own knowledge because in such a way, at least the true concepts are not adulterated even though the name of the real author is snatched away by the propagating preacher having intensive itch for self-fame!

Chapter 35

March 06, 2024

O Learned and Devoted Servants of God,**1. Are there any exceptions to writing replies in service of God?**

[Ms. Thrylokya asked:- Swami, You told that writing replies or texting is the best method rather than oral discussion of spiritual concepts. Are there any exceptions to this method in worldly affairs or in the service of God?]

Swami replied:- Discussions through writing is always the best method in clarifying the issues provided the issues are very important like the concepts of true spiritual knowledge. If the issues are of less importance, even oral discussions are sufficient. The concepts of spiritual knowledge are very very important because all the future births of the soul depend on the direction of spiritual journey. Oral discussions are fast expressions of thoughts in which errors can often intermingle. If the subject is of ordinary worldly affairs and is not very important, oral discussions are sufficient.

2. Is fighting also a form of love?

Swami replied:- Fighting may be a form of love if the intention is love only. Satyabhaama always used to fight with Krishna. Rukmini never fought with Krishna. The nature of fighting always involves certain percentage of ego. When ego is zero, there is no question of fighting. Fighting indicates the quality of Rajas, which is the essence of ego. God Krishna removed the ego of Satyabhaama through the incident of Shri Krishna Tulaabhaaram (Satyabhaama tried to weigh Krishna with her jewels and failed. Rukmini weighed Krishna with a small leaflet of Tulasi plant.). Mirch (chilli) mixed with onions made as a paste (chutney) is tasteful in meals. But, mirch will bring ulcer in the stomach. Hence, little fighting is welcome in love like a hot dish while eating the sweet dish. But, if only hot dishes are eaten, the stomach will get hyper acidity for which medical treatment becomes necessary, which was done by Krishna in the case of Satyabhaama, who was fighting constantly.

Chapter 36

March 13, 2024

O Learned and Devoted Servants of God,**1. What is the meaning of Aatmavaiputhranaamasi?**

[Shri Satthi Reddy asked: Mee Paada Padmalaku Namaskaram Swamiji. Swamiji, Aatmavaiputhranaamasi (son will be born as a father but not a girl): I heard one preacher saying that a son will be born according to the deeds of the parents, not the daughter. Is it true, Swamiji?? Why only sons, not daughters?? Please explain, Swamiji. Swamiji please kill my ignorance with Your spiritual sword. Swamiji, i am not even qualified for prostitute devotion and a prostitute is far far better and best than me, even the prostitute will laugh at me if i myself compared with her. Please help me Swamiji and show the way, help me to walk in Your path Swamiji 🙏🙏🙏]

Swami replied:- The priest is wrong. Putra means both son and daughter as per Eka Shesha Sutra (*Putra bhrātr pitṛṣu eka śeṣah*).

2. Is it correct to ask God to come as his/her own child as boon?

[Swamiji, Lord Datta given Himself as Krishna to Devaki and Vasudeva and as Rama to Kausalya and Dasharatha; it is also based on their deeds. Is it correct to ask God to come as his/her own child as boon? Please explain. Swamiji?? Swamiji please kill my ignorance with Your spiritual sword. Swamiji, i am not even qualified for prostitute devotion and a prostitute is far far better and best than me, even the prostitute will laugh at me if i myself compared with her. please help me Swamiji and show the way help me to walk in Your path Swamiji 🙏🙏🙏]

Swami replied:- The parents of God did a lot of penance for God and asked this boon. Penance means continuous burning interest for God. If the souls (parents) are deserving devotees, this boon is sanctioned by God.

3. How can one develop Veeratva in oneself?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji!
Below Your Feet.]

Swami replied:- Veeratva is the valour belonging to the quality called rajas and this quality is based on ego. God has valour based on sattvam quality. A human being has valour based on rajas quality. A demon has valour based on tamas quality. The valour of God can be obtained by the grace of God. Valour or daringness based on sattvam quality, which is the courage to face any number of difficulties in spiritual journey is seen in Radha, Miira, Prahlaada, etc.

Chapter 37

March 14, 2024

O Learned and Devoted Servants of God,[Maha Shiva Raatri Satsanga on 8th March 2024 at Hyderabad]**1. Shankara says that if avidya or ignorance is removed, the soul becomes God. Please enlighten this.**

[A question by Shri Satthi Reddy]

Swami replied:- When the traveler himself is the goal, there is neither the path nor the goal separately. But, as per Advaita, the ignorant traveler is thinking that he is not the goal. Hence, to remove this ignorance of the travelling soul, avidya or ignorance must be removed. The traveler to Mumbai city himself is Mumbai city. Not knowing this truth is ignorance or avidya. Hence, he is travelling to reach the goal while he himself is the goal. This is the Advaita philosophy.

The reverse of the above concept is the truth regarding any ordinary soul except the case of the human incarnation. The soul is thinking that he is God due to misunderstanding of the Advaita philosophy. The background of the Advaita philosophy is that when Shankara came to our country, this was fully filled with atheists. The atheist will never hear that some God is existing apart from himself. There is no other way than to say that the atheist is God. Shankara told this to the atheist because there is no other way. The atheist negates the existence of God. Shankara told that the atheist himself is God and since the atheist exists, God must exist. The atheist told finally with his mouth that God exists. Shankara changed the atheist to theist by this trick. Without knowing this background, every ordinary soul thought that he/she is God already. Thinking that every soul is God is ignorance and knowledge is that every ordinary soul must identify himself/herself as the soul that is created by God along with the creation. Therefore, Vidya (knowledge) became Avidya (ignorance) and Avidya became Vidya. Hence, the reverse journey is to be taken up and that will be the real contribution to Shankara, who is the incarnation of God Shiva. This is the real work of God Shiva and God Shiva will be very much pleased on this day of Shiva Ratri if the soul takes a pledge to propagate this knowledge. If this is done, Shiva Ratri becomes meaningful. Shiva Ratri means the darkness or night or ignorance created by God Shiva through Shankara. People say that one should not sleep in the night of Shiva Ratri. This means that one should not fall in ignorance

of the divine truth. Simply, being awake without sleep is not the meaning of not sleeping (Jaagaranam) on the Shiva Ratri night.

2. How to understand Shankara and Mandana Mishra, who are incarnations of God?

[Shankara is the incarnation of God Shiva while Mandana Mishra is the incarnation of God Brahma. Both are God Datta. How this can be understood?]

Swami replied:- N.T.Rama Rao acted as Krishna and Duryodhana. The actor has the capacity to act in any role. Similarly, the omnipotent God Datta can act very efficiently to the climax in any role. The villain should be almost equal to the hero so that the role of the hero shines very much. When equal capacities of the hero and the villain are required, it is better that the omnipotent God Datta acts in both roles. God Datta as Shankara is releasing very powerful arguments and God Datta as Mandana Mishra was also equally releasing very powerful arguments. Due to such fight of climax depth, the debate went on for about a month. Since the opposite arguments are also very powerful, the answer-arguments are also equally or even more powerful. By this, the subject is dealt to the climax depth. This is the reason why the same God Datta as God Shiva Datta acted as Shankara and Brahma Datta acted as Mandana Mishra.

3. Please explain the words like Maayaa, Avidyaa, Aavaranaa, Vikshepa, Mala and Adhyaasa.

Swami replied:- i) Maayaa is the power of God shown in the daily lives of ordinary souls. Mahaa Maayaa is the same miraculous power of God shown in very subtle contexts. For example, matter is energy. When energy is condensed, it becomes matter. Here, energy is mistaken as matter. This is a very fundamental and subtle context. The illusion created by God in a soul in this context is Mahaa Maayaa. The miraculous power shown in normal miracles is Maayaa. Both these words belong to God only.

ii) Avidyaa or Aavaranaa is the theoretical ignorance present in an ordinary soul like not identifying a rope in twilight. This theoretical ignorance can be removed by the soul itself with the help of theoretical realization obtained from a guide.

iii) Vikshepa is practical ignorance, which means the appearance of a new item like serpent, which throws away the original item (rope). This is practical ignorance, which is very difficult to remove by theoretical knowledge.

iv) Mala is the long-standing practical ignorance that is solidified in the brain of ordinary souls. This is very very powerful and cannot be removed so easily. Theoretical knowledge after a lot of concentration alone can remove this mala or solidified practical ignorance.

v) Adhyaasa means superimposition of one item on the other item when the other item is not clearly realised. An ordinary human soul thinks that it is God. Here, the human being is removed by the concept of God and the soul mistakes itself as God. When the soul knows that it is not God, it develops ego-based jealousy on the contemporary human incarnation and mistakes the contemporary human incarnation as an ordinary human being. This mistake is the illusion created by the soul even though the soul knows that it is an illusion and not the truth. The cause for such illusion is the ego-based jealousy towards a co-human form, which is repulsion between common human media. Regarding the first illusion (thinking himself as God) also, such illusion is well-known to the soul that it is only an illusion. But, the ordinary soul maintains that illusion because the soul is very ambitious to attain the highest goal as himself/herself. The first illusion is selfish (pertaining to self) and the second illusion is non-selfish (pertaining to the external item other than the self). Selfishness (thinking oneself as God) is always the sweetest and non-selfishness (recognizing Sadguru as human incarnation of God) is always bitter.

4. Is family planning justified or not?

Swami replied:- In the present economic conditions, family planning is justified. In family planning, you are taking preventive steps to avoid pregnancy. After getting pregnancy, if you destroy it, it is a sin because you are killing a living human being. '*Ahimsā paramo dharmah*' is the highest justice, which means that non-violence is the highest merit. Dharma or the justified rules change from time to time as the social conditions change. "*Kriyāyām vikalpah na tu vastuni*" means there can be change in the action related to an item but not in the item. Justice is the action whereas God is item. There is no change in the existence of God, but there can be change in the actions of human beings as per the context of circumstances. But, in this change also, the highest justice (Ahimsa, which means non-violence) should not be affected.

5. What is the difference between Hanuman and Radha?

Swami replied:- Radha became the queen of the 15th upper world called Goloka. Hanuman became the future God, who is the ruler of all the 15 worlds, which include Goloka. Both the results are exactly equal to each other. They are two gold medals. Both Hanuman and Radha are the incarnations of God Shiva. Radha showed sweet devotion to God being a female having such a special fascination for God. Hanuman is male and served God as the most beloved servant. Service is done by the body. The dedication of the body is equal to the service done by the body. Hence, the

two ways are suggested by God :- i) Karma Samnyaasa, which is the sacrifice of work done by the body and sacrifice of the fruit of the work. A householder must do the sacrifice of both work and fruit of work. A saint can do only sacrifice of work. ii) Karma Phala Tyaaga, the sacrifice of the body to God in sweet devotion. Here, Karma Phala means the body, which is attained as a result of good and bad fruits to be enjoyed in this world. Both paths can also be followed by walking with the two feet placed on these two parallel ways. Both these two paths are exactly equal and one can reach God by any path like Hanuman and Radha. One shall not think that one path is only the highest. These two are alternative parallel paths to the same goal. Hanuman represents Karma Samnyaasa and Radha represents Karma Phala Tyaaga. Regarding the first path, a prostitute simply sacrificing her body cannot be successful because she is greedy in not sacrificing the fruit of work. All Gopikas passed in the test of Dareshanaa (bond with spouse) by dedicating their bodies to God Krishna. Most of them failed in sacrificing their fruit of work (butter) and did not go to Goloka. If one passes in the test of sacrifice of fruit of work crossing the bond of children, this is sufficient to get salvation because this joint bond (with money and children) is the strongest worldly bond. The bond with spouse is the weakest bond since the facility of divorce exists in this bond only and not in any other bond.

When the Gopikas passed in this spouse-bond test only, no trace of salvation was given to them by God. Since all passed in this weakest test, only the pass in the first joint test brought eligibility to go to Goloka. God knows that the bond with spouse is the weakest and would not have conducted this test. But, He conducted this test because these sages (Gopikas) requested God (Rama) for this test and God promised them that He will conduct this test. Therefore, this test was conducted by God since the candidates (Gopikas) requested God for this test. This is a different interpretation for Karma Samnyaasa and Karma Phala Tyaaga so that no male and no female should worry about sweet devotion for the sake of salvation. Salvation can be obtained even without sweet devotion. Case of Radha, Miira, Gopikas, etc., are very rare and special examples since they themselves liked such bond. Since Hanuman got salvation even without sweet devotion, this sweet devotion has no importance from the side of God. In the second path, work (karma) and its fruit (phala) are interconvertible and equal. Work is energy and the fruit is matter. Hence, the word 'Karma Samnyaasa' can also mean not only sacrifice of service-work but also sacrifice of fruit. It is also very important to note that both these incarnations of God Shiva caught their contemporary human incarnations only (God Rama and God Krishna). It is said that God Shiva always repeats the name

of God Rama, who is the human incarnation. It is most unfortunate that human souls do not believe the contemporary human incarnation even though God Shiva praised the human incarnation (*Śrī Rāma Rāma Rāmeti...*). Since both Hanuman and Radha are incarnations of God Shiva, it is very good to know their paths, in which both acted as devoted souls and this is a fortune for us to know both sides of God Shiva on this Shiva Ratri festival.

6. Why did Shankara preach monism in commentaries and Dualism in prayers?

[Shri JSR Prasad asked:- Swami, why did Shankara preach monism in His commentaries and stressed on Dualism in writing prayers on various forms of God?]

Swami replied:- The commentaries are meant for the sake of the atheist, who never agrees to the existence of God other than himself. The prayers are for the sake of the atheists after conversion into theists. The commentary agrees with the psychology of an adamant student. Unless you follow the psychology of an egoistic receiver for some time, you cannot convert him into your righteous line. A powerful bull running cannot be stopped on the spot. You have to run along with the bull for some time and then only, you can stop it. Running along with the running bull is His commentary and stopping the bull is His prayer to God. You must note that after writing the commentaries only, Shankara composed prayers. He also experimentally proved the dualism to His close disciples by drinking molten lead and saying that He alone is God and not others (*Śivaḥ kevalo'ham*).

7. Does homa to the god of fire bring wealth?

[Ms. Swathika asked:- It is said that Agni (god of fire) brings wealth to any devotee. Does this mean that doing sacrifice (Homa to fire) brings wealth?]

Swami replied:- The fire is inert and if you pour ghee in the inert fire, nothing will happen because the inert fire without awareness can't understand anything including your prayer and your need. A person is understanding your problem and your prayer since he is associated with awareness. The hunger fire present in a living being associated with awareness can understand your prayer and need. Hence, a hungry man is said to be the fire-god called Vaishvaanaraagni. The Veda says that a hungry guest is Vaishvaanaraagni or Devataagni or divine-fire. In the Gita also, hunger-fire is said to be God (*Ahaṃ vaiśvānaro bhūtvā...*). Hence, a divine person, who is hungry can be the fire-god. If you feed the hungry Sadguru, you are feeding God directly because Sadguru is the direct human incarnation of God. This is selfish (not in a wrong sense. This only means that we pertain to a self.) pleasure and there can be non-selfish pleasure also, which is the pleasure of the father on feeding his son. The poorest beggar is the dearest son of God. You must feed him and save his life as an emergent donation. In

this case, you need not analyze the eligibility of the receiver. Even if the beggar is an atheist, you must feed him because there is a chance for the atheist to become a theist when his life is saved. The government and rich people shall concentrate on building beggar homes to give food, shelter, cloth and medicine to beggars. After covering the poorest, you can concentrate on poor and poorer layers of society. This means that you can implement all the welfare schemes after seeing no beggar on the streets of the country. The government is concentrating on poor and poorer sections for the sake of votes without covering the bottommost poorest layer.

8. How to dedicate the quality of Tamas to God?

[A question by Ms. Geetha]

Swami replied:- Tamas means rigidity and firm decision. Without tamas, you will be changing every minute. You will be finding a new Sadguru in every minute. This is not good in the spiritual journey. Once you have believed in the contemporary human incarnation, don't change. But before fixing, you do thorough analysis. This analysis is God Brahma. Then, you will be attracted to the Sadguru and this attraction is called devotion, which represents God Vishnu. In the last stage, God Himself will test you by creating several illusions. In this final stage, you require rigidity and firm decision and this represents God Shiva. Today is the festival of God Shiva called Shiva Ratri and this is a very important point to be known on the occasion of this festival of God Shiva.

9. What is the fate of devotees progressing slowly in their spiritual journey?

[Smt. Sudha Rani asked:- Some devotees are progressing very fast and some other devotees are very slow in their spiritual journey. What is the fate of second category?]

Swami replied:- The first category represents the rabbit, which can run very fast. Due to this, ego is developed. The rabbit sleeps thinking that it can reach the goal in one minute after sleep. The second category represents the tortoise, which is pained by its slow movement. Therefore, the tortoise never stops the journey and always continues to move thinking that on someday, it can reach the goal. The rabbit sleeps and the slow-moving tortoise succeeds. Here, the most important point is the continuous effort without any interruption. The word Radha comes from the 'Dhaaraa', which means the continuous stream of love, which represents the continuous non-interrupting devotion towards God. Radha never used to sleep. She used to be aware of God Krishna all the time.

10. How did Hanuman get salvation even without the test of attachment to wife?

[Ms. Thrylokya asked:- You told that every soul must be born as female in the final birth so that the test for attachment to spouse is to be conducted. But, Hanuman gets salvation without this test. Is this not a contradiction?]

Swami replied:- When there is fascination for spouse, God conducts this test so that the bond with Him competes with that bond. In the case of Hanuman, the bond with spouse does not exist at all. When god Surya ordered Him to marry his daughter called Suvarchala, He absorbed her in His body and she became the shining light of Hanuman. There is no need for this test if such bond did not form at all. This does not mean that only a celibate is an exceptional case to this test. It is not necessary. Even a house-holder can become a special exception to this test if such a devotee is mentally detached with his spouse and his external attachment becomes nil in such a case (*Kurvannapi na lipyate, karmanyakarma yah pasyeth* – Gita and *na karma lipyate nare* – Veda). The three strongest worldly bonds namely wealth, issues and spouse are external objects with which only an external bond can form. The internal bond with those external objects depends on the will of the soul, which means an internal bond may be formed or may not be formed. If there is no internal bond, the external bond becomes zero since it is inert only. King Janaka got salvation as a house-holder (*Karmaṇaiva hi samsiddhim* - Gita). These householders are as pure as the celibates and are eligible for salvation without the spouse-bond test. Therefore, a devotee need not bother much about sweet devotion as a hurdle in the path of salvation.

11. What is the meaning of Upavaasa (fasting) and Jaagaranam (awakening in the night) on this Shiva Ratri festival?

Swami replied:- Upavaasa means staying close to God and not fasting without taking any food. Moreover, Shiva Ratri festival is the marriage day of God Shiva and Goddess Parvati. If anybody goes to a marriage function and does not eat anything, it means that he is protesting against the very marriage function. Here, he is opposing God Shiva and Goddess Parvati. Today, you must eat special food items also. Moreover, if you fast, you will have no energy to worship God. In fact, when somebody fasts, it is said that he eats his own excretory matter leftover in the last part of digestive system, called rectum. When you get up from sleep, doctors advice you to take a heavy breakfast, a moderate lunch and a heavy dinner. The heavy dinner followed by heavy breakfast leads to free motion eliminating all the excretory matter from the digestive system. If you fast, the remains of excretory matter are leftover in the rectum for the sake of emergent need. On the fasting day, the digestive system digests this leftover excretory matter. Therefore, it is said that the fasting person eats his own excretory matter on the fasting day. A person protesting the marriage of God Shiva and Goddess Parvati really deserves this punishment!

Jaagaranam means awakening in the night. This also should not be taken in a literal sense. If you don't sleep at night, the next day, your brain

will become a ghost. The internal sense of this means that the night or darkness represents the ignorance of spiritual knowledge, in which you are trapped by the illusion created by God Shiva as Shankara. Shankara told that every ordinary soul is God. This is to test the ambition of an ordinary soul to become God without a trace of effort. Several human beings are trapped by this illusion and think themselves as God. Such ignorance is the night and you should not sleep means that you shall be aware about yourself that your self is not God. Shankara told clearly to all His disciples after drinking molten lead that He alone is God Shiva (*Śivah kevalo 'ham*). If food is spontaneously forgotten by the devotee due to devotion to God, such type of not taking food is the real fasting or Upavaasa because the devotee became very close to God. Similarly, due to such climax devotion, if the devotee does not sleep in the night, such awakening is called as real Jaagaranam. We must remember all this on this festival of Shiva Ratri and be close to God through prayers and worships. You must also develop the firm decision that you are an ordinary soul and not God. If these two are done, you are blessed by God Shiva on this festival.

Therefore, on this day of Shiva Ratri, one shall not fast without taking food and one shall not be awake at night. The Gita says that you shall analyze any tradition and then practice it (*Jñātvā kurvīta karmāṇi...*). One shall not practice any tradition saying that his ancestors did so. Such repetition of the actions of ancestors is called 'Abhyaasa' and the Gita says that analytical knowledge of any action is far far better than blind practice of tradition. Even God Krishna told at the end of the Gita that Arjuna shall analyze whatever He told and then only practice it. When God Himself told this about His own speeches, do you think that the traditions followed by our ancestors are more greater than the Gita and should not be analyzed?

12. When the contemporary human incarnation is not caught, what is the use of studying Ramayanam, Mahabharatam and Shrimad Bhaagavatam?

Swami replied:- A scientist does experiment in the laboratory and draws a conclusion from the study of that experiment. Then, he applies that conclusion to the present practical situation to show benefit to the present society. Our spiritual people study these three epics with a lot of devotion accepting the concept of contemporary human incarnation. They also accept that Rama and Krishna were contemporary human incarnations for Hanuman and Radha. They also accept that Hanuman and Radha got the highest fruits by concentrating on their contemporary human incarnations. Up to this, the study of the experiment is done. But, they don't draw the conclusion that the contemporary human incarnation must be caught to get salvation. They also don't apply this drawn conclusion to search for the contemporary human

incarnation. They were not present in the times of Rama and Krishna like Hanuman and Radha. They also know very well that Hanuman and Radha did worship of neither energetic incarnations nor past human incarnations. They start worshipping either energetic incarnation or past human incarnation in the form of statues, which was not done at all by Hanuman and Radha. Therefore, such devotees are learned stupid. They don't approach the present living district collector for signature on a required form of application. They either proceed to the collector of another district (energetic incarnation of the upper world) or proceed to the late district collector (past human incarnation) for the signature while the present district collector is available in his office that is situated near their house!

13. Swami, the liberated soul is detached from the world and hence, shall not bother about whatever happens. Is it true?

[A question by Ms. Bhanu Samykya]

Swami replied:- God told that the liberated soul shall do hard work without becoming lazy and shall not bother about the result of his/her work-fruit. This principle shall be followed in God's work also because your duty as a devotee is only to do His service to the best of your ability leaving the fruit to the will of God.

Chapter 38

March 15, 2024

O Learned and Devoted Servants of God,**1. Is it because of God's grace or past samskaras that a soul turns to God?**

[Ms. Swathika asked:- Paadanamaskaaram, Swami. Swami, thank You for giving me the confidence and breaking the hindrance to ask questions. Please forgive the mistakes in the questions, Swami. Swami, please enlighten this ignorant soul on the following:- A soul is turning to God in terms of showing initial interest to know about God. Is it because of God's grace or past samskaras or the influence of surrounding environment or because of multiple factors?]

Swami replied:- All the factors mentioned by you become responsible. Among these three factors, the final factor is God's grace, which comes after the three factors (initial interest, previous samskaaraas and present environment).

2. Why is there so much fascination for the feet of any Sadguru?

[Why is there so much fascination for the feet of any Sadguru or Human Incarnation? It is considered as a boat to cross the ocean of life. Please explain the inner sense of this.]

Swami replied:- Sadguru is the human incarnation of God. God is the most important personality compared to any item of the creation. It is an ancient tradition to catch the feet of a divine personality, which shows the highest reverence.

3. How to get the live experience when reading the knowledge from website?

[I feel that live Satsang with You is like watching a movie in the theatre with all the visual and sound effects. You explain the concept with amazing modulations, expressions and emotions. I miss these while reading from Your website. How to get that experience when reading from the website, Swami?]

Swami replied:- The final essence is to know the knowledge and that is present in the website.

4. Does creation and removal of ignorance take same effort?

[In the recent Shiva Ratri Satsang, You have mentioned that same amount of self-effort is needed in going from point A to point B and in coming back to point A from point B. You have told this in the context of Shankara creating ignorance in the soul that all souls are God and removal of ignorance that all souls are not God. Swami, does creation and removal of ignorance take the same effort? I feel that removal of ignorance requires more effort. Please enlighten me.]

Swami replied:- Ignorance is the reverse of knowledge. The journey between knowledge and ignorance is a reversible equilibrium in which the rate of forward reaction is equal to the rate of the backward reaction. The journey is reversible from any point to another point and from the other point to the original point. Effort in both directions is equal. The same intensity of the effort is needed to make a scholar into an ignorant and vice versa.

5. How to enjoy happy and unhappy events like eating sweet and hot dishes?

[Swami, how to enjoy happy and unhappy events like eating sweet and hot dishes? Most of the times, I'm experiencing unhappy events like as if I'm eating a tasteless hot dish without any choice. Please advise.]

Swami replied:- All this depends on the development of your mental attitude. Everything lies in the angle of your view only and nothing exists in external affairs.

6. How to digest and assimilate Your knowledge correctly and fast?

[Swami, not everyone is able to digest Your Spiritual Knowledge because it is revolutionary and the hard truth. How to digest and assimilate Your knowledge correctly and fast?]

Swami replied:- My knowledge is certainly revolutionary but not hard to digest. Truth is always very plain and simple, and I have established only truth everywhere in the knowledge. But, it is very difficult to practice and this difficulty is expressed as the difficulty in understanding the knowledge. You cannot get the highest fruit without facing difficulties in practice. If the practice is easy, the fruit is always false.

7. If we pray for knowledge, isn't it indirectly praying for devotion?

[Swami, You said that devotion is purely from the side of devotee and God has nothing to do with it. You also said that we should not pray for devotion to God. Can we pray for Knowledge, Swami? If we pray for knowledge, isn't it indirectly praying for devotion?]

Swami replied:- There are several scholars, who do not get devotion even though they completed the spiritual knowledge. Unless the heart is pure, spiritual knowledge cannot generate theoretical devotion. This is the reason why Shankara insisted on the purity of mind (Citta Shuddhi) very much in the spiritual path.

8. How to utilise the brain that You have blessed me with to the fullest for spiritual progress?

[My brain is so dumb and analytical skill is very less. How to utilise the brain that You have blessed me with to the fullest for spiritual progress?]

Swami replied:- As I told you already, My knowledge is very simple, plain and frank. There is not much deep logic. Only common sense exists everywhere. As I told, the difficulty in practice makes you speak like this. The difficulty is not in understanding the knowledge, but the difficulty is in practicing the knowledge. People cover their inefficiency to practice by saying that the knowledge is very difficult in understanding since it involves a lot of analytical logic. In fact, this is an utter lie. People are depicting the practical difficulty as a theoretical difficulty. This is natural human tendency. This is a clever way to escape the practice by throwing blame on the simple theory.

9. When we have You as God Datta directly, why should we pray to other forms like Hanuman and Subrahmanya?

[Swami, when we have You as God Datta directly, why should we pray to Your other forms like Lord Hanuman and Lord Subrahmanya? For our Pravrutti, we pray to Hanuman and for Spiritual Knowledge, we pray to God Datta. Is it correct?]

Swami replied:- In fact, all the divine forms are the external dresses of God Datta only. Whenever you worship any divine form, you are worshipping God Datta only. When somebody is wearing a dress and you sprinkle scent water on that dress, the person wearing that dress will enjoy the scent. Similarly, all worships done to any divine form will reach God Datta only in the final stage. Since there is only one personality called God Datta in every divine form, both Pravrutti and Nivrutti are given by the same God Datta only. There is no second God so that you can allot Pravrutti to one God and Nivrutti to another God.

10. How to cultivate the quality of discipline and obedience?

[Why does the mind always protest against change? Though You do everything for our good only, most of the times, I fail to understand and convince my mind. How to cultivate the quality of discipline and obedience, Swami? How important are these qualities in spiritual progress?]

Swami replied:- These qualities are very important in both Pravrutti and Nivrutti. The effort is to be put up by the devotee against his/her inherent inertia that makes the soul to travel in a wrong path. Without any effort, the soul is attracted from the right to a wrong path. With a lot of effort only, one can divert from wrong paths to the right path. False preachers lead the soul from the right to wrong paths because in this case, attraction is very much and by this, they can become very popular. The benefit of the receiver of knowledge must be important for a preacher and not the easy attraction towards false selfish desires based on the exploitation of weakness.

11. How to remove the ego of being Your devotee?

[How to remove the ego of being Your devotee? Sometimes, I feel very low that I don't even deserve to be called as Your devotee and sometimes, I get this ego of being Your devotee. Please guide me on balancing, Swami.]

Swami replied:- Basic-ego is not dangerous. The over-growth of the ego is pride. The basic-ego is called as confidence, which is like the normal body temperature. Pride is like high fever. Under-confidence is also dangerous like the low temperature of the body. You are misunderstanding your confidence as pride and getting confused.

12. When will I realise Your true value, Swami?

[Getting this human birth is very rare and on top of it, recognising and accepting the contemporary Human Incarnation is very very rare. Swami, how to use this birth to the fullest when You have blessed me with Your presence, which I don't deserve at all? When will I realise the true value of You, Swami? How not to take this wonderful opportunity for granted, Swami? Thank You for always guiding me at every step.]

Swami replied:- You need not worry about getting human birth because you have already got the human birth. The only point on which you have to concentrate is about the true spiritual knowledge of the Sadguru or the contemporary human incarnation. You are missing the Sadguru because of your ego-based jealousy towards co-human forms. If this is reduced in your daily life, you can recognise the Sadguru. Even if you recognise the Sadguru and understand the true spiritual knowledge preached by Him very easily, you must accept that your deficiency lies in practicing that true spiritual knowledge. You must stop covering your deficiency in the pretext of difficulty in understanding the knowledge.

13. Is the strain involved equal in the forward and reverse paths?

[Ms. Thylokya asked:- In the answer of the 4th question of Ms. Swathika, You told that the path and reverse path involve equal strain in the effort. In the 10th question-reply, You told that the effort in the reverse path is very less since the attraction is more. How to correlate these two?]

Swami replied:- The topic of the 4th question is different from the topic of the 10th question. The first topic is related to knowledge in which the two paths are theoretical knowledge (thinking that any soul is not God) and theoretical ignorance (thinking that every soul is God). In the later topic, the two paths are doing practical sacrifice to God and avoiding practical sacrifice to God. In the later topic, the second path is very attractive and is preached by false preachers expecting some little favour from the disciples for preaching a convenient knowledge. The true preacher will stress on the first path only because it is very much stressed by the Veda (*Na karmaṇā...*) and God Krishna (Karma Phala Tyaaga in the Gita). In the first topic, it is equally difficult to make a scholar to become ignorant and the ignorant to become a scholar because here, only theoretical knowledge is involved and not the practical sacrifice to God. In the later topic, preaching practical sacrifice to God is more difficult than preaching non-practice of practical sacrifice to God since the second path is easy and more attractive to any soul.

14. There are many references to Human Incarnation in Hindu scriptures. But, are there any references in Christian scriptures?

[A question by Ms. Adweeka]

Swami replied:- Jesus Himself is the human incarnation of God. He told that *He and His father are one and the same*.

15. When the sequence is Jnaana, Bhakti and Karma Yoga, why did Sage Vashishtha ask Guru Dakshina to Lord Rama in the beginning?

[Ms. Deepthika Venna asked:- Swami, You have mentioned in Datta Jayanthi Satsang about Sage Vashishtha asking Guru Dakshina to Lord Rama before imparting knowledge. When the sequence is Jnaana, Bhakti and Karma Yoga, please explain how the case of Sage Vashishtha asking Guru Dakshina to Lord Rama a unique case? Was Guru Dakshina accepted by Sage Vashishtha because he imparted Brahma Jnaana to Lord Rama?]

Swami replied:- Shri Rama is the incarnation of God. Sage Vashishtha is the son of God Brahma. The son of God Brahma must be having the true spiritual knowledge and one need not doubt about the preaching of Sage Vashishtha. I spoke about the preachers in this Kali age. What I spoke applies to the present time in which there are several false preachers claiming themselves as Sadgurus.

16. Are girls not allowed to sacred places during periods because they give out negative energy at that time?

Swami replied:- They are prohibited to temples during the period of menses because they are almost patients with bleeding, etc. From the point of hygiene, they are restricted and not that they are personally not eligible. When one is happy, the happiness is a form of nervous energy only. When one is unhappy, the unhappiness is also nervous energy only. The nervous energy in both is simply energy only and you cannot distinguish between these two energies like the same water present in two cups. In one cup, if you add blue colour and in another cup, if you add red colour, the colours are only different and not the water. Similarly, happiness is called positive and unhappiness is called negative. If you remove both happiness and unhappiness, you cannot say positive energy and negative energy because both are the same one energy only. You can say that you are happy or you are unhappy. As a scientist, I do not understand this positive energy and negative energy. The positive energy is with anode and the negative energy is with cathode in an electrolytic cell. Some people say that the rotation of the Rudraksha bead proves about positive and negative energies. Rudraksha bead is a part of the imaginable creation and cannot have the unimaginable power of God to indicate positive and negative energies. When these two energies are meaningless, such an experiment is also meaningless.

Chapter 39

March 16, 2024

O Learned and Devoted Servants of God,**1. Please explain valour in detail in the three cases.**

[Shri Kishore Ram asked:- Paadanamaskaaram, Swami. The word 'Valour' was explained by You (in the answer given to question by Jayesh Pandey) in three ways - in the cases of divine personalities, ordinary human beings and demons. Please explain this point in detail.]

Swami replied:-

- i) In divine personalities (human incarnations of God), the courage is based on the quality of sattvam, which is knowledge to discriminate justice and injustice. They become courageous in punishing the injustice after thorough analysis.
- ii) In the case of ordinary human beings, the discrimination between justice and injustice happens, but, a detailed logical analysis in doing the discrimination does not happen. They become courageous due to their ego and power to fight against injustice.
- iii) In the case of demons, there is no analysis at all and knowledge is completely absent. Whether it is justice or injustice, they attack the opposite party due to their violent nature based on deep ignorance. Their single aim is just to attack the opposite party.

These three different cases are based on the influence of the three qualities called sattvam, rajas and tamas.

2. What is the reason for Shuunyavaada in Buddhism?

Swami replied:- Shuunyavaada means that the entire creation is always unreal. This concept was established by a Buddhist called Naagaarjuna. The reason for this concept as per him is that the moments of experience happening continuously are momentarily destroyed due to which we can realize that the items of the creation are unreal. Shankara opposed this argument by saying that at least the awareness grasping the unreal nature of creation must be existing without which the unreal nature of the creation cannot have any authority. Buddha kept silent about God because the unimaginable God or Parabrahman is beyond words, mind, intelligence, logic and even imagination. This silence of Buddha was misunderstood by His disciples as the negation of God.

3. If we criticize the God of another religion, are we not scolding the absolute God?

[You told that we can criticize the God of another religion when the devotee of the other religion scolds the God of Hinduism. In such a case, are we not scolding the absolute God?]

Swami replied:- A bad fellow doing bad can be pacified only when you do the counter-bad. Here, our aim is not to scold God, but to scold his bad way to pacify him. A bad person harming us will be pacified only by the counter-bad reaction. When he is pacified, by this first aid treatment, you can reveal the true knowledge. The bad devotee of the other religion is not recognizing the common absolute God present in the divine forms of all religions. When he is scolding one form of God, he is scolding only one type of external dress of God. When you are giving a counter by scolding His form of God, you also think in your mind that you are scolding another type of external dress of God and not scolding the actual God. Sin comes to the other fellow and not to you because he scolded without knowing the real concept whereas you scolded realizing the true concept. Your intention to scold the external form of God was not to scold God, but to pacify the opposite bad person.

4. When we worship Sai Baba, some people criticize Sai Baba. How to reply to them?

Swami replied:- The person criticizing Sai Baba is not seeing the common real and absolute God present in all divine forms. He is seeing only the external dress (form of the God) and is criticizing the form only. We accept the divine form worshipped by that devotee because we are seeing the common absolute God in that form as well as in our Sai Baba. The absolute common God is called the unimaginable God or Parabrahman. We are seeing the unimaginable God, which means that we are recognizing the existence of unimaginable God in all the divine forms including Sai Baba. The existence of unimaginable God is inferred by the unimaginable events called miracles. Among the miracles, we must give importance to the miraculous knowledge and the miraculous love towards devotees since other type of miracles can be done by demons also.

5. Is Arjuna a liberated soul while hearing Gita?

Swami replied:- Arjuna is the incarnation of sage Nara, who is always closely associated with sage Narayana. God Dattatreya is sage Narayana because God Dattatreya being the son of sage Atri is always a sage. Arjuna is acting in the role of an ignorant soul while hearing the Gita. As the actor of that role, Arjuna is a liberated soul and he is only an ignorant soul as per the role. Arjuna, while acting in the role of an ignorant soul forgets himself as the actor and acts as the role thinking himself as the role only and not the actor. This takes place due to the divine illusion imposed on Arjuna by Sage Narayana. In such a case only, Arjuna can ask all the doubts of an ignorant soul. If Arjuna is aware of himself as actor (sage Nara), he may not ask some

questions about which he already knew the answers. Even though Arjuna is acting as an ignorant soul, he is always under the control of sage Narayana and will not do the mistakes of an ordinary ignorant soul. He will do only permitted mistakes that are decided as per the prescribed role.

6. Why did God Krishna enjoy the scoldings of Shishupaala while He became angry with Duryodhana for the same scoldings?

Swami replied:- The two gatekeepers of God Narayana were cursed by the Sages for their misbehavior. Then, God Narayana asked the gatekeepers whether they will come back in three births as enemies or in seven births as devotees. The gatekeepers preferred the first option because they can reach God quickly. They have to scold God Vishnu as enemies as per this agreement. Hence, Shishupaala scolded God Vishnu. Such background is not present with Duryodhana and he scolded God Vishnu really as a real enemy. Hence, God Krishna made Shishupaala to merge with Him after his death. Since Duryodhana was a real enemy, God Krishna became angry and showed the threatening cosmic vision (Vishwaruupam).

7. The inherent quality of God is love. Then, how can You say that God is unimaginable?

Swami replied:- Unimaginable God is beyond creation. Love is a quality found in the creation. Hence, love cannot be the inherent quality of the unimaginable God. No quality is inherent for the unimaginable God. When the unimaginable God is mediated with a medium that belongs to creation, then only the unimaginable God is associated with good qualities (Kalyaana Gunaas) and become qualified. The sixteen good qualities are only different forms of the divine love of God. The awareness that is generated from inert energy is also not with the unmediated-unimaginable God. The unimaginable God thinks to create the creation due to His omnipotence. In the case of angels, the inert energy is directly absorbed, which turns into awareness in the energetic nervous system. In the case of human beings, the materialized food taken is converted into inert energy in the digestive system and that inert energy enters the functioning materialized nervous system to turn into awareness.

8. How to avoid ordinary people from imitating Krishna?

[Gopikas approaching Krishna as darlings is injustice. Ordinary people will say that they can do the same since it is God Himself. What is the answer for this?]

Swami replied:-

- i) God never preached the knowledge of the three strongest worldly bonds. It is the only the sages, who investigated these three strongest worldly bonds. Since their investigation is true, God has to accept their concept.

- ii) The sages themselves went to God Rama and requested Him to test their bond with spouse. But, Rama postponed it to the next birth and never encouraged IT immediately. Even in the next birth, God Krishna threatened them about the horrible punishment of hugging the red-hot copper statue of Krishna in hell. Gopikas were prepared for the punishment and threatened Him back that they would commit suicide if Krishna does not accept them.
- iii) Now, God has to protect justice as well as the climax devotion of Gopikas. Since the concept was also correct, He honored them by dancing with them. At the same time, He protected justice by taking double punishment in hell (one punishment for His sin and another punishment for the sin of the Gopikas) by considering that as sin although it was not a sin at all in His case. He made sure that ordinary souls will fear to imitate the actions of God and thus, protected justice in the world.
- iv) Krishna alone is God and others, who claim themselves as God, are not God. These tests are for the salvation of the soul from worldly bonds. God alone can give the salvation and not the souls.
- v) Any soul will fear to undergo even A single punishment that is based on self-sin. Will the soul be prepared for taking the punishment of other souls?
- vi) Hence, this incident should be confined only to the omnipotent God and to the topmost devotees, who were sages for millions of births doing severe penance for God. God may come as incarnation in every generation. But, such a devotee is impossible in this creation. This is the reason why God Krishna did not repeat this after leaving Brundaavanam because no such climax devotee (sage) was found in His entire life. He never returned back to Brundaavanam because the sages were tested already.
- vii) Almost all the Gopikas passed in the dancing test and based on this test alone, no Gopika went to Goloka. Only 12 Gopikas passed in the test of stealing butter that was preserved for their children. Those 12 Gopikas only reached Goloka because they passed this joint-test of money and child. All other Gopikas went to Yashoda (mother of Krishna) and complained against God Krishna. Therefore, this joint-test alone decided the final result. The talent of God is unimaginable because He balanced both justice and love. No soul can have such unimaginable talent!

viii) Hanuman also got salvation without the test for the bond with spouse. The reason is that He has no spouse at all and hence, that test need not be conducted. Similarly, in the Gita, God Krishna says that the external worldly bonds along with the duties performed become zero when the internal bond is completely on God and even a trace is not on the world. For such householders also, there is no need of these three tests and they are granted total salvation.

9. Why did the sages go to Rama requesting for the test for the bond with their spouse only? What about the tests for the other two bonds?

Swami replied:- The sages thought that the tests with children and wealth are very simple and felt that they have already crossed both those bonds (bond with children and bond with wealth). They thought that the test with the bond of spouse is really strong and if they pass in that test, full salvation can be obtained. God Rama postponed the examination to the next birth and conducted the tests in all the three strongest worldly bonds. Actually, all the sages as Gopikas passed in the test of the bond with spouse and failed only in the joint-test of children and wealth. Between child and wealth, the bond with child is extremely strong in which even sage Vyaasa failed (He ran after His son, Shuka, who was leaving the house after renouncing the world.). This bond is in the heart called Anaahata Chakra, which means that nobody so far crossed this bond. This bond is especially very very strong with the mother than with the father and hence, God Rama asked the sages to be born as females in the next birth.



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