

**SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE**  
**[VOLUME - 43]**



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

Divine Discourses Given By:  
**HIS HOLINESS SHRI DATTA SWAMI**



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## Chapter 1

March 17, 2024

**O Learned and Devoted Servants of God,****1. Can salvation be obtained by a soul without reference to God?**

[Smt. Priyanka, Ms. Thrylokya and Shri PVNM Sarma asked:- In the Satsanga on Maha Shiva Ratri, You told that if a soul has only external bonds with the worldly bonds and not internal bonds in the mind, such a soul need not be tested and gets spontaneous salvation. Here, there is no reference to the devotion with God. Hence, it means that salvation can be obtained by a soul without any reference to God. Please comment.]

**Swami replied:-** How dare you people ask like this? One may eat food in a vacant plate, one may do the marriage without a bridegroom and one may see the cinema without current, but, no one can get salvation from worldly bonds without the grace and will of God. The actual giver of salvation is God Himself. Moreover, is it possible to not have the internal bond even if the external bond is formed? The mind always has the nature of bonding with something. If that something is again a worldly object, how can you get salvation from the world? If you say that some person became mad of a prostitute and got detached from all other worldly bonds and such detachment can be called as salvation from the world—this is absurd. The reason is that when the person has formed the strongest bond with a worldly item called prostitute, how can you say that such person got salvation from all the worldly bonds? Therefore, salvation from all the worldly bonds is possible only when a soul is completely devoted to God, who is beyond this world. The worldly bonds should be spontaneously dropped out due to the attachment to God and such dropout of the worldly bonds alone can be called as salvation. Without attachment to God, the detachment from the world is not only impossible but also meaningless. It is impossible because since the mind has the nature of attachment to something, such detachment from the world will not be for a long time. It is meaningless because you are losing God as well as the world so that no enjoyment with anything becomes possible, which is meaningless. Neither you get the divine nectar nor do you drink coffee—this is a horrible state of loss on both sides. If the divine nectar is available, due to its excellent taste, coffee is rejected—in this incident, there is some logic and some justice. If divine nectar is not attained, let Me at least enjoy the coffee. Hence, detachment from worldly bonds without attachment to God is not only impossible but also is meaningless or useless.

While mentioning the above concept of the soul called Sthitaprajna, I have mentioned King Janaka as an example having only external worldly

bonds without any internal bond with the world. The entire internal bond of King Janaka was only with God. Due to this, all his worldly bonds, which are only external are spontaneously dropped out. This is the state of King Janaka, who is the best example for Sthitaprajna. He was the disciple of a Sadguru called Sage Yaajnavalkya. The Sadguru being the contemporary human incarnation of God for King Janaka tested him on one day. King Janaka was completely immersed in the Satsanga of Sage Yaajnavalkya regarding a debate and deep discussion about God. Then, as per the plan implemented by the miraculous power of the Sage, a soldier came crying that the entire Mithila city was burnt in severe flames of fire. All the wealth, issues and wife of King Janaka were burnt and this was conveyed by the soldier. By the miraculous power of the Sage, the soldier saw such a scene as a divine illusion. Hence, the soldier was sincere. On hearing this horrible heart-attacking news, King Janaka just smiled saying that if the Mithila city is burnt, nothing of him is burnt (*Mithilāyāṃ pradagdhāyāṃ na me kiñcana dahyate*). Here, there is a competition between the bond of King Janaka with God and the three strongest worldly bonds, which are wealth, issues and spouse. Before the strength of the bond with God, the three strongest worldly bonds were defeated. This means that King Janaka was so much attached to God that all his worldly bonds were spontaneously dropped out. I thought that everybody knows this story of the example given by Me and I thought that Sthitaprajna means that soul for which all the worldly bonds are dropped out due to his/her extreme attachment to God. Therefore, I did not mention about God separately, thinking that everybody knows this famous story. The worldly bonds of King Janaka were dropped out due to his complete absorption in God and not due to his absorption in a prostitute!

King Janaka was ruling his kingdom, attending his spouse and children and was doing all his duties like a normal householder. But, the difference between Janaka and a normal householder is that the worldly bonds of Janaka were only external whereas the worldly bonds of an ordinary soul are both external and internal. The reason is that the ordinary soul is not internally absorbed completely in God like Janaka. You may ask that how one can have only an external bond with the spouse and children without internal love. When the duties are performed perfectly by Janaka, there is no difference between Janaka and an ordinary soul (*Kuryāt vidvān tathā'saktaḥ...*- Gita) externally. The spouse and children will not operate the heart of Janaka and complain that there is no love in the heart for them! They are thinking that Janaka loves them like any other ordinary soul. Since there is no effect in performing the duties towards the spouse and children, they are under the illusion that Janaka is loving them fully like any soul entangled in a family.

By this, the family will not suffer at all to complain about the absence of love to them in the heart of Janaka. You need not worry that you are cheating your family in this way. The reason is that the Veda says that every family bond is only cheating. The wife loves the husband not for his happiness but for her happiness derived from the husband and vice versa. Every worldly bond is like this only (*Ātmanaḥ kāmāya sarvaṃ priyaṃ bhavati* - Veda). The love of God on the devotee alone is not cheating because the blissful God is not in need of happiness from any soul. In this way, there is no loss at all for a Sthitaprajna. Moreover, another advantage is that if anything happens to the spouse and children based on their fate, Janaka will not be pained at all for them due to the internal detachment from them. Even if somebody is pained, is there any recovery of the loss? Hence, there is no benefit of the pain. Moreover, the pain will bring several diseases and health will be spoiled, which may lead the soul to death by heart-attack. Not only absence of benefit, but also presence of serious loss is appearing due to this blind fascination to worldly bonds in the mind. Therefore, the message is that you should not have fascination for anybody or anything in the world and at the same time, you must do all your duties perfectly like a fascinated soul trapped by the family. This analysis helps the soul to become a Sthitaprajna as proposed by God Krishna in His Gita. People can easily misunderstand a Sthitaprajna as an atheist even in the Gita since the point of his devotion to God was not explained. Sthitaprajna means the person in whom all the awareness (soul) is completely situated in God (*Sthitaprajñā sarvā Bhagavati yasya saḥ sthitaprajñah*). If you define this as the place in which awareness is merely situated, you have to say that the awareness is situated in his brain-nervous system. If so, that is common to all normal human beings. Then, what is the specialty of a Sthitaprajna? Hence, you should not say that the awareness in a Sthitaprajna is in his body. Even Shankara said that awareness is situated in one's self or Brahman as per His Advaita philosophy. Even here, you must note that the awareness is in God (Brahman) only, which is a common point since it is not told to be in the body.

## 2. While doing the duties, love and fascination may appear in the soul.

[A question by Ms. Thrylokya]

**Swami replied:-** Doing the duties is inert work and awareness does not exist in it. Love and fascination belong to awareness. Awareness is the internal soul. If love and fascination rising in the internal awareness happen to be the cause for your external work of the duty, such a person can't be called as a Sthitaprajna. If the love and fascination in the internal awareness is totally on God only and if the external duties are performed without any connection with the internal love and fascination, such a person alone can be

called as a Sthitaprajna. In the case of an ordinary soul, the love and fascination rising in the internal awareness or soul become the reasons for performing the external duties. You cannot say that performing the external inert duties without the internal love and fascination is not possible, it is not correct. If the internal love and fascination are attracted by the most powerful and most attractive God, the external inert work can be done without linking to the internal awareness because action is inert. For example, a person riding on a bicycle will be doing the external inert riding work mechanically while singing a song on which his love and fascination are totally absorbed. Similarly, one can do the routine duties while the internal love and fascination are totally dedicated to God. This state can be proved in any practical test conducted by God Datta as we have seen the above case of King Janaka so that it is proved that Janaka was not having mere theoretical devotion but also the real practical devotion as a proof. Hence, a Sthitaprajna is given salvation directly without test for any worldly bond since no worldly bond really exists in the internal awareness of the soul. The three tests for the three strongest worldly bonds are done for the other ordinary souls only, which are trapped by the three strongest worldly bonds. Only such ordinary soul has to take a female birth finally so that the soul can be tested for her bond with spouse and child along with wealth. In fact, all the Gopikas passed in the test of bond with spouse, but, almost all failed in the test of joint-bond of child and wealth. So, every soul need not go for the final female birth since the Sthitaprajna souls are not at all tested in these three strongest worldly bonds.

When God Rama lost Sita in the forest, He was weeping aloud. Then, Lakshmana told Him, “O Brother! Stop weeping. By weeping, Sita cannot be found and hence, there is no benefit. Not only is benefit not there, but also there is additional loss by weeping. By weeping, You will lose energy becoming weak and will be unable to search for Sita”. Lakshmana is the incarnation of Adishesha and Patanjali is also the incarnation of Adishesha. Hence, Lakshmana is Patanjali. Patanjali defined Yoga in his Yoga Sutras that Yoga means resisting the mind to contact with the external world (*Yogah cittavṛtti nirodhah*). By contacting the external world with the mind, you will develop an internal bond of awareness (love and fascination) with the external world by which you will enjoy as well as weep. In fact, God Rama tested the knowledge of Lakshmana by weeping for Sita.

**3. Do You mean that the sages born as Gopikas were not in the state of Sthitaprajna already?**

[A question by Smt. Priyanka]

**Swami replied:-** The story proves that except twelve Sages, all other sages failed especially in the bond with issues. A Sthitaprajna can be a sage but every sage need not be a Sthitaprajna. God Kaalabhairava is in the form of a dog, which does not mean that every dog is Kaalabhairava. God Krishna is a human being, but every human being is not God Krishna. The sages approached God Rama for the test of the bond with spouse thinking that the joint-bond with children and with wealth is very weak and need not be tested. They mistakenly thought that if the test of the strongest bond with spouse is passed, the total salvation is spontaneously attained. But, in the next birth, when they were born as Gopikas, almost all of them failed in the joint test of children and wealth (butter) only. They realised that the bond with issues is the strongest and is unconquerable. Even Sage Vyaasa, the King of Sages, also failed in this bond with issues by running after His son, Sage Shuka, who was leaving the house for the sake of God. Even though Shuka was a great sage, he was sent to King Janaka by His father, Sage Vyaasa, to get a pass certificate for salvation from King Janaka, the examiner. This shows that a Sthitaprajna like King Janaka became the examiner of the greatest Sage, Shuka.

**4. We heard that King Nero also played on his fiddle while the city of Rome was burning. Is he also a Sthitaprajna?**

[A question by Prof. JSR Prasad]

**Swami replied:-** If he is a devotee of God and if he was playing a devotional song on the fiddle, he is certainly a Sthitaprajna. But, if he is playing worldly music on the fiddle, he is not a Sthitaprajna because the love and fascination for worldly music is also a worldly bond only and hence, he cannot get salvation from all the worldly bonds.

**5. While being Sthitaprajna, can we do the service of God in the same manner?**

[A question by Ms. Thrylokya]

**Swami replied:-** Is your mind functioning well? Sthitaprajna means doing external inert work without its link to the inner awareness (love and fascination). This state is applicable to worldly work to be done as a duty. You are doing the external service and sacrifice for God in which your inner love and fascination are completely involved. Doing the external inert duty while the inner love and fascination are concentrated on God is like riding the bicycle mechanically while the mind is absorbed fully in singing a sweet song. Doing God's service in which the internal love and fascination are fully involved is just like riding the bicycle with full concentration on riding as in the case of a cycle race.

## **6. If people serve others for their own happiness or for the happiness of others, are these cases of true love in the world?**

[When I told that all worldly bonds are cheating bonds only, some people replied that they are doing the service to others for the happiness of others only. Some other people said that they are serving others, which gives happiness to them. Isn't it true love in the world? How do You explain these two?]

**Swami replied:-** Both of your cases will disappear if the serving person gets misery due to doing service to others. As long as misery does not attack, these two types of hypocritic statements come from the mouth of anybody. In the case of God, a Sthitaprajna continues to do service to God even if he/she gets any extent of misery due to climax love and fascination to God. In the case of worldly duties also, a Sthitaprajna will not be bothered at all about the worldly misery since such inert external work has no link with his inner love and fascination. When Hanuman was searching for Sita, He was attacked by the thought of suicide-misery since He was very much vexed in the search. Still, He continued His search for Sita till Sita was found. In the case of Prahlada, a lot of misery attacked this devoted boy, but, Prahlada did not go back. Miira was asked to drink a cup of poison by her husband due to his misunderstanding of her devotion to God Krishna. Miira drank the cup of poison without withdrawing her devotion. Therefore, true love is possible only in the case of God.

## **7. Can I say that among all the Gopikas, only twelve are Sthitaprajna?**

[Smt. Chhandaa asked:- Padanamaskaram, Swami. In continuation to answers about Sthitaprajna, can I say that among all the Gopikas, only 12 Gopikas, who are in Goloka are Sthitaprajna? And rest of the sages were not.]

**Swami replied:-** The twelve Gopikas are almost equal to Sthitaprajna except the difference that the twelve Gopikas passed the tests of the three strongest worldly bonds whereas a Sthitaprajna has no test for any worldly bond because the worldly bonds are only inert and external without any link to the inner awareness. Tests are only for the souls having the external worldly bonds linked with their inner love and fascination. All Gopikas were tested and twelve among them passed the tests. A Sthitaprajna need not be tested at all and the pass degrees are conferred on them.

## **8. Why was Janaka not given the highest fruit?**

[King Janaka is the best example for a Sthitaprajna. No doubt, He is higher than the greatest sages as he became the examiner even for sage Shuka. For a long time, I have this doubt. In today's perfect context, let me ask You, if it so then why was he not given the higher than the highest fruit? Or maybe he was given. Please clarify this. At Your divine lotus feet always, Chhandaa.]

**Swami replied:-** Fruit is declared only for the candidates, who passed the test. What fruit you can declare for a candidate, who is conferred with the pass degree without the test? Such Sthitaprajna souls are conferred salvated souls living with God accompanying Him to earth to assist the mission of the



incarnation. They belong to the category of God Hanuman, who reached the highest Brahmaloaka.

**9. What is the problem if we say that the awareness of the soul is a tiny part of the awareness of God?**

[A question by Shri Abhiram]

**Swami replied:-** If you take the unmediated unimaginable God, His process of thinking to create universe was based on His omnipotency and not on the presence of awareness in Him. The reason is that before creation, there was neither inert energy nor a materialized nervous system in the unimaginable God. When awareness itself is absent in the ultimate God, you cannot say that the awareness or soul is a tiny part of the awareness of God. Since thinking was there, it could be called as awareness, but, since actually awareness was absent, such thinking of the unimaginable God is called unimaginable awareness, which means that the background of the awareness of God is unimaginable.

Coming to the mediated unimaginable God called God Datta, the awareness of the energetic being was created by Parabrahman or the unimaginable God. Such awareness is the normal awareness of a normal human being. But, such normal awareness of God Datta also became unimaginable awareness since the unimaginable God merged with Datta in and out. By this, the imaginable awareness of God Datta also became unimaginable awareness. Here, the unimaginable awareness means, the awareness that has attained the unimaginable power of Parabrahman. Now, if you say that the soul of the human being or normal awareness is a tiny part of the unimaginable awareness of God Datta, it is also impossible because such a tiny part must get some tiny miraculous power of God Datta. Since no trace of miraculous power is seen with the awareness or soul of a human being, this possibility is also ruled out. In any case, the soul is neither God nor a tiny part of God. God is the unimaginable creator and the soul is an imaginable created item.

**10. Was King Janaka not having real love on his daughter Sita?**

[Was King Janaka not having real love on his daughter Sita? King Janaka made Sita to stay in his house for one month after marriage. Does this not show that King Janaka was having internal bond of love and fascination towards his issue?]

**Swami replied:-** King Janaka is quoted as Sthitaprajna by God Krishna Himself in the Gita (*Karmaṇaiva hi saṁsiddhim...*). As a Sthitaprajna, he has no love on wealth, issues and spouse. He was having only love and fascination towards God Rama. After marriage, it is the ethical tradition that both daughter and son-in-law must stay in the house of the father-in-law for one month. Such ancient tradition existed and even God Shiva lived in the

house of His father-in-law for one month  
(*Māsamātramavasadvṛṣadhvajah*– Kumara Sambhavam). There is no  
speciality in this tradition.

## Chapter 2

March 18, 2024

**O Learned and Devoted Servants of God,****1. What are the differences and similarities between Samkhya and Vedanta?**

[Shri Anil Antony asked: Padanamaskaram Swami, Please give Your answers to the following questions asked in an internet forum. At Your Divine Lotus Feet-anil]

**Swami replied:-** Saamkhya has two branches. i) Seshvara Saamkhya of Patanjali and ii) Niriishvara Saamkhya of Kapila. Vedanta is more close to the Saamkhya of Patanjali because both believe in God as the ultimate controller. The Saamkhya of Kapila is close to atheism.

**2. What was the reason for Krishna's incarnation on Earth? Was it solely for Radha's love or were there other reasons?**

**Swami replied:-** The incarnation of God will have many reasons. The reason in Pravritti is to establish justice and destroy injustice. In Nivritti, God Krishna came mainly to test the sages born as the Gopikas.

**3. What are the differences in the descriptions of love between Krishna and Subhadra and Krishna and Satyabhama in the Mahabharata?**

**Swami replied:-** Subhadra is the sister of God Krishna and Satyabhama is the wife of God Krishna with ego mixed love.

**4. How can we differentiate between genuine happiness and fake happiness?**

[How can we differentiate between genuine happiness and fake happiness influenced by external factors like having many friends or a lot of money?]

**Swami replied:-** Genuine happiness is due to Nivritti (spiritual life) and fake happiness is due to Pravritti (worldly life). God is the absolute reality and world is relative reality.

**5. Is it possible to understand the Bhagavad Gita without prior knowledge of Hinduism or the Vedas?**

**Swami replied:-** The Gita covers the spiritual syllabus from LKG to PG. You can directly study the Gita.

**6. Where is the original copy of the Vedas located?**

**Swami replied:-** The original copy of the Vedas was located in the tradition of reciting the Veda from a Vedic teacher generation by generation.

**7. Are there any descendants of Krishna today?**

**Swami replied:-** What will you do with those descendants? Even the son of God Krishna, Saamba was a bad fellow and was killed by God Krishna in the end.

**8. If Sai Baba of Shirdi was a Muslim, how come His followers are Hindus?**

**Swami replied:-** Sai Baba was originally a Hindu. He tried to correlate Hinduism and Islam.

**9. Can being angry at God have any positive effects? Why or why not?**

**Swami replied:-** Anger involves hatred as the basis. Positive effects are due to love towards God.

**10. What are the different types of logic in Hinduism?**

**Swami replied:-** Logic is based on the number of authorities to get true knowledge. Some have taken two authorities (Pratyaksha and Anumaana). Some have taken two more authorities (Upamaana and Shabda). Some have taken two more authorities (Arthaapatti and Anupalabdhi).

**11. What is the highest or noblest profession in Hinduism?**

**Swami replied:-** The best profession is to work as a priest in the temple by which one can earn his livelihood as well as devotion to God.

**12. According to Hindu scriptures, was there anything before God existed?**

**Swami replied:-** God is the ultimate, who is beyond space and time.

**13. Why did Krishna create other religions that don't know His original form?**

[If according to Bhagavad Gita Krishna is the supreme Lord of the universe, then why did He create other religions which don't know His original form of God of Krishna?]

**Swami replied:-** The religions are created by human beings and not by God. The unity of the religions is preached by God.

**14. What is the connection between each Avatara in Hinduism and their previous one?**

**Swami replied:-** Even though perfect homogeneity exists among all the incarnations of God, the heterogeneity comes due to the variation in their programs in this world.

**15. If I believe in God, then what will I get?**

**Swami replied:-** You must believe in God to lose everything that is unnecessary for you.

**16. Does happiness emerge autonomously from within us?**

**Swami replied:-** Happiness is related to the fruits of our good deeds and bliss (extreme and continuous happiness) is related to the grace of God. How can it emerge from us?

**17. In what ways does Lord Shiva show His love for His devotees?**

**Swami replied:-** Lord Shiva or any form of God will respond to the true love of the devotee. The love of God is shown in all the desirable ways here (in this world) and there (in the upper worlds).

**18. How can one recognize that God loves them more than anyone else in the world?**

**Swami replied:-** The climax love can be shown by several devotees to God and God also shows the same climax love to all such true devotees. The situation asked by you does not arise.

**19. Does the Bhagavad Gita state that all religions are the same?**

**Swami replied:-** The Gita says this (*Mama vartmānu vartante, manuṣyāḥ pārtha sarvaśaḥ*).

**20. Is God Shiva affected by sins done by any person?**

**Swami replied:-** The punishments of sins of true devotees are taken by God Datta to relieve the devotees from suffering. God Shiva is God Datta.

**21. Does God take any religion seriously?**

**Swami replied:-** He takes all religions seriously except atheism.

**22. What is Krishna's perspective on parents?**

**Swami replied:-** In Pravrutti alone, parents are considered to be equal to God. In Nivrutti, the divine incarnations are directly God.

**23. Did Buddha ever experience suffering after achieving enlightenment?**

[Did the Buddha Himself ever experience suffering again after achieving enlightenment, or did He transcend suffering entirely?]

**Swami replied:-** The body of God Buddha is the medium related to world and hence, experienced a lot of suffering due to penance.

**24. What was the reason for Arjuna taking Krishna to the battlefield?**

**Swami replied:-** Arjuna took God Krishna to the battlefield to win the battle. But, God Krishna followed Arjuna to preach the Gita to him.

**25. Where does peace originate and exist?**

**Swami replied:-** Peace originates in correlation of different thoughts and exists in the correlation. God Datta is very famous for any type of correlation.

**26. Which day is good for Lord Shiva?**

**Swami replied:-** In the ultimate spiritual angle, everyday is the festival of Shiva Ratri.

**27. What is the significance of snakes in Hinduism and Hindu mythology?**

[What is the significance of snakes in Hinduism and Hindu mythology? How are they connected to God Shiva and Goddess Parvati?]

**Swami replied:-** Snakes are used as jewels by God Shiva. But, no soul uses snakes like God Shiva even though the soul says that he is Shiva (*Shivo'ham*)! Adishesha and God Subrahmanya are in the form of snakes, which does not mean that every snake is Adishesha or Subrahmanya!

**28. What is the meaning of being a friend of God? How can one develop a friendship with God?**

**Swami replied:-** In friendship, there is full freedom. Full freedom shows very high maturity of devotion to God. Hence, friendship is the last but one stage in the nine steps of devotion (*Sakhyamātmanivedanam*).

**29. Is it believed that we choose our parents before birth as part of the reincarnation process?**

[Is it believed that we choose our parents before birth as part of the reincarnation process? If so, what factors determine who we will be born to, such as parents and siblings?]

**Swami replied:-** God will attach us to our parents so that we can collect our loans lent to them in the previous births along with the accumulated interest (*Rāñubandha rūpeṇa...*).

**30. What are the beliefs in Hinduism about marrying someone from a different religion?**

**Swami replied:-** Generally, people following different religions fight with each other. If universal spirituality is realised, there is no harm in such inter-religious marriage.

**31. Is it a common belief in most religions that women are not as important as men? If so, what is the reasoning behind this belief?**

**Swami replied:-** It is a belief that arose from ignorance. The gender is different due to some external modifications in the body. There is no difference in anything other than this one point. Importance comes based on good qualities and the intensity of devotion to God.

**32. Is there evidence to support the belief that the Bhagavad Gita was spoken by Lord Krishna?**

**Swami replied:-** For that matter, there are no audio-video proofs for such facts in many religions. You should worry about the subject spoken and not about the person, who spoke it.

**33. Why did Lord Krishna ask for the dust of Radha's feet to be applied to His forehead?**

**Swami replied:-** The climax devotion of the Gopikas made God Krishna to ask for the feet dust of the Gopikas to be applied on His forehead for curing His headache. This is an indication that He will create Goloka above His abode so that the dust of the feet of the Gopikas will continuously fall on His head.

**34. How did Lord Vishnu become Narasimha?**

[How did Lord Vishnu become Narasimha? Why did He take birth from the earth instead of directly from Devi Lakshmi's womb like Rama or Krishna?]

**Swami replied:-** Goddess Lakshmi is the wife of God Vishnu. Rama and Krishna, as incarnations of God Vishnu, are not different from God

Vishnu. God Vishnu is the deity of the quality of Sattvam, which is famous for knowledge, peace and love. In the incarnation of Lord Narasimha, the embodiment of anger, God Shiva (the deity of tamas quality) entered because all the three divine forms are the same God Datta, who was incarnated as those three divine forms. The trinity in unity must be realised here.

**35. Why did Lord Krishna promote non-violence but suggest eating vegetables instead of meat?**

**Swami replied:-** I think, you wanted to use ‘violence’ instead of ‘non-violence’. God Krishna encouraged violence against injustice but not against justice.

**36. What is the significance of Lord Shiva's dance, Tandava, in Hindu mythology?**

**Swami replied:-** The Taandava is named to represent the dance of Sage Tandu. One day, Tandu created a handful of ash accidentally. He became very much emotional and started dancing very violently. Then, God Shiva appeared and created a hill of ash from His thumb. Sage Tandu immediately lost the ego of miraculous power and fell on the feet of God Shiva. God Shiva was very much pleased with Sage Tandu and named His dance after the name of Sage Tandu (Taandava).

**37. Can someone believe in the Bible but not in God? What would be the implications of this belief?**

[Questions on Christianity]

**Swami replied:-** The aim of any religious scripture is to establish the existence of God.

**38. Do Jesus and Krishna know each other?**

**Swami replied:-** All the incarnations of God Datta know each other through the basic common God Datta, who is present in every incarnation of God.

**39. Why is Satan invisible, whereas God is visible?**

**Swami replied:-** Satan was also visible to Adam and Eve. He is the embodiment of all bad qualities put together called as demonism.

**40. Why did God choose the Israelites as His own people (as per the Bible), of all the people throughout the whole world?**

**Swami replied:-** At that time, Israelites must have been the climax devotees of God with true love to God.

**41. Are any Hindu gods mentioned in the Quran or the Bible?**

**Swami replied:-** All the divine forms of God mentioned in all the religions have the inner common God Datta called as the Father of Heaven.

**42. When and how did Jesus fulfill the law?**

[According to Matthew 5:17 (“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them”). When and how did Jesus fulfil the law?]

**Swami replied:-** This means that whenever Jesus gave new interpretations to the scriptures of earlier prophets, He means that they are not contradicting the old scriptures, but revealing the actual essence of the true spiritual knowledge, which were misunderstood later on.

**43. Is Jesus mentioned in the Vedic scriptures?**

**Swami replied:-** The secondary scriptures in Hinduism mentioned about Jesus (*Īsaputram ca māṃ viddhi, kumārī garbha sambhavam, mlechha dharmasya vaktāram...*).

**44. Is a love marriage acceptable according to the Bible?**

**Swami replied:-** By the love before marriage, love gets exhausted later on. After marriage, if love takes place, such love exists. Love is a form of energy and this is based on the conservation of energy. You can take the example of Rama and Sita in this context.

**45. What is the reason God created Eve even when Adam did not ask for a companion or assistant?**

**Swami replied:-** God wanted to extend the human generation and hence, Eve was created even without the request of Adam. Extension of generation was not the will of Adam.

**46. Why can't Allah prevent the Quran from being burned in Sweden by an ex-Islamist?**

[Questions on Islam: If Allah is so powerful, why can't He prevent the Quran from being burned in Sweden by an ex-Islam? How can someone burn something to ashes that is considered so holy?]

**Swami replied:-** It is a test conducted by God for Muslims to see the true Muslim, who is pained very much on such an occasion. The Quran did not disappear by such burning.

**47. Why cannot the Muslims in India accept their own culture, which is Sanatan dharma?**

[Why cannot the Muslims in India accept back their own culture which is Sanatan dharma, knowing the fact that their ancestors were converted to their present religion on the sword tip?]

**Swami replied:-** Let them be Muslims because all religions are divine and are one and the same. Everybody of any religion shall know that if he/she hurts any other religion, it is equal to hurting one's own religion because the inner God is one and the same in all divine forms of God.

**48. Is there any mention of Mecca in the Vedas or any other Hindu scriptures?**

**Swami replied:-** What is the use of such mention if you have realised universal spirituality and treat all religions as one and the same believing that all forms of God are having the same common God?



**49. How is schooling to be done for a child under 15 years of age?**

[Smt. Sudha Rani asked: Padanamaskaram Swami. Thank You Swami for always driving us towards enlightenment. Swami! Being a language teacher of high school students in Telangana, I feel the syllabus is not capable of guiding these age groups for Pravṛtti. Please remove my ignorance and show the path with what the contents to be taught, and how the schooling is to be done to a child under 15 years. Thanking YOU Swami, with PadaNamaskaram, Sudha Rani.]

**Swami replied:-** For anybody, one point is sufficient, which is that God exists in every divine form of any religion and that God created heaven to reward good deeds and created hell to punish sins. You also tell that God is unimaginable and will certainly punish sins in hell. If required, you can introduce the 50:50 probability theory saying that it is the best to choose the probability of least risk because in this infinite space, neither hell is shown nor the absence of hell is shown to the naked eye of any human being. This much concept is sufficient for any soul of any age.

**50. How can one deal with mockery?**

[Shri Jayesh Pandey asked: Padanamaskaram Swami Ji!]

**Swami replied:-** By becoming serious and neglecting the mockery, which means that you are leaving everything in the hand of God.

**51. Will it be correct to say that the Atharva Veda is the seed of the other three Vedas?**

**Swami replied:-** All the Vedas came at once from the mouth of God and the Veda says this (*Asya mahato bhūtasya niśśvasitameva...*).

**52. How can one have the realisation of Your Bhajans?**

[Below Your Feet.]

**Swami replied:-** You will get the true spiritual knowledge as well as the true theoretical devotion from these bhajans written by God Datta.

**53. Why did Lord Krishna mention Shukracharya as Himself, who always sided with demons?**

[Shri Durgprasad asked: Paadanamaskaram Swami, In a Gita verse, while encouraging Arjuna (Paandavanaam Dhanujayah), Krishna also equated Himself to Shukracharya. Why did He mention Shukracharya who always sided with demons?]

**Swami replied:-** God Krishna told twice that He is Shukracharya (*Maharṣṭnām Bhṛguraham..., Kavīnā muśanāḥ kavīḥ...*). This means the role of Shukraacharya is very important because he became friendly with demons and controlled them as far as possible from doing injustice. The main purpose of the incarnation is also to divert wrong people to the righteous path. For that purpose, first, he mingles with the bad people by showing some bad qualities so that he can become friendly to bad people. In the next stage, God will advice them to follow the right path. When a powerful bull is running, the person who wants to stop it will not stop it suddenly because it cannot be stopped. First, the person will run along with the bull to give an

impression that he is a friend of the bull following it like its disciple. After sometime, the bull treats the person as its good friend and stops when he tries to stop the bull. This is called '*Dhaavat Vrushabha Nigraha Nyaya*'. Since the main work of the incarnation of God resembles the work of Shukraacharya, God mentioned his name twice.

## Chapter 3

March 19, 2024

**O Learned and Devoted Servants of God,****1. What is the difference between a Sthitaprajna and Gopikas?**

[Ms. Thrylokya asked:- Swami, You told that there is no need of any test for a Sthitaprajna. But, King Janaka was tested by the Sage Yaajnavalkya. What is the difference between a Sthitaprajna and the Gopikas?]

**Swami replied:-** It is true that there is no need of testing a real Sthitaprajna since the reality is always known by the omniscient God. The public may be cheated by a false Sthitaprajna, who is doing the external duties saying that those duties have no link with his internal love and fascination present on God. To distinguish a real Sthitaprajna from false Sthitaprajna, though not for God, at least for the sake of the public, the test is necessary even for a Sthitaprajna. You may argue that the omniscient God is having the power to give salvation from worldly bonds and for this, proof before the public is not necessary. But, the test is necessary for the sake of the public, which may say that God favoured the false Sthitaprajna by partiality. For this purpose, God conducts the tests even though He knows whether a devotee is real or false. Moreover, by the test, the tested devotee will recognize his/her real state and proceeds for rectification if the devotee is proved to be false. Otherwise, the devotee may be thinking himself/herself as a real devotee and will not try for self-rectification. Therefore, King Janaka was tested severely unlike the Gopikas. In the case of Janaka, the wealth, issues and spouse were turned into ash as per his understanding at that time and in such a case, any false devotee will cry with extreme love and fascination for these worldly bonds. In this extremely severe test, the reality present in the heart will certainly come out and the false devotee will certainly weep too much and will become unconscious. In the case of the Gopikas, the tests did not involve such a serious situation. Their children will not be burnt into ash if their share of butter was stolen by God Krishna!

Not only this, when the daughter of King Janaka, Sita was abandoned by God Rama, based on false rumors, King Janaka did not utter even one negative word against God Rama. The devotion of Janaka to God Rama was very much real in his heart.

While God Krishna was staying in the village, the Gopikas acted like a Sthitaprajna by hiding the climax devotion towards God Krishna in their hearts and were doing the external duties mechanically without any link to

the inner awareness. When God Krishna left the village, they became mad and were staying in the forest of Brundaavanam without performing their household duties. This means that they could not control their divine madness for God. In the case of a Sthitaprajna, he/she controls the madness for God and continues to perform the external duties with full detachment. This again shall not mean that the love and fascination for God in the case of the Gopikas is greater than the love and fascination for God of a Sthitaprajna. The strength of the madness is one and the same in both cases. The difference is that the Gopikas have a less controlling capacity of divine madness whereas a Sthitaprajna has more controlling capacity of divine madness. Ex.:- The intensity of madness maybe ten units in both cases. The Gopikas have eight units of controlling capacity and a Sthitaprajna has twelve units of controlling capacity. This is the difference between the Gopikas and a Sthitaprajna. Due to this difference only, Gopikas could not continue their worldly duties whereas a Sthitaprajna would continue to do the worldly duties. There is no trace of difference between these two cases as far as the intensity of divine madness in their hearts is concerned. The purity of the devotion in both cases is also one and the same, which is that the love and fascination for God in both cases is without any aspiration for fruit in return from God. Due to the same level of divine madness, the highest fruits are given to a Sthitaprajna also by God. As far as the inner devotion to God is concerned, there is no difference between the twelve Gopikas and a Sthitaprajna. A Sthitaprajna is also given the highest fruit and this point is mentioned in the Gita, which says that the souls of the Sthitaprajna state like King Janaka also became fruitful through this path of doing worldly duties with full detachment (*Karmaṇaiva hi saṃsiddhim, āsthitā Janakādayaḥ*). Here, the word 'samsiddhi' means to become fruitful.

## 2. How is God giving the power of action to the soul?

[Prof. JSR Prasad asked:- Swami, You told that God is like a horse taking you to your desired goal. Since direction is related to the soul, the enjoyer of the fruit of the action is the soul. In this, You mentioned that God is the power of the action (Karma Shakti). How is God giving this power of action to the soul?]

**Swami Replied:-** God is the creator of this entire universe in which various types of imaginable items like matter, energy and awareness exist. Energy is also created by God along with matter. Energy is needed for doing an action. Such required energy is given by God only to the soul to do an action like reaching a desired goal by riding on a horse. Awareness is also created by God and the will of the awareness can be also given by God. But, God gave full freedom to the soul regarding the will to do an action and the direction in which the action is done. Due to this free will given by God

(*Svabhāvastu pravartate* - Gita), the person is taking the decision to reach the goal by the horse. Due to this free will, even the goal and its path are decided by the will of the soul. Due to this, God limited Himself to the inert energy or force that is essential for doing the action. But God does not interfere with the will of the human being due to the free will granted by the God to the soul. Due to this free will, whether an action is to be done or not, if done, in what direction it should be done is completely leftover to the free will of the soul. Therefore, the soul becomes the doer of an action and enjoyer of the fruit of action. Ignorant people say that everything is done by God and hence, you should enjoy every fruit of the action of the soul. This is totally wrong because God said that He is not initiating any action and hence, He is not touched by the doership and also by the related fruit (*Na kartṛtvam na karmāṇi...* - Gita). Since He is supplying only the inert energy, the doership or enjoyership linked with awareness cannot touch God. God is also said to be doer and enjoyer (*Kartā bhoktā Maheśvaraḥ* - Gita), but, this doership and this enjoyership are quite different. He is the doer of the world as the creator and He is the enjoyer of the entertainment from the world. This doership and enjoyership should not be mixed with the doership and enjoyership of the soul in its actions like riding a horse to go certain destination and receive the fruit of that action. Any soul must enjoy the good fruits of his/her good actions and similarly must enjoy the bad fruits of his/her bad actions. Hence, it is an ignorant statement created by ignorant people that without the order of God, even the ant will not bite. Here also, the correlation must be done in the following manner:- if you do any action, you must enjoy its fruits as per the order of the constitution written by God. It means that the ant is not biting simply by the order of God. It is only biting as per your bad deed and such fruit is given by the order of God given in the divine constitution written by God. By saying the above statement, one may murder a person. The judge is giving order of hanging him till death based on the same divine constitution of God. If the murderer attributes the murder to the order of God, hanging the murderer can be also attributed to the order of God.

### 3. What is the meaning of Sage Shuka still travelling in space?

[Swami, Shri Ramakrishna Paramahansa told that that sage Shuka is still travelling in absolute non-existence (Mahaa Shuunyam). What is the meaning of this? - At Your holy lotus feet]

**Swami Replied:-** The relative non-existence (Shuunyam) is the space present in this creation as the foremost out of five elements. When the other four elements (air, fire, water and solid) are absent, the first element called space is leftover. In such a state, the creation did not disappear fully because its first element is still existing. This space is called as 'Shuunyam' (*Ākāśo gaganam śūnyam*). When this first element also disappears, it means that the

creation disappeared completely and whatever is leftover is the absolute space. Why don't we call this absolute space as the absolute item? We cannot call so because such item is not perceived even by our imagination and logic of intelligence. Due to this property of non-grasping nature of this absolute item (Parabrahman or generally called as Brahman), this absolute space is called as the greatest space (Mahaa Shuunyam). The word 'Mahaa' indicates that this item is Brahman (*Mahat Brahma iti proktam, mahattvānmahatāmapi*). 'Shuunyam' indicates the non-grasping aspect of this unimaginable item. The definition of Mahaa Shuunyam is that Brahman is not grasped by any intelligence so far (*Śūnyavat kairapi agrāhyam mahat Brahma iti Mahāśūnyam*). On the whole, this sentence means that even the greatest sage called Shuka is still travelling in the unimaginable domain only without grasping anything about it. This means that nobody can even imagine the unimaginable God because such God is beyond space and time without spatial dimensions. Anything without spatial dimensions can never be imagined. The reason is that since Parabrahman is the cause of the relative space, this relative space should not have existed in Parabrahman before the production of the relative space. Had the relative space existed in Parabrahman before its production, the result is that space is not generated by Parabrahman. Therefore, there should be no space in the Parabrahman so that Parabrahman is always unimaginable even to the imagination of any soul in the creation. The conclusion is that even sage Shuka could not imagine this unimaginable God or Parabrahman. Hence, sage Shuka followed the mediated unimaginable God, called God Datta, Whose incarnations were described in the Bhagavatam. Sage Shuka withdrew his research about Parabrahman and got himself confined to the incarnations of God only and became the best preacher of the Shrimad Bhagavatam.

## Chapter 4

March 20, 2024

**O Learned and Devoted Servants of God,****1. How to differentiate God from Satan? How to believe that You are Jesus?**

[Shri Hrushikesh asked: Dear Swami, I request you to answer the below questions based on my discussions with a few friends on Spirituality. How to differentiate God from Satan? As per the Bible, Satan can take any form, which means he can come in the form of a human being and act like a Human Incarnation and preach wrong knowledge claiming to be Jesus. How to believe that You are Jesus?]

**Swami replied:-** I never mentioned that I am Jesus or some other incarnation of God. It is you, who has to decide based on My preached spiritual knowledge. Even if you say that I am the incarnation, I accept or refuse based on your maturity of faith and strength of devotion. Self-declaration is generally done by demons for publicity and fame. A person, who is hurt by Sadguru for speaking harsh truths, will naturally oppose the Sadguru due to the hurt ego-based jealousy. With such a devotee, God is very careful and behaves like a co-human being only. Context is the main angle for the Sadguru.

**2. What is wrong in having excessive sexual desire for one's lawful partner?**

[What is wrong in having excessive sexual desire towards one's lawful partner? In that case why was Madhumathi cursed to become a demon by Lord Datta for having excessive sexual desire? Can we say that this curse is only out of God's love towards Madhumathi, so that her excessive desire can be fulfilled as this demon body is more suitable for fulfilling excessive sexual desire, as in the case of demons, having excessive sexual desire is common compared to humans, kindly elaborate?]

**Swami replied:-** You are wrong in your question itself. Madhumati was not cursed for her excessive sexual desire. She was cursed only when she expressed sexual desire in the twilight in which time Sandhyaavandanam (worshipping God) was being performed by God Datta. Even God performs all rituals so that the other human beings follow Him and this is called as '*Loka Samgraha*' by the Gita.

**3. What is wrong if the intention of a person is to share Your knowledge verbally with others, even if the complete knowledge is not shared?**

[What is wrong if the intention of a person is to share Your knowledge verbally with others, even if the complete knowledge is not being shared to the other person? As I am not a Human incarnation, there is always a chance to make mistakes while sharing the knowledge verbally. You have asked me many times to share the knowledge through email or to read the discourse as it is. But I have a challenge in doing so, because I get bliss in discussing Your knowledge by recollecting and not reading it verbally. My intention is not to become a Guru. I am verbally sharing the knowledge as it has become my weakness, however much I try to keep my mouth shut, I am unable to do so. I am failing miserably because Your knowledge is Divine and I have become a Divine alcohol addict. Kindly help me to come out of this addiction. I know I am doing the greatest sin. But I am unable to control myself.]

**Swami replied:-** You read the website thoroughly for sometime. If you have anxiety to discuss, there is nothing wrong. But at the end, say to the other fellow that you will think over and give the conclusions. Don't give conclusions on the spot. Take sometime and meanwhile, discuss with Me. Then, you will find the right conclusions, which can be shared. If a wrong concept is propagated as a conclusion, it will spoil several generations and such a preacher will fall in the liquid fire as long as the wrong concept is alive in this world. You may become My enemy, but, I will not mind it because I cannot allow My devotee to undergo such horrible punishment. If anybody else speaks, you can be hurt. But, if your Sadguru speaks anything, it is always for your welfare only.

#### **4. Why are You so kind and patient in giving me more chances to do Your service despite my not putting in any effort?**

[I have been constantly failing to do Your service. I will continue to fail also. I know that You don't care about the result, all that matters is the intention and effort towards the work You allocate. But why are You so kind and patient in giving me more chances again and again to do Your service despite me not putting in any effort? When there are so many great devotees who are constantly doing penance to do Your service from millions of births, what is the use of giving it to a hopeless soul like me. I am trying Swami but failing miserably to even put in the effort towards Your work :-(?]

**Swami replied:-** Going wrong in a concept is very rare and you should be careful in such occasion only. Generally, all My devotees have understood 99% of My knowledge. Hence, you need not be discouraged at all. Correcting a few concepts will help you and your audience also. God promised to propagate true spiritual knowledge (*Satyam Jñānam...- Veda*). In this one context only, I become very bitter because I know the future repercussions of such sin. Whenever you are preaching, be very much attentive examining yourself about your sticking to the knowledge of the Sadguru or deviating from it. The best thing is, at least for sometime, discuss with Me and clarify your conclusions. When you discuss with Me, if I am wrong, I will correct Myself. Such an attitude is the correct angle of true knowledge. You can speak all the conclusions done by Me already without any hesitation to everybody. Only the differing concepts coming as your conclusions, please, be discussed with Me before your propagation. This is the only humble request from Me to every devotee interested in propagating the true spiritual knowledge.

#### **5. How do I become a permanent citizen of the upper world?**

[What is the difference between the souls who are permanent citizens from Upper worlds like Yakshas, Gandharvas, Vasus from the worlds of Tapoloka, Gandarvaloka and other lokas compared to a normal soul who has done great punya karmas or sacrifices and got an opportunity to sit on the Indra throne in Heaven (Suvar Loka) as a fruit of that karma; post exhausting the karmas that soul will fall to the earth "Kshine punye martyalokam.." as a normal soul. How to become a permanent citizen of the upper worlds?]



**Swami replied:-** God has to give the green card to a soul to become a permanent citizen in the upper world. All those mentioned by you were the citizens of the upper worlds. Getting the grace of God is the most important fortune than to become a citizen of the upper world. There are several human beings on the earth, who are far far greater than the citizens of the upper worlds.

**6. When there is no chance of doing karma in the upper worlds, what is the purpose of creating Jana and Tapo lokas?**

[When there is no chance of doing Karma in the upper worlds then what is the purpose of creating Jano Loka and Tapo loka? What type of souls go to these worlds? What is the difference between Jana and Tapo loka? If someone raises a question that spiritual knowledge is also being taught in the upper worlds, what is the need of wasting one's time on this earth because the time spent on earth is limited. What is wrong if one spends it on other activities on earth because the knowledge will be preached anyway post leaving the body.]

**Swami replied:-** First is Jnaana Yoga (Knowledge), second is Bhakti Yoga (theoretical devotion) and final is Karma Yoga (practical devotion). Correction in the first step is correction in the foundation, which is very very important for the future upper flats to be built up. In the upper worlds after heaven, the knowledge is rectified and this is the most important step because if there is fault in the first step (knowledge), it will reflect in other future steps. When the knowledge is rectified, there is no need to criticize the past actions because such a soul will not repeat such fault in future actions. Such a soul need not do rectified actions as a proof of its rectification. Hence, the soul need not return to the earth to do rectified actions. After realization, the soul can travel up to reach the ultimate topmost abode of God (Brahmaloka).

**7. What is the reason for not granting excess bhoga to every soul so that they get liberated instantly?**

[Swami, You are bhoga moksha pradaata. Oh Lord Datta You are famous for giving salvation by granting excessive bhoga. Why don't You grant this to every soul in this world so that they can immediately get salvation? What is the reason for not granting excess bhoga to every soul so that they get liberated instantly?]

**Swami replied:-** Don't suggest anything to the omniscient God. Wherever it is proper to apply a procedure, God will do the needful. There are many souls, who get further spoiled if pleasures are granted more. If God feels that a particular soul will become vexed with the excess enjoyment, then only, God will apply this procedure. All human beings are not having uniform nature so that one single procedure can be applied to all human beings in a uniform way.

### 8. If all the souls in this creation are liberated, how will Your entertainment continue?

[Your knowledge one day will transform all the souls in the entire creation into the greatest devotees. Such is the power of the knowledge You have delivered. When all the souls in this creation are liberated, in that case, how will Your entertainment continue? At Your Lotus feet, Hrushikesh]

**Swami replied:-** Even if all souls are liberated, we need not be sure that no soul will fall down. Success can be momentary or permanent. Permanent success is always very very rare. The Kohinoor diamond is very very rare. Gravel stones are many many. In fact, if all the souls are permanently liberated, God will be very very happy. For this purpose only, God is continuously trying by coming to the earth again and again. The devotee must stop questioning God thinking that he is more intelligent than God. Then only, his devotion becomes pure. God is omniscient and omnipotent to tackle any situation that may arise in the future. Such faith without any doubt shall be developed in the mind of any devotee and then only, the devotee is perfectly purified in devotion.

### 9. What is the essence of the ritual performed for God Chitragupta?

[Shri Divakara Rao asked: Padnamaskaram Swami, In recent days, I heard about "chitragupta nomu" by which we will perform rituals to god Chitragupta. People are saying that if we don't do Chitragupta nomu, whatever rituals (nomulu) performed will not yield the results. What is the real essence of this ritual performed for God Chitragupta. Please apologise me if I made a mistake Swami. This is the question by my mother. Regards, Divakara Rao.]

**Swami replied:-** People say that every ritual (nomu) is the best (*vratanām uttamam vratam*). This is told because the performer of any ritual shall think that the ritual performed by him is the best so that he will perform it with best attention. For a good purpose, a lie is always told, which is not a sin. Whatever is said for this ritual of Citragupta will be told for every ritual. You need not be confused at all. Citragupta is the recorder of our sins. People feel that if Citragupta is worshipped, he will do some favour to us by omitting certain sins atleast from the record! These minds of human beings are terrible and horrible! Citragupta is very sincere in recording the sins of any soul without any partiality. Appreciating his sincerity in the service of God, we must worship him.

### 10. Where are the abodes of God Datta, God Brahma, God Vishnu and God Shiva?

[A question by Ms. Thrylokya]

**Swami replied:-** All these four abodes are one abode only called Satyaloka or Brahmaloaka. As per the angle of the devotee, the same abode becomes the specific abode of the devotee. This is a very complicated situation to understand in a simple way. Four different spaces exist in the same area including each other. This means that there is no difference among God Datta, God Brahma Datta, God Vishnu Datta and God Shiva Datta. Any

number of spaces can be inclusive due to the unimaginable power of Parabrahman or unimaginable God so that the ultimate energetic form of God of any religion can fit in this divine unimaginable model. When Sage Narada is travelling from one abode to the other abode, such journey is possible among these different spaces by the grace of God.

## Chapter 5

March 22, 2024

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

**1. Is not the devotion of the Gopikas greater than the devotion of the Sthitaprajna – King Janaka?**

[A question by Shri Kishore Ram]

**Swami replied:-** I have clearly told that the intensity of devotion of both cases to God is one and the same and hence, no devotion is greater or lesser. The Gopikas could not control the climax devotion and became mad when God Krishna left Brundaavanam. In the case of the Sthitaprajna, King Janaka, he could control the same climax devotion. Due to madness, the Gopikas could not do worldly duties and due to the lack of madness, King Janaka could perform worldly duties. In both cases, the climax devotion to God is without any aspiration in return from God. Therefore, at the very fundamental basis itself, their devotion never thought of any help from God in return. Since, in both cases, (i) the devotion is in its climax level and (ii) the devotion is pure without any aspiration in return from God, there is no place for comparing the two devotions. Neither Gopikas nor King Janaka asked God to help their worldly duties. Every ordinary soul prays God only to help in its worldly duties. Both these cases of sweet devotion and Sthitaprajna devotion have no idea of the help from God. God Himself helped the Gopikas in their worldly duties because they are in a mad state. God did not help King Janaka in his worldly duties since he could control his mad state and performed his duties. This difference in the states of worldly duties does not influence the climax devotion in any way and is completely out of the topic of devotion to God.

**2. Was Krishna displeased with the suicide of the Gopikas by entering fire after the death of the gross body of God Krishna?**

**Swami replied:-** Certainly, God Krishna was displeased by such act of suicide of Gopikas, but He was finally convinced with them because they were in a mad state unable to have the logic of discussion within themselves. Since He was convinced, He took on Him their punishment of the sin of suicide. In fact, ‘Satii Sahagamanam’ means that the wife should leave her life spontaneously as soon as the husband dies. Forcibly throwing herself into the cremation fire of the husband shall not be called as satii as per ethical logic. This logic cannot exist in the minds, which became mad due to climax devotion. Since a Sthitaprajna does not become mad even though the same

climax devotion exists in his/her mind, such ethical logic works out to stop this suicide. This difference between the two cases also has no connection with the climax devotion of God. There cannot be any difference between a devotee of sweet devotion and a devotee of Sthitaprajna devotion in the eyes of God.

### 3. In the case of the Gopika called Chandralekha, does the sin of suicide exist?

**Swami replied:-** In the case of Chandralekha, it was not suicide because she was unable to resist her emotion developing like a Tsunami in her mind when she was obstructed by her family members in reaching Krishna. The reason for such Tsunami type of emotion is her climax devotion to God Krishna and such climax mad state was responsible for her spontaneous death. Here, God Krishna was alive and the case was simply a temporary separation for that one day. She can be compared to Satii devi, who also committed suicide because her husband God Shiva was simply scolded by her father. Chandralekha excelled Satii Devi by leaving the life spontaneously with emotion, unlike the forcible suicide committed by Satii devi. The heart of God Krishna was so much affected that He stopped the dance with the Gopikas (Raasakeli) due to her death. Chandralekha belongs to the category of sweet devotion and not the category of Sthitaprajna devotion.

### 4. Is the bond with the husband also very strong in those social conditions compared to the present?

[The bond with the husband is also very strong like the bond with child especially in those strict social conditions. The bond may be weak in the present social conditions. Is it correct?]

**Swami replied:-** It is not correct. The reason is that those social conditions were with force without any freedom to women. If a couple did not divorce in those days, there is no surprise. But the present social conditions give full freedom to women. If a couple is not taking divorce in the present social conditions, such love is true and appreciable. Now, live-in relationship is also practiced, in which there is no force of the bond of marriage. Hence, if you view the bond with spouse in those days, in view of the present social conditions, the bond was weak and is weak and will be weak especially compared with the bond with the child. The child exists in her womb for nine months and drinks her milk for quite a long time. Due to this truth, almost all the Gopikas failed in the test of the bond with child and almost all the Gopikas passed in the test of the bond with spouse. The bond with child for even a father like Sage Vyasa was so strong that the father ran after His son while leaving the house! If the love of a father is so much, what will be the love of a mother? The Veda also says first the mother and then the father (*Mātr̥ devo bhava...Pitr̥ devo bhava...*).

### 5. Can we take Radha into both sweet devotion and Sthitaprajna devotion?

**Swami Replied:-** Radha is the incarnation of God Shiva, who is equal to God Vishnu. In fact, to say the ultimate truth, God Shiva and God Vishnu are one and the same God Datta. The same ultimate God splits into Krishna and Radha. Krishna and Radha put together become the total preacher of sweet devotion. The Gopikas are sages, who are human souls and they shall be tested. Radha is on the side of teaching faculty and not on the side of students. She only acted as the ideal student. Similar is the case of Hanuman—the incarnation of God Shiva, acting as the ideal servant to God Rama. Krishna and Radha, Rama and Hanuman are none but God Shiva and God Vishnu incarnating in this world to preach the path of devotion to God. Radha showed the path of sweet devotion and Hanuman showed the path of Sthitaprajna devotion. This means that God Shiva (Hanuman and Radha were incarnations of God Shiva) showed both paths of devotion to the world of devotees.

### 6. Which one is correct between i) intensive propagation of spiritual knowledge and ii) not giving time for worldly life?

[I know, one of my friends is intensively doing the propagation of spiritual knowledge. His wife complains that he is not giving any time for worldly life. Who is correct?]

**Swami Replied:-** If your friend has not gone into the mad state like the Gopikas, he is correct because he is in the climax level of devotion to God. But, if he is still going to office and is performing his duties, it means that he has not gone into such mad state of the Gopikas. He is in the state of the Sthitaprajna to attend to the worldly duties with detachment internally since he is attached to God internally. In such a case, your friend can attend to the worldly life with internal detachment and external attachment following the line of the Sthitaprajna. Whether a devotee is in the state of Gopika or King Janaka, God will test for the sake of giving information to the public so that the public will not blame Him with any partiality. In the path of Sthitaprajna devotion, exploitation is very much because anybody can say that he is internally detached in his external attachment to the world.

## Chapter 6

March 29, 2024

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

**1. Please enlighten me on the cases of passing and failing candidates in the tests of God Datta.**

[Prof. JSR Prasad asked:- Swami, Omniscient God Datta tests devotees in practical devotion. Please enlighten both the cases of passing and failing candidates. -At Your holy divine lotus feet]

**Swami replied:-** Let us take the cases of Saktuprastha and Sudaama who are passing the test. God Datta knows that they will pass the test. Then, why did He test? He tested because, the candidates are exposed to the public that they are deserving candidates so that the public will not blame God Datta that God showed partiality on them by granting the fruit without testing.

If you take the case of a failing candidate (failing candidates are many in number and hence, a name need not be given), God knows that he fails in His test. God tested him for the sake of the candidate himself so that the candidate knows his real position in the practical sacrifice to God. The devotee existing in theoretical devotion will be always thinking that he will pass even if he is tested in practical sacrifice. Thinking like this is also a theoretical thought only, which is congenial to his theoretical phase. The devotee will know his real condition only when he is practically tested. Then only he will realise the reality of the stage of his spiritual journey so that he will rectify himself after the test. Hence, for the stage of a devotee, to make him realise the truth about his spiritual stage, a failing candidate is also tested by God. In this way, even though the omniscient God knows who is going to pass or fail the test, God conducts the tests for both passing and failing candidates. The test of God for the passing candidate is for the sake of the public so that it will not blame God with partiality. The test for the failing candidate is for the sake of the candidate so that the candidate will realise the truth of his/her real stage in the spiritual effort (saadhanaa).

In the world, the non-omniscient human teacher tests every candidate since the teacher does not know who is going to pass and who is going to fail. Hence, testing every candidate, is justified. In the case of the omniscient God Datta also, this way of testing all devotees is also justified in view of the above explanation. Thus, the test-sword of God Datta is having sharpness on both side edges.

**2. Can we treat the bond with ancestral money as the strongest and the sacrifice of it as Karma Phala Tyaaga?**

[Shri Phani Kumar asked:- Padanamaskaram Swami, if some devotee has only ancestral wealth without any hard earned money, can we treat the bond with ancestral money as the strongest bond and sacrifice from ancestral money as Karma Phala Tyaaga (sacrifice of fruit of hard earned money) in absence of the strongest bond with hard earned money?]

**Swami replied:-** When there is only one item, comparison has no place. If one has ancestral money and hard earned money, his bond with hard earned money is stronger than the bond with ancestral money. This is called as '*paarisheshika nyaaya*.' Example for this is:- if the King has two wives and if we say that the elder wife is chaste, it automatically means that the second wife is not chaste. If there is only one wife for the King and if you say that she is chaste, the second case is absent resulting in absence of comparison. Hence, if there is only ancestral wealth, the strongest bond on money (dhaneshanaa) for that person is only with the ancestral wealth. Then, the strongest bond is only with the ancestral money and in such case, sacrifice from ancestral money itself is sacrifice of fruit of hard work (Karma Phala Tyaaga). You can treat the ancestral money also as the hard earned money because the devotee has done a lot of service to his parents and he obtained the ancestral property as the fruit of his hard service or work. In view of this, even the ancestral wealth also can be treated as fruit earned from one's own hard work (Karmaphalam) and sacrifice from such ancestral wealth also can be called as Karma Phala Tyaaga.



## Chapter 7

**SATSANGA AT HYDERABAD ON 22-03-2024**

March 30, 2024

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

(Following Satsang took place at Hyderabad attended by Smt. Priyanka from Canada, Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Shri Soumyadip Mondal, Smt. Chhandaa Chhandra, Shri Surya, Smt. Bhagya and Shri Srivatsa Datta from Mumbai; Shri Phani and some other local devotees. Satsanga happened from 22<sup>nd</sup> to 25<sup>th</sup> March 2024 and on the last day, Swami gave Satsang continuously for 10 hours.)

**1. Do we also need to control unnecessary expenditure in Nivrutti?**

[Ms. Thrylokya asked:- Swami, You advised us that we should not do unnecessary expenditure either in worldly life or in the service of God. But, You also told that Jesus appreciated a devotee, who applied costly perfume on His feet rather than serving beggars. Please correlate these statements.]

**Swami replied:-** A devotee purchased costly scent and was applying to the feet of Jesus. That is the high level of her deep devotion. Of course, spending unnecessarily in worldly work or in spiritual work is not correct. God Jesus was not aspiring for such service. But, this point was raised by the wicked Judas, who has no real devotion to Jesus. He raised this point through a bad angle of criticizing Jesus for allowing such costly expenditure. His main jealousy was on Jesus and Jesus recognized his actual angle of criticism. Then, Jesus told that the devotee can continue with her service and that beggars are always present in this world. Jesus would have opposed the purchase of such costly scent if that matter came to His notice early. Now, the scent was already purchased and the costly worship can't be reversed. Hence, He accepted such service in such circumstances and criticised Judas for his angle of jealousy on the contemporary human incarnation of God. The same Judas took some bribe and helped the soldiers to arrest Jesus in the later time. Jesus did not criticise the service because there would be no use at that stage. Moreover, if He had criticised that service, the serving devotee would also be unhappy while doing the service. However, Jesus was also not in favour of unnecessary expenditure even in divine service.

**2. How does a parent know when the debt-bond of that parent has ended with his children?**

[Shri Kunal Chatterjee asked:- Paadanamaskaaram Swami, how does a parent know when the debt-bond (runaanubandha) of that parent has ended with his children? Does this apply to spouse and pet animals also?]

**Swami replied:-** Runa means the loan, which can be in the form of money or material or physical service. The parents are paying the loan, taken

in previous birth, along with interest to their children and this is actually the punishment given by God since it is a sin. In order to carry on the punishment under any circumstances, the parents are bound by the bond of fascination towards their children till the payment of the loan is completed. Even though the son/daughter becomes rude to the parents, the parents are unable to cut their fascination towards their issues because the divine force of implementing the punishment by God in the background continues since the balance of payment exists. If you see other bonds, the human being has freedom to form a bond or not. But, in the case of the bond with child, the fascination (Putreshanaa) is forced by God so that the punishment of the sin continues till its stipulated period. You will be given that much capacity to earn to clear the loan in one life and you will be given that much fascination so that you will clear the loan of the exact loan lender. This arrangement (capacity and fascination) of payment of loan by the parents is done by the divine administration in such a way that the payment continues throughout the life period of the parents and also after their life, based on the property-will written by them. Generally, the loan ends in that life. But, in case, it is not finished by one birth, the parents have to be born as parents and the issues have to be born as their issues again in the next birth. The departed parents will wait in the upper world till the issues also reach the upper world and the departed parents will be born first so that they can be born again as parents. Every soul has a maximum upper time limit in the upper world, which is the time taken by three generations. Hence, the divine administration takes care of everything. This bond became the strongest bond even among the three strongest worldly bonds because in the background, there is divine interference that causes fascination for clearing the loan. Hence, nobody can escape this bond. In fact, even the divine background though existing as the backup, is unnecessary because the inherent fascination of the parents towards their child is unlimited and unimaginable! People not having children are also happy, if they are spiritually realised souls because the Veda says, “What is the use of these children, who do not assist us in our spiritual progress?” (*Kim prajayā kariṣyāmaḥ eṣāṃ nāya mātṃā*). Shri Ramakrishna Paramahansa, Shankara, etc., are such happy souls. Ignorant souls feel tortured in not having children, which is the climax of foolishness from the angle of spiritual life. People adopting a child are lending a loan to the adopted child so that the adopted child will become a parent and the parent will become its child in the future birth. In such cases, the parents are lending loans for the sake of future worldly bonds. If all the children lent loans equally, the parents will divide the property equally among their children. If one child has lent more loan, the parents will develop a special fascination

towards that child and give more property. In the divine administration, no trace of injustice happens. We misunderstand the divine administration and blame God saying that injustice is winning. This is due to our knowledge of a partial picture and ignorance of the total picture. We say that X stole the money of Y. It may be that Y stole the money of X in the previous birth and by the divine administration, X is collecting his money from Y. If this is not a retort case, and a fresh case (fresh case means X is really stealing the money of Y), X will return back the same amount with interest to Y in the next birth. This is the best facility for investing for the next birth and such service is not done by any bank! Here, God has favoured Y because in the next birth, Y is becoming poor and needs that money very much. This is the arrangement done by God for the welfare of Y. In the ancient generations, based on the Runaanubandha concept (taking loan and not clearing it), the practice like Vaishvadeva (cooking own food with own food materials) and Aparigraha (not accepting any gift from anybody) existed strictly. This debt-bond applies to pet animals and spouse also.

### **3. Swami, can we say that the priests in the temples are connected to devotion?**

**Swami replied:-** Generally, priests in the temples are connected to their livelihood and this is also not wrong because every human soul tries for livelihood as the first step in the life. Hence, all priests are not true devotees of God. But, actually, the priest in the temple is supposed to be the best devotee so that he becomes the spiritual preacher also. But, such an example is very rare like Shri Ramakrishna Paramahansa. Shri Paramahansa never confined Himself to the mechanical worship of the deity in the temple. He extended Himself as the best spiritual preacher. Every priest working in a temple must take Paramahansa as the ideal example.

### **4. What is the meaning of the following statement by Chaitanya Mahaprabhu?**

[Smt. Chhandaa Chandra asked:- Swami, Chaitanya Mahaprabhu said "Krishna is the ocean of love and if one wants to win Him, he has to forget that He is God and love Him" - What is the meaning of it and why did He say so?]

**Swami replied:-** If you know that the contemporary human incarnation (God Krishna) is God, immediately you will know that God means omnipotent having all impossible powers. Today, you may not have any aspiration from God. But, on one day, the situation comes to such an extent that you are forced to aspire for some benefit from God. The devotion having aspiration for some benefit is like a living being without life. God Krishna stressed in the Gita again and again about Nishkaama Karma Yoga, which means that you must do practical devotion to God without aspiring for any practical benefit in return from God so that you can avoid business devotion. Hence, you must always forget that He is God so that you will never have

any aspiration from God in return for your true love. If a girl loves a boy without knowing that he is the son of the king, such love of the girl is true love. Later on, even if she comes to know that he is the son of the king and if she retains that thought in her mind, in some situation, she may be provoked to use the power of the son of the king and in such case, her true love becomes business-love. Hence, Chaitanya Mahaprabhu is advising to erase that thought from the mind throughout her life so that her love to the son of the king remains as true love throughout her entire life. God Rama behaved like this without expressing any miraculous power as an ideal human being (Aadarsha maanushaavataara). This is the reason why the name of God Rama became the boat to cross this worldly sea (Taaraka Mantra). God Krishna expressed His divinity through miracles very frequently and hence, true love without attraction to His divine powers is not possible in the case of God Krishna. As the time proceeded nearing Kali age, the standards of the people have fallen and the devotees are always fond of the devotion with aspiration in return from God (Sakaama Karma Yoga). People do not consider God for His excellent knowledge, but consider God for His miraculous powers, which can be used by the devotees to solve their worldly problems. If you recognize the contemporary human incarnation by His excellent and unimaginable true spiritual knowledge (*Satyam Jñānam Anantam Brahma, Prajñānam Brahma - Veda, Jñānītvātmaiva...-Gita*), you can forget that He is God by assuming Him as a great scholarly human being. In this way, you can erase your thought about Him as God simply by remembering again and again that He is only an erudite scholar. Another advantage is that you can freely mix with God and you will be always in ground state to ask any doubt with full freedom. In such a case, it is very easy to develop friendship-devotion, which is at a very high level, being the last but one in the nine steps of devotion (*Sakhyamātmanivedanam*).

**5. Hanuman realised Rama as God and still His devotion is without aspiration in return throughout His life. Please comment.**

**Swami replied:-** Hanuman belongs to the past time. You have to discuss about the devotees of the present time, which is Kali age. Due to the low standards of the present devotees of Kali age, even God changed the policy of Rama and performed several miracles as Krishna to attract people. The devotees of Kali age entertain the very concept of God solely as the only solution for their worldly problems. If this point is not served, even if God is preaching unimaginable spiritual knowledge, even a single devotee will not attend God to hear His knowledge because the entire aim is totally different. If this concept is announced by God, not only human beings, but also a living

being like an ant also will not enter any temple. Hence, you cannot talk about Hanuman in the present atmosphere in which you are also living.

**6. Swami, will I get salvation if I want to get it in this birth itself? If yes, what should I do?**

[A question by Smt. Suchandra]

**Swami replied:-** You go on doing the necessary efforts, forgetting salvation immediately in this very minute, not to speak of this birth. Once you kill the ego and turn all your fascinations of the worldly bonds to your bond with God, salvation is possible in this very minute, not to speak of this birth. After salvation also, the soul can live in this world called as *Jiivanmukta*, which means living in this world after getting salvation. Salvation means liberation from the worldly bonds due to your attachment to God. The liberation from the worldly bonds shall not be attained by force. Due to the excessive attachment to God, the worldly bonds drop off spontaneously by themselves and such liberation is salvation. One may be liberated from all worldly bonds due to his mad love to a prostitute. Such liberation of worldly bonds is not salvation and in fact, that is falling of the soul even from the ordinary level. Therefore, you shall always try for improving your attachment to God so that all the other bonds will dropout by themselves. When you are very strongly absorbed in watching the cinema, you are not aware of the bites of mosquitoes and even blood-bugs in the seat. You are liberated from the mosquitoes and blood-bugs due to your attachment to the cinema. Simply, liberation from worldly bonds without attachment to God is not at all salvation. Such a salvation is impossible and is also meaningless. It is impossible because if you leave the drinking of coffee without tasting the divine nectar, you cannot leave coffee for a long time because you will drink a bucket of coffee after ten days. It is also useless because anyway, you are not tasting the divine nectar and you can let yourself use the facility of tasting coffee at least. Therefore, no single step is needed for mere salvation (liberation from worldly bonds). Every step is only to be put to increase your attachment to God and in such a case, salvation is spontaneous without a trace of your effort.

**7. Why did the Veda mention detachment from the world as a pre-requisite for leaving the house?**

[Shri JSR Prasad asked:- Swami, Veda says that whenever you are detached from the worldly bonds, you can leave the house (*Yadahareva virajet tadahareva pravrajat*). Here, attachment to God is not mentioned as a pre-requisite for detachment to worldly bond. Please comment.]

**Swami replied:-** People have misunderstood that once you are detached from worldly bonds, you shall leave the house to become a saint to propagate the true spiritual knowledge in the world. This foolishly means

that if there is a quarrel between you and your family, you can leave the house and become a saint! Hence, I have propagated this concept, giving the righteous reason that the attachment to God must be the reason for the detachment from the worldly bonds. Hence, the detachment from the worldly bonds mentioned by the Veda is due to the attachment to God only. The Veda also says that if you are attached to God, He will be available to you (*Yame vaiṣa vṛṇute tena labhyaḥ*). The Gita also says the same (*Bhaktyā tvananyayā labhyaḥ*). Simply, detachment from the worldly bonds can only give detachment from misery temporarily. Attachment to God is the attainment of divine bliss permanently. If the divine bliss is obtained, misery is spontaneously detached. Arjuna tried to leave the war not because of his sympathy towards the soldiers, who may die, making their families orphans. If such great attitude was present in Arjuna, Arjuna would not have fought wars with several kings when the Raajasuuya sacrifice was done by Dharmaraja. Why did the same concept of kindness not come to Arjuna in those wars? At present, he saw his grandfather, Bhishma, by whom the Pandavas were brought up in their childhood. Due to this reason only, he wanted to withdraw from the war and all his other arguments were simply created by him to hide his main fascination to his grandfather. Hence, the basis is always important in any action and not merely the action.

#### **8. Will the birth of a liberated soul also be based on Runaanubandha?**

[Smt. Priyanka asked:- When the liberated souls take rebirth, will it be also based on runaanubandha (clearance of loan)? If not, how their family members are selected?]

**Swami replied:-** The concept of Runaanubandha is the basis of rebirth in the case of ordinary souls. The families of liberated souls reborn are due to the will of the omnipotent God. Such will of God is not bound by any rules of administration since God is the sole and ultimate authority in the divine administration. Since the rules of administration do not apply in these special cases of liberated souls, these souls are not entangled by the fascinations of worldly bonds.

Chapter 8  
**SATSANGA AT HYDERABAD ON 23-03-2024**

March 31, 2024

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

(Following Satsang took place at Hyderabad attended by Smt. Priyanka from Canada, Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Shri Soumyadip Mondal, Smt. Chhandaa Chhandra, Shri Surya, Smt. Bhagya and Shri Srivatsa Datta from Mumbai; Shri Phani and some other local devotees. Satsanga happened from 22<sup>nd</sup> to 25<sup>th</sup> March 2024 and on the last day, Swami gave Satsang continuously for 10 hours.)

**1. Is this liberated state influenced by energy and awareness?**

[Smt. Chhandaa asked:- Shri Chaitanya Mahaprabhu's teaching says, "Souls are influenced by matter in physical form and not influenced by matter in liberated state – these two statements are attributed to the 'tatastha' nature of the soul." Is this liberated state influenced by energy and awareness?]

**Swami replied:-** Matter is the gross state, and energy and awareness are subtle states. Energy is subtle and awareness is subtler. When the gross state itself is not influencing, there is no need to speak about subtle and subtler states. This world is made of three components, which are matter, energy and awareness. This totally means that an ordinary soul is influenced by worldly bonds (world) and the liberated soul is not influenced by worldly bonds. This means that when the liberated soul is reborn along with the human incarnation of God, the liberated soul is also not trapped by worldly bonds. Hence, even though the liberated soul takes rebirth, it is not taking rebirth because its birth is special due to detachment from all worldly bonds. This is the case of the human incarnation also.

**2. If I have made total surrender to God, is Karma Phala Tyaaga necessary because I have surrendered myself completely to God?**

[A question by Shri Kunal Chatterjee]

**Swami replied:-** Everybody is having the basic idea that their wealth can be increased by worshipping God. The existence of God is also agreed by everybody for this purpose only. The essence of the entire worship of God is only selfish welfare. Even if God is silent to respond to our prayer for the sake of our selfish welfare, we become uninterested in God because our worship of God is becoming useless. Even a fool will not do useless work (*Prayojana manuddiśya, na mando'pi pravartate*). This is the basic rock that is holding every soul fundamentally. The atheist thinks that all this basic dilemma will permanently end if we say that God does not exist. In such a case, any dilemma regarding God is closed forever. Even the theist, agreeing

to the existence of God is praying to God for the sake of his welfare and welfare of his family only and there is no trace of true love to God, which must be free from any selfish aspiration in return from God. In such a case, we must be frank to say that there is no trace of difference between the so-called theist and the atheist. A real theist is such soul, who loves God truly without any selfish aspiration and the reason for such true love is simply the attraction towards the excellent personality of God. We find an example in the world for such true love in the case of a fan of a cinema hero or a political leader. The fan spends from his pocket only for all the functions related to his hero without aspiring a single paisa in return from his hero. The impression of the personality is in climax because the fan commits suicide on hearing the death of his hero! When such unimaginable true love, free from any aspiration is seen in this world itself, how can you say that true love is impossible? Even parents are showing true love by sacrificing all their earnings to their issues even though the issues insult them in old age. The parents may scold the issue bitterly for its ungratefulness to them, but they will not change their property-will written to the issues even a little. Hence, you cannot say that such true love is impossible, when it is very much possible in this world itself. Practical devotion or sacrifice of service and fruit of work is the real proof for all theoretical devotion. Between the sacrifice of service and fruit of work, the latter is more important than the former. Service or work is energy and fruit of work is matter. Lot of energy is equal to a little matter as per the conversion principle of energy and matter ( $E=mc^2$ ). The Veda said about the sacrifice of the money or wealth (*Dhanena tyāgena... - Veda*), but God Krishna replaced the word 'wealth or money' by the fruit of hard-work because bond with hard earned money is greater than the bond with ancestral wealth. Hence, God competes with the fruit of hard-work only, which is the strongest bond. If God defeats your bond with your hard-earned fruit, God becomes the strongest bond for you. If God is defeated, your hard-earned wealth becomes the strongest bond for you. Hence, God Krishna gave the highest place to the sacrifice of the fruit of hard-work and He said that there is no further spiritual effort after this (*Śreyo hi jñānam...śāntiranantaram - Gita*). As per the Gita, the sacrifice of the fruit of hard-work is the ultimate spiritual effort from the side of any soul and God Krishna says full stop after this effort. The word '*Shanti*' in the above verse means full stop, which means there is no need of any further test. Total surrender is only theoretical, mentioned by the mouth and its practical proof is the sacrifice of fruit of hard-work (Karma Phala Tyaaga). Without practical proof, the theoretical statement has no practical value. God says in the Gita that He will give theoretical fruits for theoretical knowledge and devotion



and He will give the practical real fruit for the practical sacrifice (*Ye yathā māṃ prapadyante...*).

### 3. Why is the kindest God not lifting the atheist?

**Swami replied:-** Suppose God uplifted all atheists, your very next statement will be, “When you are so kindest to uplift even the atheist, can’t you be kind to uplift all the theists by giving salvation?” Already, the atheists would have become theists and this means that finally, everybody would be uplifted. Where is the entertainment in such creation? If you declare every player as the winner and gift every player with a golden shield, not only the observer is bored, but also the player is bored. When there is real competition without any partiality of God shown anywhere, the real thrill comes not only to the observer but also to every player. I hope you will understand the real basic spirit in this creation, which is meant to entertain not only God but also the souls.

### 4. Why, in present times, are people not hearing true spiritual knowledge?

**Swami replied:-** The present people are ruled by the Kali Purusha (Satan) and hence, every soul has climax selfishness. Almost every theist is attached to God for the sake of selfish welfare and for the sake of welfare of the family. Nobody is having true love to God, which was possible in the ancient ages only. Only selfishness is the basis of the entire spiritual life. These people of Kali age are always searching for the person having miraculous powers only, which can be used to solve their personal worldly problems just like the engineers are searching for the source of petrol, which is useful for any machine to work. In such a situation, if you preach the concept of true love for God without any aspiration in return, nobody will give his/her ear to your preaching. Hence, it is very much necessary for any human incarnation of God to show some miracles at least in the beginning time of the mission to solve the starting problem. First, people shall be attracted by miraculous powers in view of selfish utility and then only, they will at least hear the true spiritual knowledge from the human incarnation. The only purpose for any miracle is only to convert an atheist into theist by proving the presence of unimaginable God through the unimaginable event called miracle. For the theist, miracle is not necessary at all because he already believes the existence of God and for him, the required advanced part is spiritual knowledge, theoretical devotion and practical devotion. But today, even theists are desiring for miracles only, which can be used to solve their selfish worldly problems. Hence, the procedure for diverting people into spiritual path is only through projection of miracles as an introduction. Kids will not go to school unless you show the chocolates to them.

## **5. Why did human incarnations of God come from North India and spiritual preachers from South India?**

[Ms. Thrylokya asked:- Why human incarnations of God (like Rama, Krishna, etc.) came in North India and spiritual preachers (like Shankara, Ramanuja, etc.) came in South India?]

**Swami replied:-** The human incarnation is characterised by love, which is emotional mind and people in North India have such emotional devotion to God. The spiritual preacher is characterised by knowledge, which is deep logical intelligence and people in South India have such logical and analytical intelligence. This is only a superficial difference based on the psychology of religion. In North India, the human incarnation, God Krishna, gave unimaginable-analytical knowledge in the form of the Gita. Preacher Ramanuja established the emotional devotion towards God in South India. All these examples given here are the divine forms of omniscient and omnipotent God for whom everything is possible.

## **6. Is putting effort for one's own health, like taking proper medication, also come under selfishness for a spiritual aspirant?**

**Swami replied:-** Certainly not. Moreover, it is the bound duty of the spiritual aspirant to protect his/her health through proper ways. A person suffering with illness is neither eligible for Pravritti nor is eligible for Nivritti. Hanuman is the best example of success in Pravritti as well as in Nivritti.

## **7. Why do some Hindu families not take food in the houses of other people?**

[Why do some Hindu vegetarian families not take food in the house of other people, who take non-vegetarian food? Isn't it insulting others?]

**Swami replied:-** It is not at all meant for insulting others. It only draws the attention of non-vegetarians to enter into discussion on the sinful angle of non-vegetarian food.

## **8. A person commented that Rama was a good human being but not God. How to answer this, Swami?**

**Swami replied:-** The person is correct in his comment because Rama never showed any divinity and behaved only as an ideal human being. The aim of this human incarnation was only to show the ideal path for an ideal human being. He was always hiding His divinity because if divinity was expressed, the effort to show Himself as an ideal human being would become a failure. Krishna showed His divinity frequently to preach about the characteristics of God. Rama is the path to God whereas Krishna is the God-goal that is to be reached at the end of the path.

## **9. When miraculous power is attained through pure devotion, miracles are linked with pure devotion. Is it correct?**

[A question by Shri Abhiram]

**Swami replied:-** Miraculous powers are aspired by a devotee not for the sake of salvation from worldly bonds, but are aspired for getting name and fame in this world. Salvation from worldly bonds is pure because through such path only, the single-pointed devotion to God is eternal, which is also responsible for giving you total salvation from all the worldly bonds. But, by getting miraculous powers, only ego develops. Hence, miraculous powers cannot be linked with pure devotion. Only impure devotion aspires for miraculous powers. Sages always aspired salvation from God whereas demons always aspired for miraculous powers from God.

**10. Why is Vali said to be the boon of Indra and Sugriiva said to be the boon of the god Sun?**

**Swami replied:-** Vali was bad, born from Indra. Indra also did a bad thing like deceiving Ahalya for sexual union with her. Regarding god Surya, there is no such bad comment on him. Sugriiva was a good person and hence, deserved to be the boon of god Surya.

**11. Is self-respect required for devotees on the spiritual path?**

**Swami replied:-** Self-respect and ego are separated by a very narrow margin. Self-respect is actually self-confidence or basic-ego, which is the thought of 'I'. If you are confined to basic-ego only, there is no sin. But any trace of excess of basic-ego results in self-pride or ego, which is very dangerous.

Chapter 9  
**SATSANGA AT HYDERABAD ON 24-03-2024**

April 01, 2024

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

(Following Satsang took place at Hyderabad attended by Smt. Priyanka from Canada, Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Shri Soumyadip Mondal, Smt. Chhandaa Chhandra, Shri Surya, Smt. Bhagya and Shri Srivatsa Datta from Mumbai; Shri Phani and some other local devotees. Satsanga happened from 22<sup>nd</sup> to 25<sup>th</sup> March 2024 and on the last day, Swami gave Satsang continuously for 10 hours.)

**1. When God Krishna preached the Gita of 18 chapters to Arjuna, do You think that all the soldiers in the war waited silently till the Gita was over?**

[A question by Shri Kunal Chatterjee]

**Swami replied:-** Space is a primary relative whereas time is a secondary relative. The omnipotent God could play with space itself, which is a primary relative. In the small space present in the mouth of child Krishna, the entire infinite space containing all the universe is shown to His mother. The infinite space is included in the smallest space present in His mouth. The two planes of space were mutually correlated by God Krishna. Time is only a secondary relative for which the primary relative space is the reference just like God is the reference to space. Can't He play with time, which is the secondary relative? Two scales of time were created there. 18 hours of time taken for preaching the Bhagavad Gita became 18 minutes for all the soldiers. The actions of the unimaginable God or Parabrahman are always unimaginable. Since He is beyond space and time, He can control space and time as He likes.

**2. Please explain the concept of 'Individual soul' elaborately.**

**Swami replied:-** Soul (Aatman) is inert energy like raw gold. When this inert energy enters the brain-nervous system, it is transformed into a specific work form of energy called awareness. The specific nature of this specific work called awareness depends upon the specific nature of the system in which the conversion takes place. The same electricity enters a cutting machine generating cutting work and the same electricity entering into a grinding machine generates another specific work called grinding work. Hence, the specific nature of the product is due to the specific nature of the system. This pure awareness is immediately contaminated with thoughts and becomes the individual soul or Jiiva. The thoughts become very very strong and are solidified into gunaas or qualities. The qualities are

basically classified into three main groups called sattvam, rajas and tamas. The three qualities are always together and no single quality is isolated. The predominant quality makes the nature of the individual soul. If sattvam is predominating, he may be called as a saattvika soul, but a little rajas and tamas will be also there. In the saattvika actions of such a soul, sometimes you will find a little raajasika action and taamasika action now and then. In the brain, only a very small part is related to awareness. In deep sleep, such small part will be taking rest without any function. The other parts of the brain send mechanical signals to other systems of the body like heart, kidneys, lungs, etc., and the small part of the brain (related to awareness) has nothing to do with the other systems. This individual soul takes a new energetic body at the time of death and goes to the upper worlds to enjoy the fruits of its deeds. After such enjoyment, the individual soul comes down through rain, enters a specific grain of a plant that is invariably eaten by the father soul and enters the womb of the mother through the sperm to fertilize the ovum of the mother. Hence, the individual soul enters the womb of the mother in the beginning itself and this is clearly explained in the Brahma Sutraas. The individual soul is spread all over the body as nervous energy made of neurons (awareness) flowing in all the nerves. The ultimate guiding path is that small part in the brain.

**3. The same energy acts in different forms. What is the principle responsible for this difference?**

**Swami replied:-** When the same electricity enters into a radio, sound energy is produced. The same electricity entering into a bulb produces light energy. Even though the input energy is the same, the plans of the systems are different to bring this difference in the output energies so that it will appear in different specific forms. It is very clear that this difference is due to the difference in the appliances or systems or plans of the systems since the entering energy is one and the same. The Veda also says this same point, “The energy created by God is one and the same. But, due to different plans of the systems associated with energy, different forms of energy are generated. The same energy appears as awareness, matter and work-energy.” (*Parā'sya śaktiḥ vividhaiva śṛyate, svābhāvikī jñāna bala kriyā ca*).

**4. Once a devotee becomes a climax devotee, he/she gets salvation. What is the work or sadhana of that soul after getting salvation?**

**Swami replied:-** After getting salvation, the liberated soul will always be associated with God in His mission on this earth. The constant association with God is the ultimate divine fruit.

**5. Shri Ramakrishna Paramahansa was an incarnation of God. Was it necessary to do all types of spiritual efforts (Saadhanaas)?**

**Swami replied:-** The incarnation always behaves like a devotee. Even God Krishna was doing many rituals like sandhyaavandanam in the morning and the evening. Even God Rama did like that. Of course, we can answer regarding Rama by saying that He incarnated as the ideal human being and hence, to stand as an example for human beings, He did all the rituals but even Krishna did all the rituals like Rama. Hence, the background concept is that if a great person like Krishna avoids doing rituals, every ordinary human being will follow Him and reject the doing of rituals. For the welfare of ordinary human beings, the incarnation performs all types of prescribed rituals and related saadhanaas. This is called as *Lokasamgraha* as explained elaborately in the Gita (*Lokasamgrahamevāpi...-Gita*).

**6. What is meant by Sthitaprajna? Please explain more clearly.**

[A question by Smt. Chhandaa]

**Swami replied:-** You know very well about a Gopika, who has become fully mad when God Krishna left Brundaavanam. All such Gopikas confined to the Brundaavanam garden only without attending to any worldly duty. Suppose that such a Gopika is able to control the sweet devotion on God Krishna in her mind only and is able to do all the worldly work with full detachment since the mind is already filled with God. Such a Gopika will be called as a Sthitaprajna. Controlling the climax devotion in the mind does not mean that devotion is decreased. An example that really happened a long time back will make this more clear. A farmer heard that he got a lottery of one lakh rupees and due to his weak heart, he was unable to control the pressure of the pleasure and immediately, he died due to heart attack. Such a farmer is the Gopika with sweet devotion. There are several farmers, who controlled their emotions and without expressing this news with anybody, fearing that somebody may snatch the lottery amount, went secretly and encashed the lottery and returned back after getting the amount transferred to their accounts. Such people are called as Sthitaprajnas. If the devotee becomes mad due to inability to control the emotion, such a devotee cannot do even God's work. But, God does not find fault with the poor devotees, who have become mad. He will take care of their worldly duties and grant salvation to them. The Sthitaprajna is appreciable not because he is doing the worldly duties, but he is appreciable because he can do the service to God. Since both reached the climax point of the devotion and since both never fall from that point, as far as the devotion related to God is concerned, both are equal in the eyes of God. In the eyes of the world, the Sthitaprajna may look better since he is performing the service to God efficiently by controlling his

devotion. God is concerned about Himself only and hence, sees only the devotion. Since we, the people of this world, also see the world with equal importance, we feel that the Sthitaprajna is better than a mad Gopika. So, God and devotee differ to agree at this point. Even if God is not touched in this topic and if you take only worldly life as the total field, this principle of doing work without any attachment certainly gives success in the work because all your energy is concentrated on the work only since you are detached from the fruit. Such a worldly person is not Sthitaprajna because his heart is not filled with devotion completely and he did not become the climax devotee of God. This principle exists in spiritual knowledge (*Karmaṇye vādhikāraṣṭe* - Gita) and in science also ( $Q=E+W$ ).

### **7. How can You link awareness with rajas and tamas, which are non-awareness?**

[Prof. JSR Prasad asked:- Bhaava means thought made of awareness. Rajas and Tamas are inert non-awareness. A bhaava can be sattvika because both bhaava and sattvam are awareness. But, rajas and tamas are inert non-awareness. How can You link awareness with non-awareness?]

**Swami replied:-** Every thought is made of sattvam. But, the thought can be influenced by inert items also. When you are hungry and see a delicious food item, you are very much attracted to the inert food. Your attraction is a thought made of awareness. There are three types of jewels of gold. In the first jewel of yellow colour, yellow-coloured stones are fixed. In the second type of jewel, red-coloured jewels are fixed. In the third type of jewel, blue-coloured stones are fixed. These are gradually sattvika, rajasika and tamasika bhaavas respectively. Knowledge is sattvam and if your thoughts are influenced by knowledge, such thoughts are sattvika thoughts. If you have a lot of physical power, the physical power is inert rajas energy. If your thoughts become proud due to your physical energy, the ego, which is made of awareness only is influenced by the inert power. Such thought of ego (awareness) is influenced by the rajas quality. If you have a lot of materialised wealth, you become ignorant and your ignorant thought influenced by materialised tamas is a tamasika thought. Rajas is energy and tamas is matter. Hence, awareness can be influenced by the items of non-awareness.

### **8. For getting salvation, is it necessary to become a climax devotee?**

[Shri Soumyadip Mondal asked:-]

**Swami replied:-** Unless you are completely absorbed in God, you will have the awareness of worldly bonds by which you will be dragged back by those bonds. If you are completely immersed in God continuously, a stage will come when you forget yourself and your worldly bonds. This is the salvation from worldly bond. The best example is that when you are

completely immersed in watching the cinema, you are not aware of the bites of even mosquitoes and blood-bugs.

**9. What are the intermediate states in the journey of a person from an ordinary soul to the climax devotee?**

**Swami replied:-** If the ordinary soul is 0 and the climax devotee is 100, every point between 0 and 100 is an intermediate state of devotion.

**10. Which journey is more difficult? i) From an ordinary, worldly man to a devotee. ii) From a devotee to the climax devotee.**

**Swami replied:-** The most difficult is to transfer from 0 to the next adjacent point in the scale. That means an ordinary soul always immersed in worldly affairs is not transferred to the beginning state of devotion, which is to taste God for the first time. It is very difficult to make the kid to go to school every day unless a chocolate is shown because the child did not taste knowledge. After sometime, the child itself will go to the school after tasting the nectar-like knowledge. Once the student develops interest in knowledge, there is no need of any chocolate for the student. Similar is the case with devotees.

**11. Does a person, who came to the Sadguru in this life also come to the Sadguru in the next life?**

**Swami replied:-** Once the human soul shows some interest in the spiritual line, God will grant the human rebirth so that the soul will continue its spiritual progress in the next birth. If the human being shows interest only in eating, drinking, sex and sleep only, such a soul is given the birth of an animal or a bird or an insect. The contact to the Sadguru is a very important point in the spiritual journey and hence, God will bless such a soul to come into contact with the Sadguru in the next birth also.

**12. You said that a theistic person, who always thinks about the world is an atheist in disguise. Is it the absolute truth?**

**Swami replied:-** A teacher scolds even a merit student saying that the student is worse than a donkey. This scolding is only to activate and improve the student in his studies so that he can top in the examinations. This should not be taken in literal sense. There are several students, who are worse than this merit student, who got scolded, but the teacher did not scold those worst students since the occasion did not come. You should take this case in such a similar sense. A devotee may be the worst, but is certainly better than an atheist. Something is always better than nothing.

**13. Where are we compared to souls like Swami Vivekananda?**

[A question by Smt. Suchandra]



**Swami replied:-** No human soul shall be discouraged in the beginning itself. If an effort is started, it should be continuous even though there is no considerable speed in the progress. The story of the tortoise moving slowly towards the goal got grand success, whereas the efficient rabbit slept due to ego and could not reach the goal. Similar to this rabbit, a soul discouraged in the beginning itself does not make a humble start and gets failure. There is no difference between the rabbit, which slept and the rabbit, which did not start. The tortoise started and continued the effort with whatever energy was given by God to it. It is said that even the divine eagle (Garuda) not making a start, does not move forward even by one foot (*Agachhan vainateyo'pi, padamekam na gachhati*).

**14. When I close my eyes in awakened state, I see God forms. Are they my own thoughts or visions given by God? What is the message to me?**

**Swami replied:-** Whatever may be the process, both are good. Your thoughts about God in awakened state only bring such image before your mind. This is good for sadhana. It may be the image brought by God. That is also good for your sadhana. A sweet, prepared by you or gifted by somebody, tastes same sweetness.

**15. What is the meaning of crossing 'I'?**

[Shri Satthi Reddy asked:- Does crossing of 'I' mean the crossing of only the gender-ego like how Shri Ramakrishna Paramahansa wore saree and jewels like the Gopika and stayed in Brundaavanam?]

**Swami replied:-** Gender-ego is a part of the whole ego (ego of knowledge, ego of power, ego of wealth, ego of beauty, etc.). If a male is born as female in the final birth, he crossed at least the gender-ego without any effort, which is an advantage. The final female birth also has another angle:- The strongest bond of the mother among the three strongest worldly bonds (bond with wealth, child and spouse) is the bond with child about which only, a severe test can be conducted. The mother will have a stronger bond with the child than the father. Hence, if the final birth is female birth, the real test for such a strongest bond can be done. In this way, the female is given one advantage and one disadvantage. Every male soul need not get final female birth for testing to get salvation. If the soul becomes a Sthitaprajna, the soul need not be tested at all. It is only tested for the sake of the public to avoid the criticism of God that He has shown partiality on a devotee without test.

**16. How did Prahlada, a child, have the same strongest mad love on God as the Gopikas?**

[Gopikas are grown-up females and Prahlada is a small boy. How can both of them have the same strongest mad love on God? I feel that female-devotees have more attraction to male-God since male-female attraction is inherently strong.]

**Swami replied:-** The type of the bond is not important but the weight of the love in any type of bond is important. Draupadi loved God Krishna as her brother and defeated all romantic bonds like wives and darling-Gopikas when the finger of God Krishna was cut and bleeding. She tore her new saree while all the wives and darlings of God Krishna ran in all directions for a small piece of cloth to be used as a bandage. The bond between God Rama and Hanuman was the type of master-servant. The bond between God Vishnu and Prahlada was God-devotee.

Chapter 10  
**SATSANGA AT HYDERABAD ON 25-03-2024**

April 02, 2024

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

(Following Satsang took place at Hyderabad attended by Smt. Priyanka from Canada, Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Shri Soumyadip Mondal, Smt. Chhandaa Chhandra, Shri Surya, Smt. Bhagya and Shri Srivatsa Datta from Mumbai; Shri Phani and some other local devotees. Satsanga happened from 22<sup>nd</sup> to 25<sup>th</sup> March 2024 and on the last day, Swami gave Satsang continuously for 10 hours.)

**1. God Krishna left Brundaavanam and never returned in His entire life. Is this not the most cruel act of God?**

[A question by Smt. Chhandaa]

**Swami replied:-** Suppose some institution says that your son will be trained by them for three months with rigorous coaching and your son shall not leave the institution even for one day. If he undergoes that training, he is sure to get a very colourful career in his entire life. Will you agree to this proposal? You will not agree immediately because your son is not coming to home even for one day in these three months. Your wish is that your son shall come to your home for at least nine days per every ten days! You will do a thorough analysis and find out that this is in the best interest of his welfare. Later on, you will agree to this proposal rising above the fascination to your son. Similarly, God is interested in the welfare of the Gopikas. The devotion of any devotee increases tremendously when the devotee stays far from the contemporary human incarnation. The reason is that God has taken the human medium as His form and such medium has all the natural properties of an ordinary human being. When you are close to the incarnation, you will be observing all the natural properties of the human medium of God. Such continuous observation of the medium creates an impression in your mind that He is a human being only and not God. By this, the devotion decreases. The Veda says that if anybody stays close, such a person will be hated and if the same person stays far, such a person will be loved and this is inevitable even for divine angels (*Parokṣapriyā iva hi devāḥ pratyakṣa dviṣaḥ* - Veda). When this principle is inevitable to even angels, not to speak of ordinary human beings. Hence, God Krishna wanted to stay far from the Gopikas so that their devotion will tremendously increase and they can become eligible for Goloka, which is higher than the highest fruit (His abode). Welfare is more important than the fascination during the stay in this world.

## 2. Will the concept and the example suit perfectly in Your above-given example?

[In the example given by You, both the mother and son know the value of the future career and hence, both can control their emotions. In the concept, the Gopikas do not know the future fruit since they are not aspiring for any fruit in return for their devotion to God Krishna. In this way, the concept and the example do not suit perfectly.]

**Swami replied:-** Both the concept and example suit perfectly because just like the Gopikas are not aware of the fruit, the son just passing out of school is also innocent about the value of the future career and is always fond of coming home. In this example, only the mother knows the value of the future career. Similarly, in the concept, God Krishna standing in the place of the mother alone knows the future fruit and the value of the future fruit. In the example, the son insists that he should come home frequently, but the mother rigidly insists that the son should not come home even once during these three months. The mother may look very harsh and hard, but still, she has real love on her son about his future career. Similarly, God Krishna knows the value of the future fruit and hence, is rigid in not returning back to Brundaavanam even once.

## 3. Since the time frame is different, the concept and the example do not suit perfectly. Please elaborate.

[In the example, the time was just three months whereas in the concept, the time is an entire lifetime. Hence, the example and concept do not suit each other.]

**Swami replied:-** For ordinary souls like us, one life is a very long time. But, this long time experienced by human beings is a very very short time for God. Hence, He will not mind about this pain of the Gopikas that happens in one second for Him. You may argue that for the Gopikas, the experience is very long. But, in view of the value of the future fruit, God Krishna becomes rigid with a hard-heart so that the Gopikas will stand in the highest position permanently. The entire lifetime of the Gopikas is also very very short compared to their highest eternal position.

## 4. If a Sthitaprajna is given salvation by God because he was reformed, will the soul get salvation even if he has not cleared the loan to his children?

[A question by Shri Kunal Chatterjee]

**Swami replied:-** As soon as the reformation takes place, God gives salvation even though the soul is living on this earth and such a soul is called liberated while alive (Jiivanmukta). Even if the loan to the children is not completely cleared, the salvation will not be postponed till the loan is completely cleared because as soon as the salvation is given to the soul, all his pending fruits of actions disappear since all the actions are destroyed (*Kṣīyante cāsyā karmāṇi*). The pending loan to the children is cleared by the divine government itself.

**5. Does a liberated soul also slip from its original position?**

**Swami replied:-** Very rarely, a liberated soul may slip from its already attained position of Yoga or association with God and it is called as *Yogabhrashta*. But, such a soul is born in a family of spiritual people, who are also rich. The soul will be trained by his spiritual people and will continue in the spiritual path since there is no need of earning for food because he has sufficient ancestral property. Every minute of his entire life, he can concentrate in spiritual life only without bothering about basic needs. Such a slipped liberated soul will catch back its original spiritual line and gets rectified from the mistake returning back to its original position. It is not a big crime, but only a small slip that can be easily rectified. All this is explained in the Gita (*Yatate ca tato bhūyah...* - Gita).

**6. When a human soul is thrown into the cycle of animals births, it is punished forever. Please explain.**

**Swami replied:-** God is the creator of all souls and is the Divine Father, who has million times more love on souls (*Aham bīja pradah pitā*). Such a Divine Father will always be very kind to fulfill all the wishes of His created souls. When God finds a human soul, which is always interested in eating, drinking, sex and sleep and since the soul is not bothered about God except these four items only, in spite of the hectic efforts made by the Divine Father, the kindest Divine Father decides that such a soul must be given the birth of an animal so that the animal is completely confined to these four items only. In doing so, no injustice is done to the soul. You may argue that while existing as human soul, it enjoyed the feast in a marriage function, whereas it is eating the grass at present as animal and in such case, is it not a loss to the soul? There is not even a trace of loss to the soul because as per theory of relativity, the green grass is exactly the same feast meal (of a human being) for the animal. As you are seeing the feast-meal, the animal is seeing the green-grass as its feast-meal. You are misunderstanding this point because as a human being, you are seeing both the feast-meal and green-grass. Hence, God fulfilled the exact desire of the soul without any deficiency due to His everlasting kindness.

**7. Can we attain the highest eternal fruit of spiritual work by performing certain rituals, which are traditional practices?**

**Swami replied:-** You are talking about the performance of rituals and traditional practices, which are considered to be spiritual works and which are expected to give you the highest spiritual fruit. But, the Gita says that before you perform any work practically, you must analyse such work with deep logical analysis supported by the correctly interpreted scriptures

(*Jñātvā kurvīta karmāṇi* - Gita). Regarding the scripture, we have not seen an audio-video cassette in which God is writing or dictating these scriptures. Then, how to believe that God is the author of these scriptures? The only way is that we must analyse the scripture with deep logical analysis and find that everything written by God is justified by the deep logical analysis. Since there is no proof for the direct dictation of the scripture by God, there might have been some insertions and deletions of the original scripture written by God. How can we find out those false editions made by wrong devotees of any religion? The founder of the religion must be the human incarnation of God and there might have been some real good devotees to follow that original scripture. But, in course of time, you cannot rule out the insertions done by faulty devotees since this world contains both good and bad people. This is the reason why the Gita says to do logical analysis before you believe in certain practices, to be sure that they were dictated by God only. If you do such deep logical analysis and find out the merit, you can practice such traditions. God is beyond logic but whatever He said is not illogical. Since the Gita came after the Vedas, the Gita commented on the Vedas and the Vedas did not comment on the Gita. Therefore, the Gita must be taken as the final authority in the case of the Vedas also.

#### **8. Please guide me on how to propagate Your knowledge.**

**Swami replied:-** The propagation of spiritual knowledge can be done by two types of preachers:-

- i) The preacher, who is unable to practice the learnt knowledge can propagate because he has a very good talent in explanation. A doctor or an engineer, who is unable to practice can become a teaching staff member in a college and help the new generations to learn the true spiritual knowledge so that at least some of them may practice. Such preachers are also paid salaries by the government. Similarly, such preachers are also blessed by God because due to continuous preaching, the knowledge gets digested in him/her, which is certainly transformed into practice so that such a preacher also gets the highest fruit in course of time.
- ii) There are some preachers, who do not preach without their personal practice. Such a preacher is called the Sadguru. A lady brought her son to Shri Paramahansa requesting Him to advise the boy not to eat jaggery. Shri Paramahansa asked the lady to bring the boy after one month. When the lady brought her son after one month, Shri Paramahansa advised the boy not to eat jaggery. When the mother asked Paramahansa the reason for delaying for one month, Shri Paramahansa

told that He was also habituated to eat jaggery. He told that He took one month to avoid eating jaggery. He told that one should not preach without practicing the concept. We can take another angle of this concept also. The doctor may be a smoker, but, is very good in giving medicine to stop smoking. What Paramahansa told above is from the angle of the preacher and not from the angle of the boy. Here also, the patient, who approached the doctor shall not worry about the smoking of the doctor. It is the angle to be thought by the doctor and not by the patient. The doctor may be the incarnation of God like Shirdi Sai Baba smoking the hookah. Hence, we shall not criticise the preacher about his practice. If the doctor is an ordinary human being, he will suffer for the smoking. Why should we criticise him? We have gone to him to cure our disease and not to cure his disease! The actual fact is that the patient, who has gone to the doctor blames the doctor stating that he will not take the medicine from the hands of such a doctor lacking practice. The reason for such blame is that the patient does not want to cure his smoking since he does not like to give up smoking!

**9. When the climax of devotion is attained, does it not mean that all the pending punishments for sins get cancelled automatically?**

[A question by Smt. Chhanda and Ms. Thrylokya]

**Swami replied:-** The cancellation of pending sins is a separate section in the divine constitution. Such cancellation of sins is done only through the reformation process. There is no other way than this to cancel the pending punishments. The procedure of reformation is realisation of the sin (Jnaana Yoga), repentance (Bhakti Yoga) and non-repetition of the sin in rest of the life (Karma Yoga). Even after getting climax of devotion, God Krishna says that such a climax devotee will be reformed shortly (*Api cet...kṣipram bhavati dharmātmā* - Gita). This means that the climax devotee will be reformed shortly and this does not mean that the climax devotee is automatically a reformed soul. Since the Gopikas became mad due to climax devotion, they could not follow the procedure of reformation. Hence, God Krishna took all their past sins onto Him and enjoyed them. In the case of a Sthitaprajna, he will not become mad since he controls the madness and therefore, such a Sthitaprajna is referred in the above verse and is said to become reformed shortly. For a Sthitaprajna, reformation is very very easy.

**10. Is the lack of knowledge the reason for unhappiness?**

[A question by Shri Soumyadip Mondal]

**Swami replied:-** Everywhere, illusion is bringing misery, whereas the realisation of truth is bringing happiness. When you see a rope and undergo the illusion that it is a snake, you are suffering with misery. When you

realised it with the help of the torchlight (Sadguru), you get happiness because you can take that rope to your house and use it for some useful purpose. But, the knowledge must be a practical realisation, which means that mere theoretical knowledge cannot destroy your illusion. You might have learnt from a preacher that a rope in twilight appears as a snake. By such theoretical knowledge, only the theoretical illusion is removed. But actually, when you are walking and seeing a rope in twilight, you will not remember the preacher's teaching and decide that the snake must be a rope. If you decide like that based on your theoretical knowledge, you may be damaged because the illusory serpent might be a real serpent. Unless you put the torchlight and practically realise that it is a rope, you cannot get the practical result. Hence, knowledge here means realisation of practical knowledge like the digested food on eating. Mere theoretical knowledge is of no practical use.

The theoretical knowledge is like a slip on which the list of necessary provisions to be purchased are written. This slip is the theoretical knowledge that must be kept in your mind till you purchase the items. You should remember this theoretical knowledge till you implement it. Once the provisional items are purchased from the shop, this slip can be thrown away, which is of no use. The purpose of theoretical knowledge is finished when it is implemented. The implementation of theoretical knowledge in practice is done either in worldly life for the sake of yourself and your family or is done in spiritual life for the sake of God. The former is called Karma (mere action) and the latter is called Karma Yoga (action done for the sake of God). The Gita says that a Yogi is better than a Jnaani and a Karmi. This means that spiritual knowledge is better than worldly knowledge and spiritual actions are better than worldly actions. Whenever the word 'Yoga' (Yoga means the association with God) is used, it means that you are in the constant association with God learning His spiritual knowledge (Jnaana Yoga) and doing His service (Karma Yoga). If you take the same phase (worldly phase or spiritual phase), action is better than knowledge. If you take both the phases, spiritual knowledge is better than worldly knowledge and spiritual actions are better than worldly actions.

### **11. How are some people happy without being spiritual?**

[There are some worldly people living a happy life with a loving family and a successful profession. Even when they are not spiritual, how are they happy?]

**Swami replied:-** The word 'better' is better than the word 'good'. But, the word 'best' is better than the word 'better'. This means that worldly happiness is always temporary because the items with which the bonds are formed are always non-eternal and can disappear on any day by diseases like



Corona, accidents, etc. The bond formed with the eternal God is always permanent. Eternal happiness is always better than non-eternal happiness. Of course, non-eternal happiness is always better than misery. Dushpravrutti gives misery in which injustice is followed. Pravrutti gives non-eternal happiness in which justice is followed. Nivrutti gives eternal happiness in which God is followed beyond even justice. Hence, there is always betterment as we proceed from Dushpravrutti to Pravrutti to Nivrutti. The happiness of Pravrutti is in the middle stage between 0 and 100. You are standing at 50 and if you feel contented with that, it is okay and alright. But, some clever people recognize the existence of 100 and proceed from 50 to 100. Hence, the scripture says that majority of the souls is standing in Pravrutti, but the fruit of Nivrutti is eternal and the highest (*Pravṛtti reṣā bhūtānām, Nivṛtistu mahāphalā*).

**12. Why do many popular preachers say that happiness comes from within our own selves?**

**Swami replied:-** Shankara told that soul is God and God is bliss. This soul is within you and hence, bliss is also within you. You are unnecessarily running outside for the sake of bliss. Shankara told this Advaita philosophy on a special situation when the country was fully filled with Puurvamiimaamsakas and Buddhists, who were very strong atheists. To turn these atheists into theists, Shankara had to tell that every soul is God. Today, neither the preacher is Shankara nor such situation exists because the majority of people are theistic. The present preacher is preaching spiritual knowledge either for money or for fame. For this purpose, the majority of people must be attracted. Every fellow will run after you if you say that everybody is God and that everybody can become the very bliss itself. I do not experience any bliss from inside and on putting so much effort, I simply got vomiting from inside! When you join such preaching, the preacher washes your brain to think that you are God and hence, you are bliss. Such brainwash may work for some time since one can attain any unreal item for some time through illusion. You can think for some time through the illusion superimposed on you by the brainwash that you are the prime minister and enjoy dreaming the daydream. But, such illusory happiness will disappear very shortly. Even this so-called real world is inherently unreal and is experienced as absolute reality due to the gifted absolute reality from the God. This is the reason why even these worldly pleasures are also illusory and non-eternal. The Advaita preacher is washing the brain with a new illusion (that the soul is God) within this relative reality. This is simply enjoyment based on false assumptions.

**13. How has devotion changed through generations?**

**Swami replied:-** The ethical and spiritual standards of people are falling down tremendously with a high speed because this is the standard of people now just after completion of 4000-5000 years in the Kali Yuga. Had the falling rate been very high, by this time itself, a lot of serious damage must have been observed by us. But, it is not so. The actual damage done is very little than the expected damage. What is the reason for such a low rate of fall of the standards? The reason is that even though the influence of Kali Purusha (Satan) is very much leading the fall of the people at very high rate, in every generation, God is incarnating and preaching spiritual knowledge, which pushes devotees to the forward direction. Kali Purusha or Satan means not an external personality, but he is the embodiment of accumulated internal bad behaviour of humanity. Satan influences humanity in the internal domain that shows its influence on the external domain. If internal mental health gets spoiled, external physical health also gets spoiled. Even then, the resultant motion of the human devotees is towards the backward direction only, which is less in the final result. People say that the horse of a Nawab goes three steps forward and for every three steps, the horse comes back by four steps so that the resultant motion is one step backward. However, the resultant backward motion is least by one step and not a very high four steps. Similarly, due to the backward direction of four steps influenced by Satan, the human incarnation is pushing humanity three steps forward. This means that the influence of Satan is certainly greater than the influence of the incarnation, but the resultant backward fall is very much minimised. Due to this, the serious damage done by Satan requires a very long time and the balance of Kali age is still four lakhs twenty-eight thousand (4,28,000) years approximately.

**14. Is worldly work greater than spiritual knowledge?**

[A question by Ms. Bhanu Samykya]

**Swami replied:-** Worldly work is greater than worldly knowledge. Spiritual work is greater than spiritual knowledge. Spiritual knowledge is greater than worldly knowledge. Spiritual work is greater than worldly work. Now, you are asking that whether worldly work is greater than spiritual knowledge or not. The answer is that spiritual knowledge is greater than worldly work because worldly work cannot lead you even to spiritual knowledge and not to speak that it will lead you to spiritual work. But, spiritual knowledge can lead you to spiritual work since the fruit of spiritual work (Karma Yoga) is the greatest and the highest. Everybody is trying to reach this spiritual work by which the eternal spiritual fruit can be obtained. Neither worldly knowledge nor worldly work can lead you to such eternal

fruit. Hence, spiritual knowledge is greater than both worldly knowledge and worldly work since spiritual knowledge can lead you to spiritual work by which you can attain the eternal greatest fruit.

**15. In the absence of hard-earned money, one need not sacrifice ancestral wealth. Is this correct?**

[Ms. Thrylokya asked:- Swami, You said that God tests the devotee with its strongest bond of hard-earned money only and not about a less stronger bond with ancestral property. Suppose one has ancestral property only and You also told that if ancestral property exists, one need not waste time in earning the basic needs. In such a case, in the absence of hard-earned money, he should not sacrifice from the ancestral wealth. Is this correct?]

**Swami replied:-** When both types of wealth (ancestral money and hard-earned money) exist, the bond with hard-earned money is relatively stronger than the bond with ancestral money. In that case only, God competes with the stronger bond and aspires for your hard-earned money. In the case referred by you and also told by Me, there is no place of relative sense because only ancestral money exists. In such a case, all his fascination for money is only on the ancestral money and there is no question of a relatively stronger bond in this case. In such a case, all his fascination is concentrated on his ancestral money only and hence, God competes with his bond with ancestral money only as a test for Dhaneshanaa. A shopkeeper may not enquire you whether the price paid by you is from your ancestral money or hard-earned money because he is a business-man worried about the payment for his item purchased by the other. God is not a business-man like this. His idea is only to compete with the strongest bond so that if such a strongest bond is defeated by His bond, His bond will become the strongest of all and such a devotee is having one pointed devotion (*Eka bhaktir viśiṣyate* - Gita).

**16. Will God ever create fascination in a soul towards worldly bonds to clear the loans to be paid if the soul is detached?**

[Suppose a parent could cut his fascination with his son due to spiritual devotion, but by that time, the loan to be paid to his son is not exhausted. In such a case, even though the parent could cut his fascination for his son, the background divine arrangement that the father should completely pay the loan to the son will become active and regenerate the fascination in the mind of the parent so that the balance loan is also cleared off – does such a situation happen? If it happened, the effort of the parent in cutting his fascinations to worldly bonds become a wastage. How to answer this?]

**Swami replied:-** The arrangement of a soul to become the son of a father is arranged by God for the full payment of the loan. The fascination of the father is so much that this practical situation will never happen since the natural fascination of the father itself is enough to clear the loan of the son. Moreover, the father gives his property to his son through a will and such immovable property given to the son through the will is far far sufficient to clear the balance loan. Hence, in practice, even more payment is done by the father apart from the loan. Okay, let us assume your assumption that the

father is spiritually developed and could cut all his fascinations to the worldly bonds and became the climax devotee of God and the father still has to pay some more loan to the son. Let us assume that the father also has nothing to write a will to his son. In such case, God will not allow this pending loan to stand as the hurdle because it is told that all fruits of actions get cancelled with the climax devotion and subsequent reformation. In such a case, God will clear the balance of the loan by favouring some extra luck to the son. Hence, the costs of such a case are written off by the divine government.

**17. Why is it said that true spiritual knowledge must be obtained from God Shiva only and salvation is to be obtained from God Vishnu?**

**Swami replied:-** It is told that the true spiritual knowledge must be obtained from God Shiva and the subsequent salvation must be attained from God Vishnu (*Jñānam Maheśvarāt ichhet, mokṣamichhet Janārdanāt*). God Shiva is the masculine personality and hence, has the guts to speak the true concepts of spiritual knowledge. The preachers fear to speak true concepts of spiritual knowledge because they fear that the true concepts may hurt the hearts of the devotees by which some aspired benefits from devotees may be lost. God Vishnu is the beautiful feminine personality, becoming Mohini to become the wife of God Shiva. The true spiritual knowledge generates true love or true devotion, which is theoretical and practical. This true love is the blessing of God Vishnu, the female Mother of souls, whereas God Shiva is the male Father of souls giving righteous knowledge. Father is also called as Guru in Sanskrit since he is responsible for the son/daughter to learn knowledge. The mother is representing true love. The salvation from worldly bonds is the subsequent fruit of theoretical devotion followed by practical devotion. Hence, God Vishnu represents motherly love that leads the soul to be detached from worldly bonds. "*Prajñānam Brahma*" (Veda)—means that God Shiva is giving spiritual knowledge, being in the place of Father. "*Raso vai saḥ*" (Veda)—means that both theoretical and practical love is God Vishnu, being the Mother. God Brahma is said to be born from the uterus like lotus, coming out from the navel pit of God Vishnu. Hence, God Brahma is our eldest brother. Scripture says that the eldest brother is like father (*Jyeṣṭhaḥ pitṛ samo bhrātā*). This means that God Brahma is also giving spiritual knowledge like the Father Shiva. God Brahma is the author of the four Vedas coming out from the four faces. Spiritual knowledge is from the Vedas. In this way, God Shiva, God Vishnu and God Brahma constituting God Datta cover spiritual knowledge, theoretical and practical devotion, which is the entire path that gives the divine fruit of salvation from all worldly bonds.

## Chapter 11

April 03, 2024

**O Learned and Devoted Servants of God,****1. Can we have a mental attachment to the success of work in God's mission?**

[Shri Durgaprasad asked: Paadanamaskaram Swami, Krishna preached mental detachment to the fruit while doing work to reduce mental tension (*Karmanyevaadhikaaraste maa phaleshu*) in worldly life. Swami, my understanding with reference to Nivrutti is that one shall be fully attached to the success of work with full emotions while doing God's work and the verse '*Karmanyevaadhikaaraste*' is not applicable in Nivrutti. Is this correct? Kindly enlighten me. At Your lotus feet, -Durgaprasad]

**Swami replied:-** In Nivrutti, the work done by the devotee belongs to God's mission. Therefore, there is no selfish aspiration on the fruit of such work because the fruit belongs to God. In such a case, naturally there is no attachment of the mind to such fruit that belongs to God. The sincerity and attachment in getting such fruit has no trace of selfishness. Therefore, there is no place of selfishness in the case of God's work. This verse is strictly applied to Pravrutti. But, in the Nivrutti also, this verse can be applied because the attachment to fruit increases the tension or internal energy so that the work done becomes zero ( $Q=E+W$ , if  $Q=E$ ,  $W=0$ ). Therefore, from the point of success in the work, this verse can be applied to Nivrutti so that the devotee can concentrate all his energy on the work only without wasting any energy in emotional tension. Here, detachment from the fruit does not mean lack of interest in the fruit. For the time being, you must have lack of interest in the fruit to save your energy even though you are ultimately attached to the fruit in Nivrutti. The detachment on the fruit in Pravrutti is always good since if the fruit is damaged on any day, you will not get any tension.

**2. What if a person suffering from mental insanity wastes food and hurts others?**

[Shri Abhiram Kudala asked: Padanamaskaram Swamy. Swamy, can we apply the quote "Knowingly or unknowingly if we touch fire it hurts" during the below situation as well? What if a person is suffering with mental insanity (Manasika Pichi in Telugu who generally gets treated at mental Hospitals) do the food wastage, hurt others? As he is suffering with mental insanity, does he accumulate bad Karma? Regards, Abhiram Kudala]

**Swami replied:-** Since such actions are done due to madness, those actions will not yield any fruit further. But, a rich man is also having the madness of pride and does the same action and in his case, the same action will yield bad fruit because he is basically aware of the bad action, which is neglected by him due to pride.

### 3. Please explain the meaning of Madhu and Khaitabha.

[Shri Satthi Reddy asked: Mee Paada Padmalaku Namaskaram Swamiji, 🙏🙏🙏🙏🙏 Swamiji, I heard a story of Madhu Kaitabha in Devi Bhagavatham. They were born from Lord Vishnu's ear wax, and they got boons from Aadi Shakti. Swamiji, please explain the meaning of Madhu and Khaitabha. They also live in Rasathala, and the preacher told that one should give words in happy situations and in sad situations. Please explain, Swamiji 🙏🙏🙏]

**Swami replied:-** *Madhu* means sweet like honey, which indicates sweet words lacking welfare. *Kaitabha* means the nature of insect in multiplication, which is very petty activity observed in demons. Both these are the two demons evolved from a sweet drop and a hard drop respectively. While explaining the meanings of the two words, one shall not forget that they are the names of the demons and hence, demonic nature shall be the basis of the derivation of the meanings of these two words.

### 4. When a devotee gets compliment for doing God's work, how to take the compliment without getting ego?

[Ms. Geetha Lahari asked: Paadanamaskaram Swami, Swami, when a devotee gets compliment in doing God's work, how to enjoy/ take the compliment without getting ego? Below Your Divine lotus feet, Geetha Lahari.]

**Swami replied:-** If you think that God has done His work giving the fame to you since you are His devotee, the ego will not come.

### 5. How to avoid Aatmaninda in the process of suppressing ego?

[Paadanamaskaram Swami, Swami, how to avoid Atmaninda in the process of suppressing ego. At Your Divine Lotus Feet, Geetha Lahari.]

**Swami replied:-** If you over-criticise your soul beyond a certain limit, it leads to killing the self-confidence. Ego can be suppressed without scolding yourself. It has become a fashion for people to do some good work and scold the self invariably. They think that they prove their lack of ego by such foolish over-action. If you keep a firm idea in your mind that every good work done by you was done by God only and you are given the credit of such good work by God, certainly ego will not enter your mind. By scolding the self, they want to exhibit their process of killing the self-ego to the public to get admiration from the public. It is all external show only and not the internal awareness of ego. Hence, I advise such people not to scold themselves and act before the public. If they simply think about the suggestion given by Me, ego will not enter their minds.

## Chapter 12

April 10, 2024

**O Learned and Devoted Servants of God,****1. How to answer the allegations about the ancient Indian caste system?**

[Prof. JSR Prasad asked:- Sāṣṭāṅga namaskāraṃ Swami. In YouTube, I have seen some videos presented by 'Satyaanveshi'. In these, he criticized bitterly Brahmanas for their supreme position and public respect. How to answer his allegations about the ancient Indian caste system? -at Your holy lotus feet]

**Swami Replied:-** Every human being is a mixture of merits and sins and is presented as mixture in the Gita (*Aniṣṭamiṣṭam miśraṃ ca*). The above question has partly merits and partly defects. The merits are that the criticism on Brahmanas by Satyaanveshi is correct since the modern Brahmanas in the beginning of Kaliyuga (about 5000 years back) inserted a foolish concept in the caste system, which is that a Brahmana is the person born to Brahmana parents. Since a Brahmana boy is grown up in the atmosphere of Brahmanas, he will pick up the culture of Brahmanas very quickly. This was misunderstood by the public that the qualities of a Brahmana are transformed through blood (genes). This is a wrong scientific conclusion because genes can transform only certain specific manners and not qualities. Scholars say that a sinner will be born in the family of sinners only (*Kapūyacaraṇāḥ kapūyayonim...- Veda*). If that is so, how is a sinner born in high caste like Brahmanas as in the case of Ravana? How is a good soul born in the family of sinners as in the case of Prahlada? The most powerful logic here is to accept the caste by the possessed qualities corresponding to a specific caste. This conclusion cannot be shaken by any argument. This means that caste is decided by the qualities and corresponding deeds of the human being and not based on birth. As per God Krishna in the Gita, the caste system is established by Him based on qualities and corresponding deeds of souls (*Guṇa karma vibhāgaśaḥ*). Both these concepts (caste based on birth and caste based on qualities) contradict each other. Krishna is the ultimate God (*Kṛṣṇastu Bhagavān svayam*) and the Gita told by Him is the Veda. Hence, the son of a Brahmana need not be necessarily a Brahmana. He may be a Brahmana by birth called as relation of Brahmanas (*Brahma bandhu*) but not actually the Brahmana. Any person can belong to any caste based on certain specified qualities and the related professional activities. Everybody can become a Brahmana because it is said that everybody is a Shuudra (ignorant by birth) and everybody can become Brahmana by the practical knowledge (*Janmanā*

*jāyate sūdraḥ, karmaṇā jāyate dvijaḥ*). In this verse, the word “everybody” (*sarvaḥ*) shall be brought in the first line as well as in the second line of the verse. The result is that everybody by birth is Shuudra (ignorant) and everybody by practical knowledge becomes Brahmana. This concept was valid up to the Dvapara age and as soon as the Kali age started, the concept is twisted and misused by some ignorant and egoistic Brahmanas due to which the present criticism of Satyaanveshi is valid.

But, Satyaanveshi is forgetting that this concept was not in ancient India and the right concept of God Krishna only existed. The clear proof for this is that a pot maker by name Romaharshana was made as the president (Brahmaa) of the great sacrifice performed by several sages like Shaunaka etc. When Balarama opposed this, all sages scolded him for his ignorance. In the Veda, you can find that the castes of Satyakama Jabala and Janashruti were decided based on their qualities and not based on their birth. Hence, the criticism of Satyaanveshi is correct to the context of the present twisted state. Such twisted concept was inserted in scriptures by some ignorant and egoistic Brahmanas. Hence, Satyaanveshi is not correct in criticizing the ancient Brahmanas. Satyaanveshi criticized the supremacy of the Brahmana, which is also not correct. A Brahmana is like a judge of the court giving justified judgments in all issues. A judge is very much honored and is considered to be the supreme authority placed even above the topmost administrators like Kings. The supremacy of the judge shall not be criticized due to the wrong ego-based jealousy on the caste system. The Brahmana is the supreme most authority and at the same time, anybody who is very much learned in the scriptures (Smritis and Puranas) can become a Brahmana. A Brahmana is supposed to lead the society towards God and thus, protect the society by leading it in the correct spiritual path (*Sarvān Brahma nayati iti Brāhmaṇaḥ*).

The untouchable caste does not exist in the Veda as the fifth caste. In ancient days, the sinner of any caste was boycotted from the village as untouchable. It was done only for reformation of the soul just like debarring an indisciplined student from school. This punishment was not for revenge but only for reformation. Hence, the son of an untouchable was not treated as untouchable in ancient India. Shabari and Kannappa (hunter) were born in untouchable families, but, their photos are worshipped in the prayer rooms of Brahmanas even today. Rama and Krishna were not Brahmanas, but, the washings of the feet of their statues are taken as holy water by Brahmanas even today. Ravana was a Brahmana, but, was condemned as a demon, whereas, Rama, a non-Brahmana is worshipped as God. The ancient concepts were twisted, misunderstood and misinterpreted so that our ancient religion



and culture are tarnished resulting in splits in Hindus so that foreigners always invaded the non-united Hindus for a long time.

In this answer, we accept our faults frankly and also show your faults with the same frankness. I am criticizing the faults on both sides and appreciating the merits present on both sides. If you deal these topics with ego-based jealousy, a black spectacle will cover your eyes so that you will see the whole world as black. If you study the scripture with the aim of uniting the Hindus, you will get a spectacle with clear lenses so that you will see white as white and black as black. I am for the union of not only Hindus, but, also for the union of all world religions so that the world shall live like one family (*Vasudhaika kuṭumbakam*).

## Chapter 13

April 11, 2024

**O Learned and Devoted Servants of God,****1. How did Sages conclude that the bond with a spouse is stronger than that with children?**

[Shri Divakara Rao asked: Padanamskaram Swami, Please clarify below mentioned doubts Swami. Sages thought that bond with spouse was stronger than bond with children and with wealth when they approached God Rama to get tested. Can You please explain to me about the logical analysis behind this conclusion by Sages?]

**Swami replied:-** Sages were always tested in the bond with spouse by the heavenly dancers frequently while doing penance for God. So, they understood the difficulties in that bond, which made them feel the bond to be very strong among the three strongest worldly bonds. Based on this opinion, they approached God Rama to test their bond with their respective spouses. But, when they were born as Gopikas, they realised that the bond with child is the real strongest bond.

**2. What should I wish from You while I am praying to You Swami?**

**Swami replied:-** Wish always comes from your heart in a natural way.

**3. Can You please explain to me about prarabdha karma, Sanchita karma, Agami and Kriyamaana?**

[Regards, Divakara Rao.]

**Swami replied:-** Praarabdha karma means the specific part of remains of karma (action) in terms of qualities that causes the present birth. Sancita means the total balance of actions to be enjoyed in the future. Aagaami is the future possible action based on the present qualities. Kriyamaana means the action that is being done in the present moment.

**4. Sin never gets cancelled unless one gets reformed. If we do rituals to planets, it results in the postponement of bad fruits. Are these statements contradicting?**

[Padnamaskaram Swami, I have seen two videos of You explaining the importance of donation of food as per the respective planets to reduce the intensity of suffering in YouTube. You also mentioned that it never eliminates completely and reduces the intensity of suffering only. But as per my understanding through Your knowledge, sin or deed done by the soul never gets cancelled in any way unless the soul gets reformed. If we do the rituals to planets, it only results in the postponement of suffering to some time in the current birth or to future births with added interest. As I believe, these two statements are falling in opposite directions. Can You explain to me, Swami. Regards, Divakara Rao.]

**Swami replied:-** They are not contradicting because they are two separate paths.

### **5. If the loan is completed and that person lives in that family, will the fascination disappear?**

[Shri Satthi Reddy asked: Mee Paada Padmalaku Namaskaram Swamiji 🙏🙏🙏🙏🙏, Swamiji, in the Runaanu Bandha concept, If the loan is completed even though the person lives in that family, the fascination will disappear? If he or she still lives with them even after clearing the loans, it means we are giving loans to them. What is the sign that the loan is cleared or not. Some people say that he or she will move away from them automatically or it might be death also. Please explain. Swamiji 🙏🙏🙏🙏🙏.]

**Swami replied:-** The loan is adjusted in such a number of installments so that the loan is cleared off at the departure of one of these two souls.

### **6. Why are human beings not born as human beings if they are more fascinated by co-human beings?**

[Jada Bharatha showed fascination toward a deer reborn as deer in his next birth. Why are human beings not born as human beings if they are more fascinated by co-human beings? If they have more fascination with the Human Incarnation of God, will they be born as human beings, or will they undergo the deeds according to their karma and take animal births? Please explain, Swamiji 🙏🙏🙏🙏🙏.]

**Swami replied:-** The qualities remaining in the bond (fascination) are responsible for the rebirth. The soul has to follow the cycle of rebirths by force due to the divine administration and not due to its fascinations.

### **7. When children get properties from their parents, their prices will hike after a few years. Will it be more than the loans taken from them?**

[Swamiji, if children get properties from parents after a few years, property prices will hike ten times or hundred times, which will be more in that case than the loans given to them. Also, will the runanubhanda concept work again, for instance, parents will be born children for collecting their money. Please explain, Swamiji 🙏🙏🙏🙏🙏.]

**Swami replied:-** The calculation is done considering all the factors like interest, hike, etc.

### **8. Is fascination in the mind directly proportional to the Runanubandha towards our bonds?**

[Is fascination in mind directly proportional to the runanubandha we have towards our bonds because some people cry when their dear one died, but after some days they won't care about the person and forget, while some become mad constantly thinking about his or her dear one. Not only that, but a few people become mad about their worldly goals. Please explain, Swamiji 🙏🙏🙏🙏🙏.]

**Swami replied:-** Fascination is born out of the qualities of the soul. Apart from this fascination, the loan-bond increases the strength of the fascination so that extra force is developed to clear the loan. This extra force is supplied from the administration of God for safety purpose even though the natural fascination itself is more than sufficient to clear the loan.

### 9. If a mother is going to be born as wife in the next birth, then what about other relations like father, brother, etc.?

[Swamiji, if a mother is going to be born as wife next birth, then what father, sister, brother, grandmother, grandfather, and a person having two wives? If only roles were changed and there were the same family members, then the concept of seven generations means that their forefather might take birth in their family. If so, how can one soul come out of this cycle of deeds? Please explain, Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** Runaanubandha (clearance of loan) is the main factor that causes new bonds in this birth. Even wife is mentioned in this list of loan clearance (*Rṇānubandha rūpeṇa, paśu patnī sutālayāḥ*). The word 'patnii' means wife. The mother taking a lot of care about the body of the son strengthens this new bond with the wife. In this way, this is an additional factor.

### 10. Do the cleaning of samadhi, throwing flowers and money on dead bodies help to clear some loans regarding the soul?

[Mee Paadapadmalaku Namaskaram Swamiji 🙏🙏🙏🙏🙏🙏🙏🙏 This question are made from the given below scenario questions Swamiji. Swamiji, if anybody died, many people take the dead body to the burial ground, as by doing dance, money is thrown on the dead body. In some other religions, they will keep some scent on the dead body even after the person has died. People will go every year and clean their samadhi, where the body is cleared, and keep flowers on that samadhi. The questions start from here Swamiji. Swamiji, in the above contexts, by cleaning samadhi and throwing flowers and money on dead bodies, also helps to clear some loans regarding the soul. If not why those traditions were kept, please explain Swamiji. 🙏🙏🙏]

**Swami replied:-** When you throw these items, the dead body does not receive and enjoy the items and hence, the clearance of loan is not involved here.

### 11. Is it not wrong to participate in the procession of taking dead bodies to burial grounds who were killed due to crimes?

[Swamiji, when a person was shot dead by policemen or killed by anyone due to his crimes, thousands of people are taking his dead body to the burial ground, indirectly supporting the criminal. They say that it is Muslim tradition. Not only in Muslims few people of various religions are also doing this. Is it not wrong? Please explain Swamiji 🙏🙏🙏.]

**Swami replied:-** Following the dead body upto the cremation ground indicates the main concept that the human being born is sure to die on some day or the other. This is a very important concept because generally nobody thinks about his/her death that reminds the soul to become the devotee of God.

### 12. Please explain the essence of following story.

[Mee PaadaPadmaalaku Namaskaram Swamiji, Swamiji, I heard a story that Shanyshara told that he would catch Lord Hanumanji, Hanumanji kept his crown aside, then Shanyshara immediately went and sat on Hanumanji's head, then Hanumanji took a rock by chanting the name of Lord Shri Rama and kept it on his head. Shanyshara was injured and then the remaining grahas warned Shani to be careful with Hanumanji. I didn't understand. Please explain essence, Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** Hanumanji is the incarnation of God Shiva. God Shiva is God Datta, who created the constitution and also the planets to implement the constitution in the case of deeds-fruits cycle of souls. If the planet tries to show its power on God Datta Himself, such results occur.

### 13. Please explain the meanings of the following.

[Swamiji, please explain the meanings of Pingala Lochana, Hey Madhukula, Giriyuga Padayuya, Amsa Gadhaadara, Sugriva Sachiva, Rama Padanatha, Soumithri Boodhaka, Ravana Vadaratha, Pushpaka Goochara and Ramarajyachara. 🙏🙏🙏🙏🙏]

**Swami replied:-** All these are adjectives of Hanuman. The meanings can be easily found out from the internet.

### 14. Why are Dharma, Ardha and Kaama Kaaryams needed to be done at certain specific times?

[Shri Abhiram Kudala asked: Padanamaskaram Swamy. Swamy I heard about Dharma Kaaryam, Ardha Kaaryam, Kaama Kaaryam. And Dharma Kaaryam needs to be done in the morning, Ardha kaaryam needs to be done in the afternoon, Kaama kaaryam needs to be done in night. Swamy, could You please explain about these three? And why are these three to be done in those specific time? Regards, Abhiram Kudala]

**Swami replied:-** It is not a rule that a specific action shall be done in a specific time. Whenever there is a possibility or a necessity, an action can be done. Time is a very broad and general factor.

### 15. Can we say a devotee's luck is Swamiji's grace alone?

[Shri Soumyadip Mondal asked: Luck is said to be loser's excuse for winner's position. Phani sir says devotee's horoscope is decided by swamiji. We know the horoscope decides the luck of someone. So, can we say a devotee's luck is Swamiji's grace only?? By Soumyadip Mondal]

**Swami replied:-** Swami's grace is also based on the horoscope of the devotee because the horoscope is the chart of deeds and fruits of a soul. This means that the devoted soul is becoming deserving or undeserving for the grace of God due to its good or bad deeds respectively. The deeds decide the horoscope and the horoscope decides the grace of God. Finally, it means that the deeds of the soul decide the grace of God.

### 16. Who is the real sinner? A person committing the wrong deed or a person advising from backstage?

[Padanamaskaram Swamiji, There are some characters like Manthara in Ramayana or Shakuni in Mahabharata and many alike them in today's world. A person like me easily fall prey to them. The person committing the wrong deed or the person advising from backstage - who is the real sinner?? By Soumyadip Mondal]

**Swami replied:-** Both are equal partners to enjoy the punishment of the sin. The punishment is not divided between these two. The punishment is doubled between these two, which means that each person undergoes the full punishment (*Catvārah samabhāginah* – Dharma Shaastra).

## Chapter 14

April 12, 2024

**O Learned and Devoted Servants of God,****1. Can I request Your help?**

[Shri Praveen asked: Hello Swami, for past four years, I had tough time in my life. I need Your guidance to overcome it. Please can I request Your help.]

**Swami replied:-** Everyday, for half an hour, please recite the following mantra “*Shri Aanjaneya Shri Subrahmanya*”. You must do this sincerely for three more years.

**2. What is the good aim of maintaining silence in the epics, ignoring the inner scenarios?**

[Smt. Sudha Rani asked: Pada Namaskaram Swami! Thank You Swami for elevating zero as valid number by adding Your kind Grace to my invalid life. Swami, All the Epics state that demons are killed by Contemporary Incarnations as they are rigid to reform, inspite of knowing the true path. How was King Dhritarastra is different from those demons and why was he exempted from Lord Krishna's mission of Dushta shikshana. Why the negative qualities of Karna, Drona, Bhishma, Kunthi, Yudhistir are hidden through silence, only focusing the light on basic plot of the story. Also we couldn't analyse the characters like Sitamma, Laxmana and Bharatha of Ramayana as well, in some sensitive instants. Without Sadguru's deep analysis, we could never undersatnd the inner characters of the most popular epic and thus can correct ourselves. What is the good aim of maintaining these epics with silence (Rahasyatmaka), ignoring the inner scenario? Thank You for enlightening me, Padanamaskaram Swami.]

**Swami replied:-** The underlying common principle is that a soul must undergo the good or bad or mixed fruit as per the composition of goodness and badness. If there is any error, sages will blame God and not you at all. God will never allow the blame of sages because He always does the most wonderful administration. Dhritaraashtra was burnt in the fire of the forest. His sons were burnt after death and did not undergo the pain of burning. Everything is exactly calculated upto the last decimal point. Hence, you can have a nice sleep on this point without any trace of worry. You can concentrate on improving your devotion to God.

**3. Will a debt bond develop with the girl when masturbation is done imaging her?**

[Shri Satthi Reddy asked: Mee PaadaPadmalaku Namaskaram Swamiji. Swamiji, a person who is addicted to masturbation, is theoretically visualizing and creating the illusion of his or her opposite gender in mind, and with his or her hand practically releasing semen by doing so forcefully, it means he or she loses his or her energy. Will Runaanubhandha happen to that girl or boy. Please explain, Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** There is no debt-bond in such false imaginations.

#### **4. Will there be a sin when masturbation is done even though physical contact did not happen?**

[In the above question, theoretical sin is converted to practical action by releasing semen with the hand forcefully. Even though he or she does not come into contact physically, will there also be a practical sin? Please explain Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** There is no specific sin, but, the health will be damaged seriously.

#### **5. If a wife influences her husband to do a sin, will she get a share of that?**

[Mee PaadaPadmalaku Namaskaram Swamiji, Swamiji, I heard a story about Sage Valmiki, in which he asks his wife whether she shares his sins, which his wife rejects. As per the dharma, the wife won't get her share of the sin of the husband, for suppose if she influences her husband to do sin, then also she won't get part of the sin. Please explain, Swamiji.]

**Swami replied:-** Yes. As initiator (preraka), she gets equal fruit.

#### **6. If the roles of wife and husband are reversed, will husband get the share of sin done by wife?**

[From the above question, if roles were exchanged, like husband taking responsibility for household work and wife taking responsibility for earning, in that case, bharta will become bharya and bharya will become bharta. In that case, will the husband who is playing the bhaarya role also get sin even though he did not influence her to do sin. Please explain Swamiji.]

**Swami replied:-** Even in the case of the wife, she will not share the sin of the husband. She only shares the merit of the husband provided she is a perfect housewife. Hence, reversing does not change the picture in anyway.

#### **7. Does sex have to be done only in a dark, isolated environment, even during the day or during asura Sandhya time?**

[Mee PaadaPadmalaku Namaskaram Swamiji, This is not question. From below scenarios, the questions were asked. Swamiji, sex should not be done in asura sandhya time and in the daytime it should be daytime. Swamiji, in one context, a conversation happened between Satyavathi and Sage Paraashara while crossing the boat. Sage Paraashara got sexual feelings towards Satyavathi and asked her to come in contact, but she told him that it was a day and even her body was smelling. Sage Paraashara turned day into night miraculously and her body turned good again. Later, Sage Vyaasa was born to her. The questions are, Sex should be done only in a dark, isolated environment without disturbing anyone, even during the day or asura Sandhya time. In the above context, Sage Vyaasa was born, but in the Ramanaya context, Ravana, Kumbhakarna, etc., were born and in the Mahabharata, Hidimbha and Bhima primarily contacted Ghatokacha during the day. Please explain the administration of God, Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** Sex during twilight is prohibited because it is auspicious time for worshipping God. Sex is prohibited in the daytime, but, Paraashara created darkness. You may say that anybody can create darkness by closing doors and windows. But, Paraashara is a great sage with a lot of power from penance for God. Great people should not be imitated by ordinary weak souls.

### 8. Does the bad odour from the body of Satyavati come from the fact that she was born from fish?

[Was getting bad odour from the body of Satyavati, as she was born from fish, the only reason or any related bad karma because the bad odour coming from her body could be smelled by people, even if they were a few miles. Sage Paraashara touched her forehead, she smelled like an angel. Bad odour comes from selfishness, too, because in my case, this happens. Please explain, Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** Yes. You said correctly.

### 9. What is the hidden yoga secret behind Sati Maata, with her toe scratching on earth?

[Mee Paadapadmalaku Namaskaram Swamiji, Swamiji, what is the hidden yoga secret behind Sati Maata, with her paadaguli (toe), scratching on earth? The fire came outside from earth automatically, and she burned herself. Not only that, elders say girls should scratch on earth with their toes, even in traditional ways. Please explain Swamiji 🙏🙏🙏🙏🙏]

**Swami replied:-** Sati Maata is the incarnation of Adiparaashakti, the unimaginable power of Parabrahman or unimaginable God. Creation of fire is a very small thing in her case.

### 10. Draupadi loved Bhima and Arjuna more than Dharma Raja, Nakula and Sahadeva. Why?

[Swamiji Draupadi loved Bhima and Arjuna more than Dharma Raja, Nakula, and Sahadeva. What were the reasons behind this? Please explain, Swamiji. 🙏🙏🙏🙏🙏]

**Swami replied:-** Draupadi loved Arjuna more than anyone because he actually won her.

### 11. Why were men not attracted by Lord Krishna even though Rama and Krishna were the Human Incarnations of the same Vishnu Himself?

[Swamiji, in the context of the Ramayana, it is said that men were attracted by Lord Rama. In context of Mahabharatha, Gopikas were attracted by Lord Shri Krishna, who expressed 16 kalas, why were men not attracted to Lord Krishna even though Lord Rama and Lord Krishna were Human Incarnations of the same Lord Vishnu Himself? Swamiji, please explain Swamiji 🙏🙏🙏🙏🙏.]

**Swami replied:-** Krishna means the beautiful personality that attracts every soul (*Karṣati iti Kṛṣṇah*). Gopikas had to be tested by God Krishna for their worldly bonds and this may look to you that females were more attracted by God Krishna.

### 12. If one is attracted to a woman by her beauty, will it lead to any relation in future births with her?

[Shri Abhiram Kudala asked Padanamaskaram Swamy. Swamy, if one is attracted/fascinated to a woman by seeing her/their physical beauty, does it make any relationship with them in coming births? If not, then how come a sage who was fascinated to the deer becomes deer in next birth? If not, and if one who has a strong Control on his mind, can he watch the woman's physical beauty and enjoy whatever the feeling he is getting through his entire life as he was involved only in thoughts? Regards, Abhiram Kudala]



**Swami replied:-** The attraction should be from both sides so that a relation can result even in the present birth itself, which may continue in future births also.

**13. I hardly feel like doing sacrifice of work to please You. Kindly guide me.**

[Shri Soumyadip Mondal asked: Respectful pronaam Swamijee, Recently, the doctor was surprised to see the progress of my mental health. We all know it has happened with Your grace only. On the other side, now I am totally disinterested in worldly activities, which used to give pleasures to me earlier. And I am unable to concentrate upon Your service too. I am hardly feeling like I will be able to do sacrifice of work to please You. Kindly direct me. Your servant, Soumyadip Mondal]

**Swami replied:-** You are always welcome to do the sacrifice of work for God in the line in which you are very much interested. You will get My guidance as you proceed in the work.

**14. If one comes to You for material problems, then isn't he already disqualified from further spiritual journey?**

[Shri Jayesh Pandey asked: Padanamaskaram Swami Ji!]

**Swami replied:-** If the material problems are basic, God will be ready to help you so that you can proceed peacefully in your spiritual journey. Only excessive ambitions are not accepted by God.

**15. If one goes to many places for spiritual knowledge, does this make him a characterless person inspite of being a disciple of the Sadguru?**

[If one goes to many places in thirst of knowing the aspects of God out of desperateness, does this make him a characterless person inspite of being a disciple of a Sadguru? Below Your Feet , Swami ji!]

**Swami replied:-** There is nothing wrong in going to many places because exposure to various angles makes the devotee to be more wise and to get involved in sharp analytical discussion with co-devotees.

**16. Does Kunti have bonds with money and children?**

[Smt. Sudha Rani asked: Padanamaskaram Swami, Thank You Swami for granting peace in my life. Please remove my ignorance for these questions. Kunti does not seem to have putreshana and dhanesana since she accompanied the cunning King Dhritarashtra and Gandhari in her old age leaving her sons and palace. What is this bond called? How to overcome it?

**Swami replied:-** In the old age, she left the palace and her sons because at least in the old age, the soul shall turn towards God. She was a very good devotee of the contemporary human incarnation, called God Krishna. Of course, she had some blind fascination for the blind couple (Dhritarashtra and Gandhari), which made her to follow the couple to the forest. Her main idea was that since the couple was blind, she must help the couple in the last spiritual journey. The final conclusion about her at the end of the overall analysis of her life is that she was in the correct path of spiritual journey blessed by God Krishna.

### 17. What is the mission carried out by Lord Shri Venkateshwara?

[What is the mission carried out by the Human Incarnation, Lord Shri Venkateswara amongst Dushta Shikshana, Shista Rakshana and propagation of Gnana? The Lord in the form of Shri Venkateswara is said to have transformed into an idol, unable to bear the quarrel between His wives, Lakshmi and Padmavati. What is the meaning of this action of God? What is the truth that the Lord in this form preached to mankind?]

**Swami replied:-** The main aim in the mission of Lord Venkateshwara is to propagate theism against atheism. The people attracted by Him through the materialistic boons become not only theists, but also devotees. The devotion may be impure due to worldly desires. But the Gita says that any good program is defective in the beginning stage like the fire covered by smoke in the initial state of flaming. Gradually, it is expected that the desires will pacify like the vanishing smoke after sometime of kindling the fire (*Sarvārambhā hi...* Gita). The beginning state is always with erroneous attraction following the ignorant mentality of the devotees. Certainly, there will be good spiritual progress in the right direction because the program is good to help the welfare of devotees.

### 18. How can we correlate Avidya, Avarana, Vikshepa, Mala and Adhyasa to understand the oneness of God?

[Regarding current spiritual disputes, how can we correlate Avidya, Avarana, vikshepa, mala, adhyasa in the context of misunderstanding one God as a source present in all God forms of different religions? Thank You my Lord! Padanamaskaram Swami.]

**Swami replied:-** Let us take different forms of the same one unimaginable God (Parabrahman). Such Parabrahman is the true rope. The obscure twilight is this Kali age. The true rope (unimaginable God) is not realised by anybody. One sees the rope as serpent and other sees it as a stick. The ignorance that makes both of them not to receive the reality is avidya, which covers the truth and such covering process is called aavarana. Vikshepa is the appearance of a new item like serpent, stick, etc. Mala is the influence of this illusion for a long time resulting in strong belief of the existence of the new item. Superimposition (Adhyasa) is the act of overlapping the new item on the true item. All this perfect technical aspect brings misunderstanding of the true item into the brains of both the above said receivers. Due to the difference in the illusions, both will quarrel with each other and this is the fight among the religions. Unless the true item that is existing as the substratum of the two illusions is realised, the quarrel will not pacify.

### 19. Please comment on the following statement by a Hindu Guru.

[Padanamaskaram Swami, Thank You Swami for enlightening me. Swami! A Guru learnt from a Hindu spiritual mission called the Hindu nation to unite first and then to become 'Narsimha'. His idea is, currently Hindus need to face/ kill double the Hiranyakashipus, who says that he alone is God.

People should only worship him, leaving behind all other God forms. Please correct this version. Padanamaskaram Swami.]

**Swami replied:-** The concept contains several shortcomings. The unity of Hindus in understanding that the single God appears in different forms is to be appreciated and this concept can be used in the unity of all world-religions. If one says that he is God, are the people so foolish to accept such childish claims? When even this statement has to be examined by a lot of sharp analysis, will the statement “I alone am God” be accepted blindly without deep analysis? There are cases of incarnations of God saying so. Krishna told in the Gita that He alone is God. Shankara told that He alone is God Shiva (*Śivah kevalo'ham*). Shall we treat both of them as Hiranyakashipu? You shall not say that nobody shall say that he is God and that nobody shall say that he alone is God. A true incarnation of God can say both the statements. A demon like Hiranyakashipu also says both these statements, which are false. Hence, whether some statement is true or false must be decided by strong analysis and you shall not take one type of statement as true or false without analysis. Whether it is true or false, the decision must be taken based on sharp logical analysis.

**20. What is total sacrifice in the case of a devotee having both self-earned and ancestral properties?**

[Surya asked: Dear Swami, what is total sacrifice (sarva karma phala tyaga) in the case of a devotee who has both self-earned property and ancestral property? At Your Lotus feet, surya]

**Swami replied:-** When somebody has both ancestral and self-earned properties, it is immaterial whether he/she sacrifices from ancestral property or hard-earned property because the sacrifice is from his/her total property only. Suppose that you have Rs. 40/- as ancestral property and Rs.60/- as self-earned property. Suppose, you sacrifice Rs.10/- as Karma Phala Tyaaga and whether the sacrifice is from ancestral property or self-earned property, the remaining property is Rs. 90/- only. Hence, the Veda says that you shall do the sacrifice from your property and the Veda does not specify the sacrificed property is from hard-earned money or ancestral wealth. This concept of self-earned property having more importance than ancestral property is brought by God Krishna in the Gita in the sense that the person will be having stronger fascination for self-earned money than ancestral money. God always competes with stronger fascination so that He will remain as the strongest fascination if God is voted in the test of competition. This point will become significant if a person has only self-earned wealth, in which case, the person will hesitate more to sacrifice for God than a person having only ancestral wealth. The hard-earned money will develop more fascination (because the person knows the value of money) than the ancestral

money (because the person does not know the value of money much). But, when the question of a person having both ancestral and self-earned properties is concerned, there is no distinction between these two since both types of properties become a single phase of property. If a person tries to escape the sacrifice of wealth to God due to his/her hidden greediness by saying that he/she has only ancestral property and not self-earned property, in such a case, such a person can be advised that his/her ancestral property can also be considered as self-earned property since the parents have given him/her that property for the service done by him/her to the parents. All these points will thoroughly enlighten the true picture of this topic.

Let us take two persons, one having only self-earned property and the other having only ancestral property. Suppose both these persons have sacrificed the same amount to God. Between these two persons, the first person, knowing the value of hard-earned money, still sacrificing Rs.100/- can be treated as a better devotee than the second person, sacrificing the same Rs.100/- without knowing the value of the money. But, this type of analysis is not correct in every case since the second person might be as strong as the first person in devotion and in his (second person) view, the difference between hard-earned money and ancestral money may not be existing so that the second person treats even the ancestral money as his hard-earned money. In such a case, both the first and second persons have the same devotion to God and have sacrificed equally.

## **21. Are the people living south of Vindhya Dravidas and those living north of Vindhya Aryas?**

[Prof. JSR Prasad asked:- Sāṣṭāṅga namaskāraṃ Swami. In Satyaanveshi presented by YouTube, the speaker says that people living towards south of Vindhya mountains are Dravida race whereas, people living north to Vindhya mountain are Arya race. How to deal with this topic? At Your holy lotus feet]

**Swami Replied:-** Some people always want to divide the people by such false statements just like Shakuni divided Pandavas and Kauravas with an intention to destroy both. Bringing split in Hindus through caste system and through Arya and non-Arya race division is always a wicked mentality. Just like the caste system is based on qualities and subsequent deeds, the Arya and non-Arya division must be based on deservingness and undeservingness of souls. Arya means a good person with good and righteous knowledge of scriptures and such Arya deserves respect or worship from the people. All the North Indians are thought to be Aryas and all South Indians are thought to be Dravidas or non-Aryas. If this is the trend, Sita scolding Ravana addressing him as Anaarya or non-Arya is justified because Sita is North Indian and Ravana is South Indian (*Māmanārya nirīkṣataḥ-*

Sundarakanda, Valmiki Ramayana). The poet Valmiki is also North Indian. Now let us see the Abhijnana Shakuntalam written by poet Kalidasa, who is also a North Indian. In this book, Shakuntala scolds Dushyanta as non-Aryan or Anaarya. Both Dushyanta and Shakuntala are North Indians. How do you justify this second case? Here, we must understand that Anaarya does not mean South Indian, but means, a bad fellow, who shall be depreciated. Hence, just like the caste system is based on qualities and deeds, this Arya and non-Arya classification is also based on good and bad qualities of human beings, respectively. There are both good and bad people in North India as well as in South India. Rama is a good North Indian. Duryodhana is a bad North Indian. Shankara is a good South Indian. Ravana is a bad South Indian. Hence, these classifications are based on good and bad qualities. The classification of castes is not based on birth and the classification of Arya and non-Arya is not based on regional difference. If you take birth as the reason for caste, quarrels and hatred are created between the people of the same Hindu religion. Similarly, if you take the Arya and non-Arya classification based on region, quarrels and hatred develop in people of the same Hindu religion. Swami Dayananda established Arya Samaj, which means the sect of people having the Vedic culture of Hindu religion. He did not differentiate the people of Arya Samaj by bringing the difference between North Indians and South Indians. Any human being following the Vedic culture was said to be Arya by Him. Not only this, He strictly followed the caste system also based on qualities and subsequent deeds (*Guṇakarma vibhāgaśah*) discarding the caste system based on birth.

## Chapter 15

**MESSAGE ON SHRI RAAMA NAVAMI**

April 17, 2024

**O Learned and Devoted Servants of God,****1. What is Your internal sense in Your following statements?**

[Ms. Thrylokya asked:- Paadanamaskaram, Swami. Today is Shri Raama Navami. You told to us several times the following joke — “I have established the two most important concepts: i) Importance of the contemporary human incarnation and ii) The sacrifice of fruit of work to the contemporary human incarnation. I have told that God Datta merged in Me so that I am the contemporary human incarnation. The result of this concept is that you have to sacrifice your fruit of work to Me. This is the plot, which I have framed to earn money! You are falling in My trap without doing analysis!”

Swami, filtering the joke side, please tell me Your internal sense in this concept.]

**Swami replied:-** Since you have asked Me this question, I will have to reveal the secret of this concept because I promised that I will propagate only the true spiritual knowledge (*Satyam jñānāmanantam Brahma - Veda*). In this concept, the three component points are perfectly true:- i) The relevant contemporary human incarnation is to be worshipped by humanity. ii) Practical sacrifice of fruit of work (Karma Phala Tyaaga) is the highest final step in spiritual effort (*Tyāgāt śāntiranantaram - Gita*). The sacrifice of fruit of work is the earring-pin-stud for the salvation-ear jewel. The Gopikas reached the highest Goloka only by sacrificing butter, which was the fruit of their work, to their contemporary human incarnation, God Krishna. This practical sacrifice is the real proof for the true theoretical devotion. iii) I am the contemporary human incarnation of God Datta, who came to establish true spiritual knowledge. Even though all this is true, all are not deserving for the grace of God Datta. Hence, the above said illusion (Maayaa) is created by Me so that all undeserving worldly-minded devotees are thrown out from the grace of God Datta. Only a few deserving devotees will realize this truth and get liberated by God Datta. In this way, the above illusion is created by Me to filter the undeserving devotees. Since today is Shri Raama Navami, I cannot speak a lie and immerse you in the illusion. If today was some other day, I might not have revealed this illusion.

## Chapter 16

April 19, 2024

**O Learned and Devoted Servants of God,****1. Don't You think Advaita philosophy is a good attraction and encouragement for a beginner in spirituality?**

[Ms. Thrylokya asked:- Paadanamaskaaram, Swami. On hearing the Advaita philosophy, one gets a lot of encouragement and excitation with full energy because one feels that he is God. Swami, don't You think that this is a good attraction and encouragement of the soul to take interest in spiritual line and to get some detachment from this worldly materialism?]

**Swami replied:-** In order to attract a devotee to the temple, as a sort of encouragement, will you offer a bottle of wine to the devotee? The wine also gives a lot of attraction and encouragement with excitation. You have to think about the negative effects of drinking wine. Similarly, you have to think about the negative effects on the soul on receiving the Advaita philosophy. Some alcohol is necessary for the health of the body and such required alcohol is supplied to the body from the food items involving fermentation. The alcohol supplied by you from the bottle is extra quantity that gives bad effects to the health. Similarly, the Advaita philosophy will do good for the souls having a good mind (sattva guna). In good people, this philosophy will be useful to cross depressions and get sufficient confidence that is required in doing good activities in life. But, for a bad person (rajas and tamas gunas), this philosophy acts like extra wine generating negative effects. For example, in the case of a demon, who is an embodiment of rajas and tamas, such philosophy develops bad effects by which the demon shouts that he alone is God. We see this in the case of demons like Ravana, Hiranyakashipu, etc. A good person will say that every soul is God as told by Shankara (*Jīvo Brahmaiva nā'paraḥ...*). This is the reason why Shankara stressed on the purity of mind before introducing the Advaita philosophy. Purity of mind means that the mind shall have very predominant sattvam quality filtering out rajas and tamas. A demon says that he alone is God and a human incarnation like Krishna also said that He alone is God. What is the difference between the demon and God Krishna since both say that only one soul becomes God? The difference is that the demon due to rajas and tamas says that he alone is God, which is based on his ego and jealousy towards other souls. Krishna told the same thing based on the reality of the spiritual concept and not based on ego and jealousy towards other souls. Krishna is a soul filled with 99% sattvam whereas the demon is filled with 99% rajas and tamas. Hence, Krishna is the incarnation of God whereas the demon is the

worst soul to be punished by God. If the Advaita philosophy helps the devotee to properly use it for required occasions in life (like depression and under-confidence), it is good like the required alcohol for the body attained from food items. The same philosophy in the case of a demon generates bad effects like the extra alcohol taken through bottles. The aim of Shankara is only to help humanity in the spiritual path using Advaita philosophy whenever there is its requirement. But, in most of human beings, the Advaita philosophy generated bad effects due to the lack of mental purity (citta shuddhi). Hence, while attracting devotees through the Advaita philosophy as initial kick, the preacher must be very careful in revealing the total picture through which the later on bad effects are also understood by the receivers of spiritual knowledge. Even though Shankara is the founder of the Advaita philosophy, in order to avoid these bad effects, He practically demonstrated that He alone was God and not every soul (by drinking molten lead). A devotee shall use the Advaita philosophy-sword with careful practice learnt from the Sadguru. Otherwise, the devotee will cut his own hand by careless handling of the sword. Shri Satya Sai Baba always spoke about Advaita philosophy to attract every human being and this is the reason for His tremendous popularity in public. But, in one speech, He said that based on this Advaita philosophy, one shall not do mad activities, which means that in real sense, the soul is not God!

As I told several times, Shankara created this philosophy to turn atheists into theists. When this country was fully filled with atheists (Puurvamimaamsakas and Buddhists), God incarnated as Shankara. There was no other way than to say that every atheistic soul is God because the atheist is so egoistic that he will not accept anything as God other than himself (his own soul). Then, He told that the soul is God, the soul exists and hence, God exists. This path was the only alternative for Shankara. The soul is a part of this creation only and neither the creator nor part of the creator. If soul is God, soul must be unique and eternal. In such a case, when Prajaapati stole some souls (cowherds and cows) from Brundaavanam, how did God Krishna create the same souls? Since God Krishna Himself is God, He created the souls once again because soul is a part of creation only. This creation is created by God for His own entertainment. Therefore, the soul being a part of the creation is also an item of entertainment created by Him. In an entertaining drama, there will be inert items (Aparaa Prakruti) as the settings of scenes and the awareness-items as actors (Paraa Prakruti) are also required for completely enjoying the drama. The Gita says that the soul is the best part of Prakruti or creation (Paraa Prakruti). Whenever God wants to incarnate on the earth in human form for the sake of some welfare activity,



God merges with a selected soul to become the human incarnation of God, which is the ultimate God Himself. Every soul is not God and at the same time, you cannot say that no soul is God. Both flood and drought shall be avoided. Even if we forget the absolute truth (that God is the creator and soul is a created item) conveniently for the sake of requirement of an occasion, we shall not maintain permanent ignorance of the absolute truth.

## Chapter 17

April 23, 2024

**O Learned and Devoted Servants of God,****1. Why is not God responding to souls in spite of their high devotion and worship?**

[Ms. Thrylokya asked:- Swami, in spite of so much devotion, worship and deep spiritual discussions, why is God not showing even the basic response of just speaking a word? This point is predominantly experienced in these days of Kali age. Kindly give the answer for this point.]

**Swami replied:-** In these days of Kali age, i) Every human being without any single exception is completely trapped in the fascination of self and the strong worldly bonds. ii) Nobody has even a trace of true fascination for God. But, all people are showing climax fascination for God and the actual reason for such climax fascination is only aspiring the help from God for the welfare of self and selfish worldly bonds (especially the three strongest worldly bonds, which are bonds with wealth, issues and spouse called as *Eshanaatrayam*). Even if we find personality-based climax devotion without any selfish aspiration in the case of a worldly fan, unfortunately it is not on God, but it is on a cinema hero or a political leader (the fan sometimes commits suicide on hearing the death of the hero), who is again a worldly bond. iii) People always conveniently think that theory (spiritual knowledge and theoretical devotion) alone is the path to please God. Especially in this Kali age, people are not only very greedy to practically spend for God, but also are highly greedy to earn something practically from God through theoretical path. But, God Krishna strongly told that He will respond in the same phase to any devotee (*Ye yathā mām... - Gita*). This means that He will give theoretical boons for the theoretical devotion and practical boons for the practical devotion. What God Krishna told is neglected by people since it is very much inconvenient. But, the fact is that God Datta always tests devotees in practical devotion and not in theoretical devotion or the depth of their spiritual knowledge.

In absence of even an iota of true love without any aspiration in return from God, God has become silent. When there is no true love anywhere, why God shall speak at all and what can be spoken in such a worst context? In the previous ages, at least there were very few real devotees having practically proved true love for God and hence, God was responding to them. This concept is very important and the essence of spiritual knowledge, just like the life for a living body.

## Chapter 18

May 04, 2024

**O Learned and Devoted Servants of God,****1. Is it correct to call Divine Mother Durgaa as Aadishakti or Aadiparaashakti?**

[Smt. Chhandaa Chandra asked:- In one discourse, You told the subtle energy called space, which is the first creation as Aadishakti. Is it not correct to call Divine Mother Durgaa as Aadishakti or Aadiparaashakti?]

**Swami replied:-** Space and Durgaa are the fixed names of specific items. Space is the first energy and hence, space can be called as Aadishakti (Aadi = first, Shakti = energy). The words like Aadishakti or Aadiparaashakti are only adjective nouns, which are not fixed names (primary nouns) of any specific items. Suppose that you have switched on a light today for the first time. You can call such light as Aadishakti. In this context, the word is meaningful. You must not arrive at items and contexts based on words like Aadishakti, Aadiparaashakti, etc. You must arrive at these words starting from fixed contexts and fixed specific items. If you base yourself on such adjective nouns and try to arrive at the contexts and specific items, confusion blasts your mind like a bomb working on fusion principle! Scripture says that trying to understand the subject based on adjective nouns leads you to a lot of confusion like a deep forest (*Śabda jāla mahāraṇyam, citta bhramaṇa kāraṇam*). Durgaa or Anaghaa or Maayaa Shakti means the divine power of the unimaginable God or God Datta. Space is called as Prakruti Shakti. Maayaa represents the causal state and Prakruti represents the state of product. Again, the word like ‘Primordial Energy’ is also an adjective noun. Adjective noun means the associated characteristic whereas the primary noun is the inherent characteristic. In the word ‘wet-lotus’, the word ‘wet’ is adjective noun and the word ‘lotus’ is the primary noun. Always, fix your mind on the specific items indicated by the primary nouns and then, you can use the adjective nouns as per the context. ‘Lotus’ means only lotus flower. ‘Wet’ means any item that is associated with moisture.

If you analyze creation or product, space is subtle energy whereas fire is gross energy. This subtle energy on condensation becomes matter. This subtle energy becomes awareness, which is a specific work form and the specific nature of awareness is due to the design of the brain-nervous system. The difference between matter and awareness is that matter is a direct condensed form of inert energy whereas awareness is an indirect form of inert energy because the nature of awareness is introduced by the design of

the nervous system. Awareness is not introduced by the inert energy itself since the inert energy itself is not non-inert. The subtle energy becomes non-inert awareness, inert matter and inert gross energy. We can compare the source (subtle energy) to the Divine Mother Durgaa or Mahaa Kaali from whom the awareness (Goddess Saraswati), the matter (Goddess Lakshmi) and the gross energy (Goddess Parvati) are evolved. Knowledge based on awareness is related to Saraswati. Matter denoting wealth is related to Lakshmi. Gross energy (like light, heat, electricity, magnetism, etc.) is related to Parvati. The source or subtle energy and the third form or gross energy are represented by a wave (energy) and this wave is represented by the Shiva Lingam or God Shiva. This is the internal meaning in saying that God Shiva is the husband of Durgaa or Mahaa Kaali or Parvati. But, remember that all this is the description of creation only and God Shiva or Durgaa or Mahaa Kaali or Parvati or Saraswati or Lakshmi is only taken as the simile in explaining the concept of creation. You should not say that creation itself is Durgaa because we have the awareness (Saraswati), the wealth (Lakshmi) and the destructive radiation power (Parvati) in the creation itself. These three aspects of creation are limited and cannot be the infinite divine powers. The soul is having little knowing awareness in a limited way (alpajna caitanya shakti) whereas the power of God is unlimited (sarvajna caitanya shakti) knowing everything. Similarly with the other two powers as well. You can say that matter and gross energy are direct forms of subtle energy because the inherent nature of the inert subtle energy itself became the inert nature of matter and gross energy. Regarding awareness, the resulting awareness is non-inert and hence, the contribution of the design of the nervous system develops the non-inert nature of awareness.

Coming to the causal state or the state of creator, there is the foremost and ultimate unmediated unimaginable God or Parabrahman. The unimaginable power of this God is Durgaa or Mahaa Kaali or Maayaa Shakti. In fact, you cannot speak about the existence of Parabrahman and Maayaa Shakti separately since both are unimaginable items. The school of Vedanta speaks the cause as Parabrahman whereas the school of Shaakteyaas speaks the same cause as Maayaa Shakti. Hence, both these schools are alternative schools only and not two schools including each other. This power of Maayaa Shakti can be called as Aadishakti because it is the causal power (Aadi means first or cause). This Maayaa Shakti can be called as Aadiparaashakti (Aadiparaashakti means the power of awareness) because this unimaginable power is not inert since it is aware of everything (Sarvajna Caitanya Shakti or omniscient awareness). This power is not inert like the above-mentioned subtle energy belonging to product or creation.

**Opponent:-** When You said that this power is in causal state, there is no inert energy and materialized nervous system before creation, how can You say that this omniscient awareness existed before creation?

**Shri Datta Swami:-** For this power to think about creating the world, awareness generated in creation (Prakruti Shakti or Paraa Prakruti) is not needed because this power is omnipotent. Based on its nature of omnipotency, it can think even without the awareness mentioned in the creation. Hence, this power can also be called as Aadiparaashakti. As per the Shaakteya-School, the word ‘Maayaa Shakti’ is used for the omnipotent cause. As per the school of Vedanta, we can use the word ‘Parabrahman’ for the same omnipotent cause.

The final advice is that you should not be confused by the adjective nouns in recognizing the specific items since you have to use these adjective nouns as per the context only after recognizing the specific items by primary nouns.

We have both the words ‘Muula Maayaa’ and ‘Muula Prakruti’. Here, the first word called Muula Maayaa belongs to the causal state (creator) and the second word called Muula Prakruti belongs to the state of product (creation). The atheistic Saamkhya philosophy says that Muula Prakruti is the cause of creation without any reference to God (*Mūla prakṛti ravikṛtiḥ*). They say that this Muula Prakruti is an equilibrium state of three qualities (sattvam, rajas and tamas) and the disturbance in the equilibrium leads to creation. This is not acceptable since the original subtle energy is inert and not at all having any awareness or sattvam. Even if we consider the process of generation of awareness from subtle energy, the contribution of nervous system is much more than the contribution of inherent nature of the subtle energy. Hence, this concept is not logical in anyway. The word ‘Prakruti’ can mean both causal state and state of product as per its etymological meaning. Prakruti denoting causal state is drawn from the meaning that Prakruti means the divine power by which all this creation is created (*Prakṛṣṭam kriyate anayā iti prakṛtiḥ*). Prakruti denoting the state of product or creation is drawn from the meaning that Prakruti means the best product (creation) created by the causal power (*Prakṛṣṭā ca kṛtiḥ sṛṣṭiḥ iti prakṛtiḥ*). Similarly, the word Maayaa can mean both cause and product. The etymological meaning of the word Maayaa is that it is wonderful (*Maya-vaicitrye*). The cause, which is unimaginable God, is wonderful due to His omnipotency and His creation is also wonderful. One should be careful about this concept also, which is an internal confusion in the above external confusion like a cinema played in the cinema itself.

### 1. Is finding the Sadguru a chance and following Him a choice?

[Shri Soumyadip Mondal asked: Most respectful pronam to Swamiji, Swami ji, it is said that, "it is choice and not chance that fixes your destiny". But, finding the Sadguru is a chance and following Him is a choice - to my understanding. And the Sadguru blesses a soul bound by its deed to fix its destiny. Please correct me.]

**Swami replied:-** Chance means the grace of God. Choice means the desire of the soul. Many a time, both are interlinked with each other. If the desire of the soul is correct, God will always help even without the prayer of the soul to God. Destiny has no significance on this earth or karma loka, in which freedom for the deeds to be done with full free will is given. This point is mentioned by Swami Vivekananda saying that determination has more power than destiny. If destiny is given importance, the soul cannot progress spiritually in the given fresh human birth. Destiny is nothing but the force of the fruits of the past deeds, which loses its significance on this earth because most of the fruits are enjoyed by the soul in the upper energetic worlds called Bhogalokas. This earth is called as Karma loka in which the soul is given full freedom so that it can perform good works as well as spiritual works for future progress. Hence, one need not bother about destiny while doing the journey in the spiritual line on this earth.

### 2. Can sending Rama to the forest be called a sin at all?

[Along with Manthara and Kaikeyi, can king Dasaratha be held as sinner in sending Rama to forest? Or it's just a choice or destiny of Rama. Can sending Rama to forest be called as a sin at all? Your servant, Soumyadip mondal]

**Swami replied:-** There is no sin for the souls mentioned by you because the story was already written by God for His activity to be done in His incarnation.

### 3. What is the internal essence of the Sindhuram mixture applied to Hanuman's body?

[Shri Satthi Reddy asked: Mee Paada Padmaalaku Namaskaram Swamiji. Swamiji, in Paraashara Samhitha, after punishing Shani, Hanumanji asked for a word from Shani, whoever worships Him, on Saturday, that Shani should reduce the intensity of bad fruit of soul. Please explain Swamiji about the sindhuram mixture applied to Hanumaji's body. How Shani's wounds got cured and the internal essence of Sindhuram mixture and what type of karma should be done for reformation?



**Swami replied:-** The internal meaning of this story is that one shall worship Hanuman so that the dedication and service done by Hanuman to His contemporary human incarnation (God Rama) can be developed. To encourage this concept, it is told that Shani will reduce his bad intensity on souls. Shani is the deity (Jnaana kaaraka) of spiritual knowledge and improves spiritual progress by giving the punishments of the bad deeds of the soul. Difficulties are always congenial for spiritual development.

## Chapter 19

May 06, 2024

**O Learned and Devoted Servants of God,****1. Swami, some devotees are suffering with fascination to worldly films. How to detach from such blind fascination?**

[A question by Ms. Thrylokya]

**Swami replied:-** If you want detachment from worldly films, you must attach to the films of God since God is opposite to the world as said in the Veda (*Dūramete viparīte viṣūcī*). If you want to detach from winter (cold air), you must associate with summer (hot air). Shankara told that there are four stages to get strong association with God. The first one is association with spiritual scholars and devotees in presence of the Sadguru (Satsanga). The second stage is detachment from worldly bonds (nissanga). The third stage is permanent detachment from the fascination of the worldly bonds (nirmoha). The fourth step and final stage is the unshakable bond with God (nishcala tattva). The final fruit of all these four stages is liberation from world while alive (Jiivanmukti). Similarly, there are four stages to get strong attachment with worldly bonds. The first stage is association with worldly bonds, worldly people and worldly films. The second stage is detachment from God and salvation. The third stage is permanent detachment from the devotion to God. The fourth stage and final stage is the unshakable bond with worldly affairs. The final fruit of all these four stages is liberation from the concept of God becoming an atheist. In the prior case, the soul reaches the abode of God (Brahma Loka) and sometimes even Goloka. In the latter case, the soul reaches the horrible hell and sometimes even the special hells maintained by God Kaalabhairava. In the second case, the four stages are like the four stages of cancer disease. Cancer is certainly curable in the first stage. Similarly, the soul of the second case is curable in the first stage of association with worldly films. The best way to attach with God is by studying the true spiritual knowledge of the Sadguru. Association with devotees encourages to read the spiritual knowledge more and more sincerely. The soul must see the films of devotion to God instead of seeing the films of worldly affairs. This is like attaching to summer to get rid of winter. The soul can also see TV devotional channels like Bhakti, Samskaar, Aastha, etc. The movies of biographies of incarnations and great devotees are also very much recommended in this line.

## 2. How do You justify avoiding happiness? Does bliss come under happiness?

[Swami, You told that avoiding happiness and misery are mentioned by the Gita. How do You justify avoiding happiness? Does bliss also come under happiness?]

**Swami replied:-** The Gita says that you should not be happy by the profit and you should not be miserable by loss (*Na prahṛsyet...- Gita*). Both happiness and depression consume your energy. This is explained by the first law of thermodynamics ( $Q = \Delta E + W$ ). When the energy is consumed in the rise of internal energy ( $\Delta E$ ) happening due to happiness or misery, there is no energy ( $Q$ ) leftover for the work of the brain ( $W$ ) to be done. In such a case, your brain will not work and you will be cheated and looted by others. Bliss is totally different from worldly happiness and worldly depression. Bliss is related to God due to which there is no rise in the internal energy. Even if your brain does not work, God will be protecting you from all directions.

## 3. You told that we shall always be laughing and be happy. This contradicts the Gita. Please clarify.

**Swami replied:-** Laughing and becoming happy are not related to worldly affairs like benefit and loss. You may laugh and feel happy due to some good jokes. In such a case, you are not attached to any worldly affair that is related to your selfishness. You are enjoying in a free atmosphere with full detachment of mind to the world. In such a case, there is no loss of energy due to detachment of the mind. Attached mind only is subjected to such ups and downs.

## 4. Suppose I won an award and got a lot of appreciation at my office. Should I feel happy about it or not?

**Swami replied:-** The award is related to worldly affairs. Hence, you must control your mind from happiness, feeling that you got both the award and appreciations just by the grace of God only. This will keep your mind in a detached state, free from worldly matters.

## 5. Suppose Swami (Sadguru) and His close devotees appreciated me. Should I feel happy about it or not?

**Swami replied:-** The appreciation from the Sadguru and good devotees is always related to the spiritual affair. Hence, happiness on such an occasion can be enjoyed, which keeps the mind in a detached state only free from worldly affairs. In such a case, the grace of God exists and your happiness will result in benefit only and not in any loss. Here also, you must feel that all the appreciation is due to the grace of Your Sadguru only. This happiness is related to divine bliss.



## 6. What is the difference between a human father and God with regards to love towards child?

**Swami replied:-** The human father tries to reform the child to a certain limited extent only beyond which the child is left to its fate. The reason here is that the human father is efficient to a certain extent only beyond which he becomes inefficient. God is omnipotent and tries to reform the soul without end in the effort. The soul is continuously burnt in the liquid fire of hell till it is reformed. Finally, God succeeds in the reformation of every soul. Placing the soul in the liquid fire shall not be taken as leaving the soul to its fate. Even though a very long time is consumed, the soul has to be reformed one day or the other.

## 7. Is it a sin to eat non-vegetarian food in remote deserts and snowfall areas?

[People living in remote deserts and snow fall areas have no option to eat vegetarian food due to unavailability. Therefore, they consume meat. Is that a sin?]

**Swami replied:-** Under any circumstances, the non-vegetarian food involving killing the zoological living beings is a sin. This sin has no exemption in any time or any place. Such people can migrate to the other convenient parts of the earth, where botanical living beings are grown up well. Eating botanical living beings is not a sin since God has already given the command in the Veda (*Oṣadhībhyo'nnam*). The word 'living' denotes only mechanical respiration of taking oxygen and leaving carbon-dioxide, by which the production of inert energy is facilitated, and this inert energy is not awareness. Such inert energy on entering into a brain-nervous system generates awareness and this process takes place only in zoological living beings. Hence, killing gives pain to zoological living beings only and not to botanical living beings. Moreover, the World Health Organization (WHO) clearly states that non-vegetarian food is the source of several horrible diseases. At least, based on health science, one should appreciate vegetarian food. God surely provides sufficient vegetarian food to all the souls created by Him even before their birth.

## 8. Why are people dying of hunger and starvation across the globe?

[Swami, You told that God provides sufficient vegetarian food to each soul before its birth. Then, why are people dying out of hunger and starvation across the globe?]

**Swami replied:-** The starvation deaths do not take place due to lack of food in the world. These deaths take place due to the social injustice and social selfishness related to the souls. Such cases are very rare and should be understood based on the punishments given by God for their horrible past sins. Such deaths cannot be avoided by anybody. But, every wealthy person shall not go in such line of thinking in order to hide his/her greediness in donating food. The government, administrations of temples and rich people

shall involve in creating beggar homes to provide food, shelter, cloth and medicines to the poorest beggars. Without completing the service to the poorest, the government shall not think about poor and poorer sections for the sake of their votes in elections. The responsibility of the soul will be over on seeing that no beggar dies due to starvation. In spite of all the facilities completely implemented, if a beggar dies due to starvation, people shall take such a rare incident as the punishment given by God to a sinful soul and such incident is beyond the comprehension of souls.

**9. If any woman goes to prostitution due to the lack of procurement of food in her place, is it a sin?**

**Swami replied:-** Such argument of not getting food in anyway is completely meaningless. It is only a covering tactic of sinful nature. Such covering tactics can cheat human beings but not God. Basic needs are easily earned by so many people doing justified and dignified work as we find in the case of several labourers. Such people may not enjoy luxuries. People not satisfied with the basic needs and aspiring luxurious life only do such sinful activities and cover themselves by such arguments to attain sympathy. Such people will have to face hell.

**10. It is told that Jesus married a prostitute. Does it not mean that prostitution is not condemned by Jesus?**

**Swami replied:-** Jesus married the prostitute after reforming her. In reformation, the final step is non-repetition of sin. Jesus preached by this incident that a highest sinner can also become a reformed soul through non-repetition of sin and can get not only the salvation from world, but also the eternal grace of God.

**11. Swami, You said that rajas improves greediness. But, even greedy people are very intelligent. How can they be intelligent without the quality of sattvam?**

**Swami replied:-** Sattvam is the indicator of spiritual knowledge and not an indicator of intelligence. Rajas is the indicator of worldly dynamism and greediness. Hence, rajas is the indicator of worldly knowledge. Intelligence is common to both spiritual knowledge and worldly knowledge. A set of people involved in worldly business are made of predominant rajas and lesser tamas with a trace of sattvam. Due to more rajas, they are very intelligent in worldly business and are also very much dynamic in business activity with a lot of greediness. Due to lesser tamas, they are not much oriented to spiritual knowledge, which is due to the ignorance caused by their tamas. Since sattvam is a trace, spiritual knowledge is completely absent in them. Hence, sattvam shall not be taken for intelligence.

**12. Swami, how can praising and scolding be understood?**

**Swami replied:-** In the case of God, you may praise to any extent and it is not a praise at all since it is the truth only (*Yathārtha vyāhṛtiḥ sā hi, na stutiḥ parameṣṭhinaḥ* - Kalidasa). Similarly, in the case of a soul, you may scold to any extent and it is not scolding at all since it is truth only! These are the real backgrounds of praising and scolding.

## Chapter 20

May 07, 2024

**O Learned and Devoted Servants of God,****1. Does having pets like cats add up to runaanubandha?**

[Smt. Anita Renkuntla asked: Paada Namaskaaram Swami Guru Datta Sri Datta Prabhu Datta Swami, does having pets like cats bring misfortune and add up to our runaanubandha? At Your Holy feet Anita]

**Swami replied:-** Pets are also souls born in those bodies. The concept of runaanubandha certainly applies to pets also.

**2. What is the inner meaning of Your smile while a devotee expressed inability to do an action and asks for Your grace?**

[Shri Satthi Reddy asked: Mee Paada Padmalaku Namaskaram Swamiji, Swamiji, a devotee named Sumathi, asked Lord Datta to become her son. Swamiji granted the boon to her by putting a clause that she should not fall in fascination with that child and follow His orders. Then she expressed her inability, Swamiji blessed her with a smile, and He disappeared. Swamiji, Your smile is filled with Knowledge. Please explain, Swamiji about Your smile and its indication?]

**Swami replied:-** Smile indicates the love and grace of God. Silence in the case of this smile indicates the force of the deity of justice to implement the fruits of deeds strictly. A balance between these two is the total essence of the smile. Such smile with silence is a mixture of sweet dish and hot dish.

**3. How can one mitigate his impulsive behaviour?**

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! How can one mitigate his impulsive behaviour? Below Your Feet, Swami ji!]

**Swami replied:-** By hearing the spiritual knowledge from the Sadguru especially on such concept.

**4. Is having moha for God not correct?**

[Smt. Priyanka asked: Padanamaskaram Swami, Is having 'moha' (blind fascination) for God based on selfishness and ignorance whereas having 'prema' (true love) for God is based on selflessness, surrender, and sacrifice? So, is having moha for God not correct? At Your divine lotus feet, Priyanka]

**Swami replied:-** Fascination to God based on selfishness and ignorance is somewhat correct (because of faith in God, which means that after all the soul at least believes God) whereas fascination to God based on selflessness and true love is perfectly correct. The former is business devotion whereas the latter is fan devotion.

**5. How to balance both service and the study of spiritual knowledge?**

[Ms. Bhanu Samykya asked: Paadanamskaram Swami, You have given a simile that a devotee, doing service and sacrifice, but having ego and jealousy, is like a rich bride having beautiful face but having a small leprosy spot on leg. That devotee-bride ultimately receives rejection from God-the groom. So, by reading spiritual knowledge alone, can we eradicate this ego and jealousy? If I spend

time in reading knowledge, then I am delaying the service to God. How to balance both service and reading knowledge? - At Your Divine Lotus Feet, bhanu samykya.]

**Swami replied:-** Ego and jealousy are compared to a spot of leprosy on the leg of a beautiful bride and the beauty of bride here is the spiritual knowledge. But, ego and jealousy can be eradicated by the deep study of spiritual knowledge from Sadguru. A beautiful soul-bride without any disease is liked by the God-groom. But, if the soul-bride has no true love to God-groom without service and sacrifice, the soul-bride is not really interested in God-groom since she is interested in the world-groom. Won't the God-groom reject the soul-bride in such a case since the God-groom is the highest in all aspects? There are several healthy soul-brides and far far more beautiful than this soul-bride craving for the acceptance from the God-groom.

#### **6. What shall be the attitude of the devotee in doing service to God?**

[Ms. Gita Lahari asked:- Swami, what shall be the attitude of the devotee in doing service to God? How to get clear mind in doing the service to God?]

**Swami replied:-** The attitude shall be that of fan devotion and not of business devotion. This means that you shall not aspire anything in return from God. You must serve God like a fan serving his/her favorite hero attracted by the personality of hero as projected in cinemas. The projected personality of the hero in the pictures is false whereas the divine personality of God is true. There will be no aspiration for any desire to be fulfilled from God if the devotion is purely personality-based.

The clear mind can be obtained especially in the service to God by reading and assimilating the true spiritual knowledge of the Sadguru. The true spiritual knowledge of the Sadguru gives not only clarity of mind in spiritual line (Nivrutti) but also in worldly life (Pravrutti).

## Chapter 21

May 08, 2024

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

[Shri Anil Antony asked: Padanamaskaram Swami, I request You to answer the following questions raised in a discussion forum. At Your Lotus Feet-anil. Christianity]

**1. What does it mean that Jesus says I am the Alpha and the Omega -- the Beginning and End -- the First and the Last. (Revelation 22:13)?**

**Swami replied:-** God is the beginning since He created the creation. God is the end since He remains after dissolving the creation.

**2. What does it mean for the Christian life that Jesus says I am the way (John 14:6)?**

**Swami replied:-** The spiritual knowledge preached by Him is His way.

**3. What could be the theological meaning of the three days of Jesus' death?**

**Swami replied:-** The number three indicates the three divine activities of God, which are creation, maintenance and dissolution of the world.

**4. God cannot be tempted. Jesus was tempted. Therefore, Jesus cannot be God.**

**Swami replied:-** Jesus was tempted by Satan, but Satan was defeated. Hence, Jesus was not tempted.

**5. How could a loving God condemn His own son (Jesus) to death?**

**Swami replied:-** It is not condemning Jesus to death. It is the expression of climax devotion that makes the soul to face death for the mission of God.

**6. When I say Christ is the only way to heaven, what would You say?**

**Swami replied:-** Any human incarnation of God preached the same way because the same God in every human incarnation is the preacher.

**7. What was God's original plan for humanity before Adam sinned?**

**Swami replied:-** Establishment of faith and devotion in God that makes the souls to follow justice, which is liked by God was the original plan, which is also the plan even today.

**8. What is the biggest sin that God will forgive? Are some sins so awful that even God, in all His mercy, will not and cannot forgive?**

**Swami replied:-** God can forgive any sin provided the soul sincerely follows the final step of reformation, which is the non-repetition of the sin again in the rest of life.

**9. What is the greatest commandment according to God? Why do people have different opinions on this matter?**

**Swami replied:-** The greatest commandment is to strictly follow the mandatory rules of worldly life or Pravritti and Nivritti is only optional. There are no different opinions on this concept.

**10. Is it wise for a Christian to marry a Muslim?**

**Swami replied:-** The problem is only with atheism and a few can also adjust to the cultural habits of another religion. In their case, there shall not be any problem.

**11. Did God ever regret creating humans such as Adam, Noah and Jacob?**

**Swami replied:-** God only created the souls whereas the souls created their characters.

**12. Why does Hinduism allow caste system but Sikhism, Christianity, Islam and Buddhism do not?**

**Swami replied:-** Caste system exists everywhere if you understand that the basis of caste system is qualities and deeds and not mere birth.

**13. How does the Hindu Trinity of Brahma, Vishnu and Shiva differ from the Christian Trinity of Father, Son and Holy Spirit?**

**Swami replied:-** Father is God Brahma, being the creator. Son of God is God Vishnu, who often incarnates for the spiritual welfare of the souls. Holy spirit is God Shiva, preaching peace through meditation.

**14. Why didn't Jesus answer to Pilate when he asked what is the truth in John 18:38?**

**Swami replied:-** He did not answer because He knows the future decided by God.

**15. Can You explain the concept of being created in the image and likeness of God? Also, why do You think humans were given dominion over everything on earth?**

**Swami replied:-** God has no image personally. He takes the image of human beings to uplift them. Human beings have the best analytical capacity compared to any other zoological living being.

**16. How is it possible to say that humans were made in the image of God when the appearance of God is unknown?**

**Swami replied:-** Answered above.  
[Islam]

**17. Why was there conflict between Jesus and Muhammad, as well as their followers, if they were both considered messengers of God?**

**Swami replied:-** There is no conflict between the messengers of God because the message is from the same God. Only the bad followers quarrel.

**18. Did Muhammad die for our sins?**

**Swami replied:-** Nobody died for our sins. If somebody dies, the soul is not reformed and will continue to do the sins expecting that the kindest God will die now and then for the sake of His children. Such a father is foolish and blind with the fascination for his children. If God dies only once, it is not justified because such opportunity is not given to the future generations! Jesus died for the sake of the true spiritual knowledge condemning the false spiritual knowledge of the priests, who forced Him to accept their false spiritual knowledge. Had Jesus followed the priests, He would not have met the crucifixion. Emmanuel means He, who saves His devotees and not all, not every Tom, Dick and Harry. This concept is commercialized by certain priests for the sake of conversion of religion!

**20. Why does the Quran have a lot of interpretations by different scholars when the Quran itself says Allah made it easy for understanding?**

**Swami replied:-** It is the human tendency to interpret the constitution to favor the selfishness of the contesting human being. You are seeing this in the profession of advocates in the courts.

**21. Why is there no mention of any name of any prophets from Eastern countries like India etc.?**

[According to Islam, there are 124,000 prophets who were sent to different parts of the world. Why is there no mention of any name of any prophets from Eastern countries like India, China or Japan?]

**Swami replied:-** Every human incarnation preaches true spiritual knowledge and is a divine prophet only. There is no registered association of prophets separately.

**22. What was the purpose of Muhammad being sent to all mankind?**

**Swami replied:-** The purpose was to avoid the diversity of God by finding the unity in all the forms of God.

**23. What is the connection between Shukracharya and Prophet Mohammad?**

**Swami replied:-** Preaching bad souls to bring them to the correct path.  
[Hinduism and other general questions]

**24. Why did God create God?**

**Swami replied:-** God created His dress or medium so that He can be visible to all the souls after coming out of the bathroom called unimaginable domain.

**25. What is the nature of Goddess Durga? Is She considered a human or a deity?**

**Swami replied:-** Goddess Durga is the unimaginable power of the unimaginable God or Parabrahman. She herself is Parabrahman because any



number of unimaginable items have to be counted as one unimaginable item only.

**26. What exactly are the reasons why God created pigs?**

**Swami replied:-** A pig eats the excretion matter of human beings and cleans the earth. God in the form of pig (Varaaha incarnation) cleaned the earth by eating (killing) the bad ignorant demons. From any corner of this creation, spiritual knowledge can be learnt.

**27. Why does Lord Krishna claim to only speak what is written in the Vedas, even though He says new things in the Bhagavad Gita?**

**Swami replied:-** The new things told in the Gita by God Krishna are the hidden meanings of the sacred statements of the Veda only.

**28. What evidence supports the belief that the Vedas were not created by humans and were instead revealed to sages by a higher power?**

**Swami replied:-** The subject of the Vedas itself is the proof. You shall base on the knowledge only and not the author of knowledge. This means that you must judge the author of the Vedas as God based on the merits of the knowledge of the Veda. You should not be reverse by saying that even a false concept must be correct because it is written by God. The prior way brings unity among religions and the latter way brings split among religions.

**29. Why are Hindu Gods scary looking?**

**Swami replied:-** There are certain human beings, who come to the correct path only when they are scared. Love does not apply in the case of all the souls.

**30. Why did Krishna need to make such different countries and different people who don't worship Krishna and the Vedas in Kali Yuga?**

**Swami replied:-** This question applies to the form of God of every religion! You will find the underlying united single God if you realize that all the people are worshipping the same God in different dresses (forms).

**31. Can ladies worship a Shivling?**

**Swami replied:-** Yes. Shivalinga represents the wave form of energy.

**32. Why is the grave of Sai Baba worshiped by Hindus?**

**Swami replied:-** The worship of statues, graves etc., belonging to the divine forms of God improves the theoretical devotion in souls.

**33. How do I learn Hinduism and its original scriptures?**

**Swami replied:-** By putting some sincere effort.

**34. What is one truth which affects millions of people?**

**Swami replied:-** One truth is that God is one.

**35. How are Hindu Gods benefited if a Hindu attains moksha or enlightenment?**

**Swami replied:-** God is not benefited in any religion. It is the devotee, who gets all the benefit.

**36. How does an enlightened person behave in daily life compared to others?**

**Swami replied:-** An enlightened person always applies the spiritual concepts in practice. Others keep the concepts only in the brain and on the tongue.

**37. What is the significance of the belief that God never gives up on us?**

**Swami replied:-** God is the divine Father. Even the human father does not give up on his children.

**38. How does God (Brahma) determine morning and night if time does not exist for Him?**

**Swami replied:-** God is beyond time and this does not mean that time does not exist.

**39. Why did Kartikeya, the son of Shiva, marry an ordinary girl instead of another Devi?**

**Swami replied:-** Kartikeya married Valli, the daughter of Aadishesha and also married Devasena, the daughter of Indra.

**40. Was Arjuna trained in the arts of war by Krishna in the Bhagavad Gita?**

**Swami replied:-** God Krishna was the driver of the chariot of Arjuna guiding Arjuna in all directions.

**41. Can a homosexual go to heaven?**

**Swami replied:-** Homosexuality indicates only the lust of a beast. Even hell hates him/her to receive!

**42. How do I live in line with the example given by Lord Shiva?**

**Swami replied:-** By simple living without selfishness and by trying to help not only good people but also bad people through proper guidance. If the bad people are not reformed by your guidance, you must be able to punish them. God Shiva helped angels as well as demons through proper preaching. If the demons are not reformed, God Shiva punishes them with death.

**43. Does God punish us if we don't go to the temple?**

**Swami replied:-** God will not punish you even if you don't worship Him in your house. Will such God punish you for not coming to temple? Everybody is worshipping God for selfish benefits only and God is not a politician, taking care of the number of the voting devotees!

**44. Is there a limit to the number of people who can achieve Moksha?**

**Swami replied:-** There is no question of any limit because the souls getting salvation are counted on fingers.

**45. According to the Bhagavad Gita, what happens to people who rejected Lord Krishna in their previous lives?**

**Swami replied:-** I have already told that God will never care about the rejection of Himself by the soul. He is not a politician worried about the votes of devotees. If the soul follows the mandatory rules of Pravrutti, that is sufficient for God. Such a soul strictly following at least Pravrutti will be placed by God on His head in this Kali age!

**46. Is there any historical evidence of Arjuna fighting with God Shiva? If so, when and where did it take place?**

**Swami replied:-** It is mentioned in scripture and there is no need for the scripture to write lies.

**47. Can someone achieve the same level of enlightenment as Lord Krishna in modern times?**

**Swami replied:-** The enlightenment of Lord Krishna is beyond time.

**48. Did Krishna and Radha ever have a physical or mental fight?**

**Swami replied:-** There was physical fight (sexual union, which looks like physical fight). There was never any mental fight.

**49. Why is God great but not the man who helps others?**

**Swami replied:-** Man helps bad souls also due to fascination. God helps only good souls. Hence, God is great and not the man.

**50. Can religion make a man good?**

**Swami replied:-** If the man can filter the bad insertions of bad followers from the scripture, any religion can make man good.

## Chapter 22

May 09, 2024

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

[Shri Anil Antony asked: Padanamaskaram Swami, I request You to answer the following questions raised in a discussion forum. At Your Lotus Feet-anil. Hinduism and other general questions]

**1. Did Lord Krishna have wounds on His face during the Mahabharata war?**

**Swami replied:-** Lord Krishna had wounds throughout His body caused by the arrows of Bhishma in the war.

**2. Duryodhana and Arjun both approached Krishna for help before the war began. Did Krishna give an option to both of them?**

**Swami replied:-** He gave an option to Arjuna since He wanted to test the devotion of Arjuna to Himself. He asked Arjuna to choose Him or His army.

**3. Would Duryodhana have been considered equal to Arjuna if he had won?**

**Swami replied:-** This question does not rise since God Krishna already decided the defeat of Duryodhana.

**4. How does praising God affect one's spirituality?**

**Swami replied:-** It develops devotion to God because praise always gives very good impressions on the mind.

**5. Since the universe is finite, is it possible that God's power is limited?**

**Swami replied:-** God's power is infinite even though His creation created for His entertainment is finite. You are larger than the meals you take.

**6. What is the relationship between God Shiva and Shani dev?**

**Swami replied:-** God Shiva is God Datta only. Relationship between God and Shani dev is the relationship between the employer and an employee.

**7. What is the reason for the majority of people worshipping Devi instead of Brahman in Hinduism?**

**Swami replied:-** People influenced by gender make this difference between Brahman and His power called Devi.

**8. Are there any mentions of science and technology in Indian scriptures during the time of Ramayana?**

[Are there any mentions of science and technology in Indian scriptures during the time of Ramayana? If so, how advanced were they compared to modern technologies?]

**Swami replied:-** There were very good scriptures about sciences in Mathematics, Physics, Chemistry, Botany, Medicine, Engineering,

Economics etc. These scriptures are translated into English and you can contact: The Research Institute of Ancient Scientific Studies, West Patel Nagar, New Delhi.

**9. Why did Lord Rama and Krishna have different names if they were both incarnations of God (Vishnu) with similar duties?**

**Swami replied:-** The times of their appearance, their bodies and their duties were different. Different bodies will have different names.

**10. Would God's life be any fun?**

**Swami replied:-** Fun gives happiness and God is with infinite-continuous-permanent happiness called bliss.

**11. Is there a moment in the Bhagavad Gita where Krishna advises Arjuna to fight without weapons like an ordinary person?**

**Swami replied:-** The war involves several weapons and it is not simply boxing!

**12. Which is good for health, yoga or Gym?**

**Swami replied:-** Gym is a preliminary step in Yoga and control of mind is also dealt in Yoga.

**13. What was the result of Arjuna listening to the Bhagavad Gita from Krishna?**

**Swami replied:-** Arjuna lost all his depression and did his duty as a part of the divine mission of God.

**14. What can challenge God?**

**Swami replied:-** Nothing.

**15. How did God create the universe and create all the humans and animals?**

**Swami replied:-** Just by His unimaginable power called Maayaa.

**16. Why did Arjuna call Krishna "Uddhava" in the Mahabharata when he had always addressed Him as "Krishna" before?**

**Swami replied:-** Uddhava and God Krishna are different persons.

**17. What is the difference between the Bhagavad Gita and the Shrimad Bhagavata?**

**Swami replied:-** The Gita is the theoretical message whereas the Bhagavatam is the practical divine play of God.

**18. Is there anything in the universe that God wouldn't be able to do?**

**Swami replied:-** There is nothing, which can't be done by God. But, God does not do somethings since such things are improper.

**19. What happened to Arjuna after seeing God's cosmic form that made him weak?**

**Swami replied:-** Arjuna established practical faith in God Krishna.

**20. Did Arjuna experience feelings of depression after his conversation with the cosmic vision of Lord Krishna?**

**Swami replied:-** It is only a shock to see the cosmic vision. It is not depression. In the beginning, Arjuna got depression since he had to fight with his own grandfather.

**21. Who was Nara (like Arjuna) in the times of Ramayana?**

**Swami replied:-** God Rama is an ideal for all the human beings since He practiced whatever He had to preach to humanity. God Krishna made Arjuna or Nara as a representative of humanity and preached the theoretical true spiritual knowledge.

**22. What is the process of the union of souls with God?**

**Swami replied:-** In the union with the absolutely real God, soul retains its individual relative reality. The union does not mean becoming one. If such union is expected, God alone remains after the union. If your imaginary world unites perfectly with you, you alone remain!

**23. Does God see everything we do?**

**Swami replied:-** God need not see anything because everything appears to God.

**24. Can I marry Krishna?**

**Swami replied:-** The creation is divided into several cycles, which repeat again and again. In the present cycle, the incarnation of Krishna is over. You can marry Him in the next cycle.

**25. Would God die if people didn't believe in Him?**

**Swami replied:-** God is not a politician. If you don't believe in God, even one hairlet of Him is not lost! All the loss is only for you, the soul.

**26. What changes do we see when we read the Bhagavad Gita?**

**Swami replied:-** The changes depend on the spiritual maturity of the soul.

**27. What is the process of God choosing whom to bless?**

**Swami replied:-** The process is to practically test the theoretical true love shown by souls.

**28. What does the Bhagavad Gita say about doubting souls?**

**Swami replied:-** The Gita says that doubting souls are destroyed (*Samśayātmā vinaśyati*). Here, doubting souls mean the souls doubting everything at every time. Genuine doubts are welcome and God Krishna clarified the genuine doubts of Arjuna with happiness.

**29. Is the inner voice God Himself?**

**Swami replied:-** The inner voice is from God and the inner voice itself is not God. God talks with you through your inner consciousness like your friend talks with you through the phone.

**30. Would people have a better understanding of God and His requirements if the concept of the Trinity did not exist? Why or why not?**

**Swami replied:-** Trinity is only external, which means that the same God is in three different dresses.

**31. Will Lord Bhairava come to protect His devotee when he is tortured by an evil spirit?**

**Swami replied:-** Lord Bhairava is the incarnation of Lord Shiva. Certainly, He will protect the devotees.

**32. How is Kabir the supreme God if he called himself the child of Allah and Ram?**

**Swami replied:-** There is no internal difference between Allah and Rama. Child here means the incarnation of the same God present in Allah and Rama.

**33. Is it a sin to have a girlfriend?**

**Swami replied:-** You can have anybody as your friend. If the friend is a girl and if you unite with her sexually, marry her.

**34. Why does God Ganesha have an elephant face?**

**Swami replied:-** There are several divine forms, having the faces of animals and birds. The message is that you should not give much value to the beauty of the face and you should give the highest value to the divine qualities of a person.

**35. Did God create a woman to be submissive to a man?**

**Swami replied:-** Every soul should be submissive to God. If you say that women are submissive to men, men are unfortunate and women are fortunate. The reason is that women are trained in submissiveness, which is useful in the case of God and men are trained in ego, which obstructs the grace of God on men.

**36. Who is the national God of India?**

**Swami replied:-** The unimaginable God called Parabrahman exists in all forms of God of all sub-religions of Hinduism and all other worldly religions. India contains not only Hinduism, but also all the world religions. Hence, Parabrahman is the National God of India.

**37. Why does God take our loved ones away?**

**Swami replied:-** The souls leave their bodies in this world as per the fruits of their deeds mentioned in their life cycles.

**38. How do I know if I am chosen by God?**

**Swami replied:-** God will speak that through your consciousness. But, you should recognize His voice without self-prejudice that is born from selfishness.

**39. Do the Hindu Gods Shiva, Krishna, and Vishnu follow a vegetarian or non-vegetarian diet?**

**Swami replied:-** The energetic forms take energy as food and the human forms take material food. The incarnations of God always take vegetarian food. Only non-vegetarians inserted non-vegetarian food for some incarnations also. God is the divine Father of all souls in all forms. Will the father eat His own issues?

**40. Did Lord Krishna ever face defeat during His lifetime on earth?**

**Swami replied:-** Once, He acted as if He was facing defeat so that the demon running after Him would be smashed.

**41. Is blood sacrifice a part of Hindu religious practices?**

**Swami replied:-** Donation of any useful item for the sake of needy is always appreciated by any religion if the word 'blood sacrifice' means donation of blood. If this word means killing animals or birds to please God, it is the worst.

**42. Is Bhagavad Gita the answer to all questions?**

**Swami replied:-** If you can study the Gita deeply with scientific logic, you have answers to all questions.

**43. Is it true that Lord Krishna considers everyone as His friends?**

**Swami replied:-** Arjuna was treated as a friend (Sakhya Bhakti) by God Krishna. God will accept any bond you like with Him. It is not the type of bond that matters, but it is the weight of true love in a bond that matters the most.

**44. How does the concept of God's love relate to religious persecution and hatred?**

**Swami replied:-** God's love is just a reflection of your true love towards Him. The true love to God is recognized by the lack of aspiration for any worldly fruit to be sanctioned by God.

**45. Is there historical evidence for the existence of Lord Krishna other than religious scriptures?**

**Swami replied:-** Historical evidence is not necessary because the experience of divine miracles itself gives the existence of God and His incarnations.



**46. Does our soul know well in advance when its physical body is going to die?**

**Swami replied:-** If the soul knows this information, the human being will be dying every minute mentally. Otherwise, the human being will die only once in its life!

**47. Can the process of rebirth happen immediately after death?**

**Swami replied:-** Not necessarily. It can take rebirth immediately or the maximum limit for taking rebirth is 360 years (three generations).

**48. How did God select His disciples and what were the reasons for choosing each one?**

**Swami replied:-** Disciples select God and God will not select the disciples. As per the devotion of the soul, the soul becomes the disciple.

## Chapter 23

May 10, 2024

**O Learned and Devoted Servants of God,****1. Are people not oriented to spiritual knowledge due to sattvam or tamas?**

[Smt. Chhanda Chandra asked:- Paadanamaskaram Swami, in reply to Miss Thrylokya's question related to Sattvam and intelligence, You said, "*there is a set of people involved in worldly business who are made of predominant rajas and lesser tamas with a trace of sattvam. Due to lesser tamas, they are not much oriented to spiritual knowledge, which is due to the ignorance caused by their tamas*". I think they are not oriented to spiritual knowledge due to just trace of sattvam, not due to less tamas as determination comes from tamas. Please correct me.]

**Swami replied:-** Here, the rajas is 60%, tamas is 35% and sattvam is 5%. You are correct in saying that this soul is not inclined to spiritual knowledge due to least sattvam because sattvam is for spiritual knowledge. Even if 5% interest comes on spiritual knowledge, that 5% interest is also damaged because of the ignorance caused by the 35% tamas. Ignorance means lack of knowledge of a concept, which is that sattvam always gives tremendous spiritual progress. Since tamas is in much higher percentage compared to sattvam, such type of ignorance drags back the soul from stepping to the spiritual side. Certainly, tamas gives determination and in this case, the determination given by tamas is that the soul shall divert itself towards worldly affairs only. Another type of determination is that the soul shall not proceed to the spiritual side. In this way, the determination is generated towards the side of the world because the highest component, rajas diverts the soul mainly towards greediness for wealth (*Rajaso lobha eva ca - Gita*). Hence, the whole process in the soul with the above-mentioned composition is:- Rajas diverts the soul towards worldly materialism and greediness. Rajas also diverts the soul towards hard work (*Rajah karmani bhārata - Gita*). Such a person will do hard work for earning wealth saying that work is worship and wealth is God. The same rajas develops tremendous greediness and the soul will never do even a trace of charity. The next predominant component is tamas, which generates determination of the soul to proceed in the line of rajas. Due to the predominant influence of rajas and tamas, sattvam becomes totally ineffective. Such a soul is said to have both rajas and tamas as predominant qualities and the trace of sattvam can be considered as almost nil. This soul may worship God, but such worship is only for the benefit of its worldly materialism and its devotion is never without aspiration for materialistic benefits to be achieved from God.

## 2. Are the devotees worshipping Rama more matured than those who worship Krishna?

[Swami, in a discussion, somebody commented, “Rama never showed any divinity and Krishna showed several forms of divinity. So, we can say that the devotees who worship Rama are more matured than the devotees who worshipped Krishna” Please reply to this. At Your divine lotus feet always, Chhanda.]

**Swami replied:-** God Rama was in Tretaa Yuga when the justice was 75% alive. The standard of both Pravrutti and Nivrutti was about 75% strong. Most of the people had the capacity to do some types of miracles because almost all the people were strong devotees of God. Rama came to strengthen Pravrutti because people were more involved in Nivrutti neglecting Pravrutti.

If you take the end of Dwaapara Yuga when God Krishna appeared, the justice was 25% to 30% strong. People were becoming egoistic forgetting Nivrutti. Even in Pravrutti, people were almost towards injustice. The public needed the proof of existence of the unimaginable God through unimaginable miracles. The existence of God will not only help Nivrutti but also Pravrutti because causing fear about God also controls injustice. Hence, there was a very strong need to create at least fear for God, if not devotion. Either bhakti (devotion) or bhaya (fear) is necessary to control the souls. You have to understand the behaviour of the incarnation based on the surrounding atmosphere existing in that time. This means that devotees worshipping God Rama were more matured spiritually than the devotees worshipping God Krishna as per the atmosphere of both Yugas. This does not mean that even now the devotee of God Rama is more matured than the devotee of God Krishna. The above statements are relevant to the general contemporary devotees, belonging to the times of the two incarnations. If you take Hanuman of God Rama and the Gopikas of God Krishna, both Hanuman and Gopikas are in the climax of spiritual maturity.

## 3. Is the Guru Dakshina given to the Sadguru for His needs or is there anything else?

[Shri PVNM Sarma asked:- Paadanamaskaaram Swami. Guru Dakshina is given to the Sadguru for the needs of the Sadguru. Is this concept correct or is there anything extra than this?]

**Swami replied:-** The Guru Dakshina (Money offering or Karma Phala Tyaaga) and Karma Samnyaasa (the service done to the Sadguru) support the meaning given by you. When the Sadguru gives the deep spiritual knowledge, His head will be emitting a lot of heat radiation and to cool His head, application of oil is necessary and to purchase the oil, money is necessary. This angle will be met by Karma Phala Tyaaga. The application of oil to the head doing some massage to the head while applying the oil comes under Karma Samnyaasa. I came to the house of Shri Ajay and started dictating spiritual knowledge. He used to type My knowledge and he did a

very huge lot of typing work. I placed a condition to him that he shall understand the concept before he types it. This reminds Sage Vyaasa dictating the Mahaa Bhaaratam and God Ganapati writing it on palm leaves. Ganapati placed a condition for Sage Vyaasa that Vyaasa should dictate the Sanskrit verses with such speed so that Ganapati need not wait for writing. Sage Vyaasa also placed a condition that Ganapati shall understand every verse before writing it. After sometime of dictating of spiritual knowledge by Me, I stop the dictation due to the heat of My head and ask Shri Ajay Garu for some coconut oil to be applied on My head. Then, I used to comment, “You asked Me for spiritual knowledge in the previous birth. Didn’t you know then that preaching spiritual knowledge involves oil expenditure?” The background of this is that Shri Ajay Garu was the priest in the temple of Lord Venkateshwara in Tirupati in his previous birth. One day, God Venkateshwara appeared before him and asked, “I want to give a boon to you. Ask for it”. Then, Shri Ajay asked, “I want the spiritual knowledge of God”. I told him, “As per the boon given to you, I have come to your house to give the spiritual knowledge of God to you. You should have asked for wealth, etc.”.

In fact, the Guru Dakshina offered by devotees to the Sadguru (contemporary human incarnation of God) is not for the need of the Sadguru and the above told incident can be viewed humorously. God Datta’s incarnation is the Sadguru and hence, the Sadguru is not in need of anything from anybody. Whatever Guru Dakshina offered by a devotee is accepted by the Sadguru as his/her investment with God. As soon as you offered money to the Sadguru, Kaalabhairava will enter that money as FD (Fixed Deposit) in your name. In this birth, you may not have any need since you have extra money. Due to this, you will spend it lavishly and waste it. In the next birth, you may be very much in need of money and if you gave Guru Dakshina to the Sadguru, then, Shri Kaalabhairava will send your money to you along with huge compounded interest for your need. You don’t have such facility in any worldly financial bank!

#### **4. Why does our Hindu Dharma say that every woman should see God in her husband?**

[A question by Ms. Thrylokya]

**Swami replied:-** The Gopikas saw husband in God Krishna. The Veda also says that God alone is male and any soul is not only female but also a wife of God because God is the maintainer (Bhartaa or husband) of the world including all souls, which are maintained (bharyaa or wife) by God. These Gopikas were the topmost sages doing penance for God in their previous millions of births. Hence, their angle of the concept was correct because for

such angle, the climax true love or devotion to God was the basis and not the hormonal lust. But, this sacred concept should not be exploited by the ordinary souls, which brings a lot of problems in the smooth administration of the world. Hence, the tradition gave the reverse advice, which is also justified in view of the safety of the majority of the society. It is true logic to say that God Krishna is human being but every human being is not God. Garuda is a bird but every bird is not Garuda. Hanuman is a monkey but every monkey is not Hanuman. Nandi is a bull but every bull is not Nandi. Therefore, this advice is in the welfare of the society only, but not logically and scripturally a true concept. Hence, even though the wife sees her husband as God, the husband shall not really feel that he is God! It is an advice for the wife and not for the husband! If you say that the soul is God and hence, husband can be God, it is not correct because the wife is also a soul and is God. This concept of the exceptionally devoted Gopikas is very rarely applicable to an exceptional devotee like Miira (incarnation of Radha) and is not applicable to ordinary souls.

## Chapter 24

May 13, 2024

**O Learned and Devoted Servants of God,****1. Can I always praise You in the following way?**

[Ms. Thrylokya asked:- Swami, You are Parabrahman or God Datta, the absolute reality and this creation is only inherently relative reality becoming absolute reality due to Your gifted absolute reality. I like to praise You through this concept all the time. Is it okay?]

**Swami replied:-** This shows your climax jealousy on Me! I covered Myself with self-ignorance so that I will be controlled by illusion to feel this creation as absolute reality so that I can entertain Myself with this creation. Even though the creation is inherently relative reality, I gifted My absolute reality to it so that I can get full and real entertainment. If you are aware of yourself, can you enjoy your imaginary world? If you forget yourself and get immersed in your imaginary world as a member of it, then only, you can be entertained fully and really with your imaginary world. When you reveal all this illusion, thinking that you are praising Me based on truth, I am immediately disturbed by remembering Myself by which this relatively real creation disappears from My eyes. Again, I get bored with My loneliness (*Ekākī na ramate* - Veda). The Veda also says that God uses both self-knowledge (Vidyaa) and self-ignorance (Avidyaa) in this entertainment. The self-ignorance is useful to cross the boredom of loneliness, which is as painful as death and the self-knowledge is useful to attain the original state of bliss whenever God is bored with the entertainment (*Avidyayā mṛtyuṃ tīrtvā, Vidyayā amṛtamaśnute* - Veda). Anything present continuously brings boredom. In this way, the creation, maintenance and dissolution of the world are dealt by God with the help of both self-knowledge and self-ignorance.

However, if you feel that such above mentioned true praise will improve your devotion, you can praise Me as above either in your mind or even aloud using a mike in My absence. By this, you will develop spiritually without harming My entertainment. Good people try to get profit without causing loss to others. Therefore, become a good person. Bad people try to harm others by giving loss to them even though they are not benefitted. Don't become a bad person!

## **2. Are You testing the devotee regarding his faith on You when You address Yourself as a human being devoted to God Datta?**

[When You address Yourself as a mere human being devoted to God Datta, will the devotee not feel that You are testing that devotee regarding his/her faith on You as God Datta? To pass that test, the devotee might immediately say the truth that You Yourself is God Datta.]

**Swami replied:-** So, you think that unless you remind Me of the truth, I Myself cannot remember the truth! In this way, you are My preacher and I am your disciple! Thank you very much for reminding Me about the truth and protecting Me from falling into this continuous illusion!! God is well aware of the basic truth, but, He does not allow it to project because He is entertaining Himself with self-ignorance. Whenever He feels bored with this entertainment, He will dissolve the creation by remembering self-knowledge and removing self-ignorance. Even if you feel this as your test, you can say this true praise in your mind or say this aloud in My absence. In both cases, I notice your praise due to My omniscience. By such notice, I will not be disturbed because it is not clearly (orally) uttered in My presence, which has prominent effect on Me. Perhaps, you thought Me as an ordinary human being called ignorant Datta and want to help Me sincerely. Even though I appreciate your foolish sincerity, I get disturbed because you have harmed My sweet entertainment.

## **3. How do You correlate the following statement of Shri Ramakrishna Paramahansa?**

[Swami, Ramakrishna Paramahansa appreciated a devotee when the devotee found and expressed to Him that Paramahansa was the divine incarnation (although Paramahansa was suffering from throat cancer as a human soul with entertainment). How do You correlate this?]

**Swami replied:-** Paramahansa scolded such devotee by saying, “Oh! This rascal has found Me”. Paramahansa did not say to him, “O great wise devotee! You have found My hidden truth”. What Paramahansa said was a mixture of His reluctance (indicated by the word ‘rascal’) and love for His faithful devotee, which ended as a humorous statement.

## **4. What is the reason for You always saying that You are only an ordinary human soul?**

[Swami, I know very surely that You are omnipotent God Datta and cannot be disturbed by the praise of a soul. The soul does not have that much scene. Whenever I praise You as God Datta, You always respond by saying that You are only an ordinary human soul like us. For telling so, You must have some other strong reason. Kindly reveal it to me.]

**Swami replied:-** Oh! This Thrylokya rascal has really found Me! You are correct in saying that no soul can disturb My entertainment, which will not disappear unless I wish. You have found out the truth. Now, I am revealing the actual reason:- The human tendency is that if I deny that I am God Datta, the human soul will become firm that I am God Datta and by that, the soul is benefitted in spiritual progress. If I accept that I am God Datta, the

soul will immediately think, “This fellow is influenced by my praise and hence, He is not God Datta at all”. Such thinking is result of hidden ego-based jealousy in the soul. Due to such thinking, the soul will lose the spiritual benefit. In order to uplift My devoted souls spiritually, I take this reverse gear since human beings are always in reverse gear. Reverse of reverse will make the souls to stand in the correct path. You have brought out the actual truth from Me and this is the reason why I called you as the opposition leader! I can make the soul not to lose spiritually due to My omnipotency even if I accept the praise. But, that is not correct because the soul shall progress in the atmosphere of full free will. True love to God must be expressed in the atmosphere of full freedom only and without any influence of God on the soul. Now, the reluctance indicated by the word ‘rascal’ is proved not to be true and hence, this word is used by God indicating only His true love towards a faithful devotee!

All this incident is limited only to the contemporary human incarnation in which the soul is God. Based on this incident, the Advaita philosopher shall not extend this to every soul stating that every soul is God entertaining itself with the creation! The soul is undergoing several miseries in the world, in which case it cannot be entertainment. If somebody is beating you with a cane, will you tell that you are entertained by the cane? A soul can only enjoy happiness and not miseries unlike the human incarnation, who enjoys both happiness and miseries equally. Even if somebody lies telling that he is always entertaining himself with the world equally in both happiness and misery, such a person is not the creator, maintainer and destroyer of this world and hence, cannot claim himself as God.



## Chapter 25

May 15, 2024

**O Learned and Devoted Servants of God,****1. Suppose God in human form takes My suffering onto Him, shall I not be concerned and worried about it?**

[A question by Smt. Chhanda]

**Swami replied:-** God in human form has the same medium of the human being. The individual soul is common. In the case of God, the individual soul is sustaining an infinite ocean of bliss. This is called as Paraa Prakruti, which sustains everything. This individual soul grasps and sustains all the information and is called cittam or cit. Cit is in the context of grasping the information and cittam is in the context of sustaining the information. Mind, intelligence and basic ego are the functional faculties of cit or awareness. When suffering is taken, the mind undergoes the pain of suffering and this is called as the process of suffering. Mind, intelligence and basic ego along with the five physical elements constitute the eight components of Aparaa Prakruti, which is the external phase. Cit or Paraa Prakruti or the individual soul is the internal phase. When the human form of God takes the suffering of His real devotees, the process of suffering takes place in the mind, which is the external phase only. The internal phase is infinite bliss and the effect of suffering of mind cannot touch the internal phase. Hence, we say that God is enjoying the suffering. Suffering belongs to the external phase and enjoyment belongs to the internal phase. When happiness takes place in the mind or external phase, its effect can touch the internal phase called bliss. Since bliss and happiness are qualitatively one and the same, there is no negative effect of happiness on the bliss. Happiness, which is quantitatively infinite and continuing without any break is called bliss. Therefore, we can conveniently say that God is enjoying the happiness. In this way, God enjoys both suffering and happiness equally at the inner level. The mental suffering is essential to satisfy the deity of justice because unless suffering is experienced by the soul, the deity of justice is not satisfied. To satisfy the deity of justice, God also experiences the process of suffering in the external mental plane.

If you take the case of an ordinary human being, the internal individual soul or cit is highly polluted with worldly qualities and hence, it is an infinite ocean of misery and confusion. The suffering undergone in the external mental plane will easily penetrate into the individual soul. Similarly,

happiness also enters the individual soul. Both worldly happiness and worldly misery are the materials of worldly thoughts, which contaminate the pure awareness or individual soul. Hence, the ordinary human being experiences both misery and happiness in the external as well as the internal planes.

Yoga is said to be the internal enjoyment of the external happiness and the external suffering of mental plane (*Samatvam yoga ucyate* - Gita). Hence, this type of equal internal enjoyment is possible only to mediated God (Saguna Brahman). In the case of Nirguna Brahman or unimaginable God or Parabrahman, it is not at all attached by worldly affairs and it is the infinite ocean of bliss. Parabrahman enters the first energetic incarnation (God Datta) and hence, enters every energetic and human incarnation through God Datta. Therefore, equal enjoyment of misery and happiness is possible only to the incarnation of God. A devotee may also attain this state by the grace of God. However, this does not mean that such a devotee became God because the soul is not the creator, maintainer and destroyer of the world like God.

In the Veda, the happiness of the king of this entire earth is taken as the maximum limit of the intensity of the human being at climax level (*Sa eko mānuṣa ānandah*). When you multiply this happiness by several hundreds, the infinite ocean of the bliss of the mediated God results. This infinite ocean of bliss is the state of Parabrahman, who enters every incarnation (mediated God), be it energetic or human. Hence, the above concept is very much possible in the case of the human incarnation. But, bliss is also a quality of awareness only and cannot be the inherent characteristic of Parabrahman so that Parabrahman can become imaginable. Parabrahman is constantly associated with this bliss so that we easily mistake that bliss is the inherent characteristic of Parabrahman. Even awareness is the result of the omnipotency of Parabrahman and cannot be His inherent characteristic. Hence, Parabrahman always remains unimaginable. The Veda places this bliss (Aanandamaya kosha) as the topmost item of creation, which is higher than all other four component items (Annamaya kosha or food, Praanamaya kosha or inert energy linked to respiration, Manomaya kosha or mind and Vijnaanamaya kosha or intelligence) of a human being. This means that the ultimate aim of the human being is only excessive and continuous happiness called bliss. People call God as *sat* (true existence), *cit* (awareness) and *aananda* (bliss). Awareness and bliss are associated characteristics, but still, since both are constantly associated, they can be treated as if they are inherent characteristics. The true existence (*sat*) is the real inherent characteristic of God. Hence, scholars call God more precisely as *sat* only (*tat sat*, which means that God is true existence only and the rest nature of God is

unimaginable). Please understand all the above explanation slowly and patiently to perfectly assimilate the background concept. Now, tell Me — Is there any meaning if you suffer since God in human form is suffering by transferring your fruit of sin? Jesus also suffered during crucifixion in this way only. Even that suffering was the fruits of sins of His real devotees only. God will never suffer the fruits of sins of all humanity. In such a case, human beings will continue to do sins, thinking that God will suffer for their sins one day or the other. If God had already suffered all the sins in the form of Jesus, the future sins of the future generations will miss that opportunity and also God will be blamed as having partiality. God will never be foolishly partial in such a way because God is not the foolish father blindly fascinated towards His children (souls). Some priests have created this concept that Jesus suffered for the sins of the entire humanity so that conversion of people into their religion becomes easily facilitated! Emmanuel means God, who came to save His real devotees only and not to save the entire humanity. Hence, you need not suffer when God suffers your fruit of sin because it is His pleasure to do so. You have not aspired for such transfer of sin. Don't displease God by suffering for His suffering of your sin. Instead of suffering, you develop more and more true love (practical devotion instead of theoretical devotion through suffering mentally) to God so that you will reach the climax fruit, which is higher than the highest abode of God. You have shown your true love on God by practical sacrifice at the climax level. God is pleased with you and is responding practically by suffering the fruit of your sin. God said in the Gita that He will respond in the same phase in which you approached Him (*Ye yathā mām...* - Gita). He is very much pleased to follow this policy. Why should you displease Him by opposing His policy? Instead of practical devotion (or Karma Yoga, which is service and sacrifice of fruit of work), had you shown theoretical devotion and theoretical knowledge (Bhakti Yoga and Jnaana Yoga) to God, God also would have responded in the same theoretical phase without practically transferring the fruit of your sin onto Him. This means that had you sung devotional songs on God with tears, God also would have sung songs with tears for your practical suffering. This is the most important concept in spiritual knowledge and every devotee must think about practical devotion as far as possible if such devotee has finished understanding all the concepts of true spiritual knowledge. Since this point is missing, God is always silent to respond to the devotees. This shall not be treated as business devotion because when you sacrificed practically, you never aspired for any practical fruit in return. This point proves that your devotion is not business devotion. It looks like business devotion, but it is not business devotion because you did not aspire for any

practical fruit in return while doing the practical sacrifice. Such true love impressed God and He is spontaneously responding to you based on His own desire in free atmosphere in which there is no compulsion of business. In this way, you have to separate true devotion from business devotion because both devotions have a very narrow margin of separation so that you shall not mistake one for the other. The above said policy of God (*Ye yathā mām... - Gita*) is justified on deep analysis and shall not be mistaken as business devotion proposed by God Himself. This is a very very subtle concept that can be very very easily misunderstood. Your name starts with the letter 'c' that represents the velocity of light ( $E=mc^2$ ) and you are a deep scholar in physics also, which deals with various fast travelling forms of energy. I studied Chemistry that deals with static and stable matter. Therefore, don't be fast in your questions and patiently hear My stable answers.

**Conclusion:-**

- i) Every devotee shall worship God with theoretical (Asambhuuti upaasana) as well as practical devotion (sambhuuti upaasana). Spiritual knowledge and theoretical devotion come under theoretical phase (Jnaana Yoga and Bhakti Yoga). Service and sacrifice to God come under practical phase (Karma Yoga). Practical devotion is the proof of theoretical devotion. Hence, a devotee shall do practical devotion as far as possible, at least depending on the extent of capacity and extent of real devotion.
- ii) Due to selfishness-based greediness, practical devotion is avoided by souls and their theoretical devotion is false. Due to this reason only, God keeps silent.
- iii) Even if the practical devotion is shown, it is purely based on some practical benefit in return from God. Hence, not only should practical devotion be done, but also it must be pure without any aspiration in return from God. Therefore, both theoretical and practical devotion must be done without any aspiration in return from God. Then only, God is pleased completely.
- iv) God said that He will give practical fruits for theoretical devotion supported by practical devotion. He also told that He will give theoretical fruits to mere theoretical devotion. This shall not be misunderstood as the business devotion intended by God. Since there was no aspiration in return in the case of the devotee and God also gives fruit in a free atmosphere (without being compelled by the aspiration in return), this devotion is true devotion. The reason for the above saying (*Ye yathā mām... - Gita*) of God is only the justice of God to practically reward practical devotees and is not business.



## Chapter 26

May 18, 2024

**O Learned and Devoted Servants of God,****1. How does a soul with specific qualities get birth in a family of different qualities?**

[Smt. Chhandaa asked:- Paadanamaskaram Swami, Suppose a soul with different qualities (assuming Brahmana) is getting birth in a family of different qualities (like Vaishya). Then, the ambience (atmosphere) will not be congenial to the new born soul. In this regard, I have the following doubts. Please clarify them:]

**Swami replied:-** Thought is made of nervous energy. When the thought becomes stronger and stronger, the thought is called as vaasana, samskaara and guna. These three stages of strengthening thought are like gas, liquid and solid states of matter. Thought is weak. Vaasana is strong. Samskaara is stronger. Guna (quality) is the strongest. From millions of births, these thoughts become stronger and stronger and finally reach the state of quality, which is like the strongest diamond. These qualities (diamond-like strong thoughts) are inherent for a soul and together called as Prakruti or nature of the soul. The decisions of the individual soul in any birth are finally decided by these inherent qualities only. If you advise a soul, there may be a temporary effect, but finally, the soul will show its real inherent colour (varna). Hence, the Gita says that every soul will finally bend to its inherent nature called Prakruti and resistance by advices has no final effect (*Prakṛtiṃ yānti bhūtāni...*). The soul is born in a family following the five possibilities:- i) A bad soul is born in a bad family so that the soul and the family together are destroyed. ii) A good soul is born in a good family so that both the soul and the family are uplifted. iii) A slightly bad soul is born in a strong good family so that the soul is reformed. iv) A slightly good soul is born in a very strong good family so that the soul can be reformed. v) A strong good soul is born in a bad family so that the soul can reform the family. The success of God in the reformation of a soul or in the reformation of a family is based on the strongest good qualities of the soul or the family. Preachings will certainly strengthen the souls, but the strongest qualities of the soul become powerful finally in leading the soul to a decision. Hence, the administration of God is giving lot of importance to the rebirth of a soul keeping the above hopes of reformation in the view. However, the first possibility may appear to us that God is condemning the soul in the name of destruction by throwing it into the everlasting fire of special hells. But one day or other, the soul will get reformation in these special hells governed by God Kaalabhairava. God is efficient, omnipotent and omniscient Divine

Father and will not give up the issues like an inefficient human father. Here, the good qualities mean spiritual qualities and bad qualities mean worldly qualities. But, in worldly qualities also, there are relatively good and relatively bad qualities. i) All the spiritual qualities are good, which are termed as sattvam. ii) All worldly relative good qualities are termed as rajas. iii) All worldly relative bad qualities are termed as tamas. With respect to sattvam, rajas and tamas are bad qualities.

[Smt. Chhandaa: a) In this case, how will the parents understand that the child has different qualities from them, as parents mostly think they are always correct and also, they are not spiritually inclined?]

**Swami replied:-** The parents are the best observers of the qualities of the child-soul in its rebirth because they are constantly associated with the child. If the parents are of sattvam quality, they will try to imbibe sattvam in the child and also try to discard rajas and tamas in the child. Similar is the case of parents with rajas or tamas qualities.

[Smt. Chhandaa: b) What is the role of the child here as he is under conflict many a time? How should be his behaviour because he may take it in any direction as he may or may not be matured enough?]

**Swami replied:-** The child or the family will finally yield to the diamond like inherent qualities (gunas). Depending on the differential strengths of the child and family, the reformation can take place.

[Smt. Chhandaa: c) What should be ideal approach of the parents to bring the child up in case they are able to identify the same? Since the parents do not contain the qualities that the child is born with, it won't be possible for them to behave in line with the child's qualities.]

**Swami replied:-** Certainly, there will be initial conflict between the child-soul and souls of the family. But, the success depends on the differential strengths of gunas of the child-soul and the souls of the family. God has already taken care of these differential strengths and selected the soul and the family so that reformation of soul or family can take place.

[Smt. Chhandaa: d) The case becomes even more complicated if the soul is taking birth in a family, where the parents themselves are having different qualities, which we witness most of the time. At Your divine lotus feet always, Chhanda.]

**Swami replied:-** The conflict certainly has to come between good (knowledge) and bad qualities (ignorance). You cannot avoid conflict and expect a smooth process of transformation. God selects the soul and family in such a way that the lesser good quality can be easily transformed by stronger good quality. Hence, the success of reformation is sure because the total reformation is based on the strengths of good and bad qualities, which are the final factors of success.

The conflict appears because there is free will on this earth. Free will sometimes drags the soul in the other direction. But, the final success is based on the strength of the diamond like quality only. If the family or the soul feels

disgusted in the conflict, the soul or the family can take the help of the Sadguru, who will certainly succeed in the reformation since there is already possibility of success based on strengths of qualities. If the atmosphere of strengths of qualities is not congenial to the divine administration, even God will fail in the reformation. God Krishna tried His level best to reform the bad-Kauravas and even exhibited His divine cosmic vision. In spite of all that, the Kauravas were not reformed and came to fight in the war on the side of injustice only, against God Krishna. The Kauravas belong to the first possibility since they are very strong demonic souls with the strongest bad qualities. They deserve only the everlasting fire of the special hell (*Tānaham dviṣataḥ krūrān...*- Gita). Through such punishment in the special hell, even the worst souls are reformed after a very long time and hence, God always succeeds!



## Chapter 27

May 19, 2024

**O Learned and Devoted Servants of God,****1. Can it also be inferred that the father of Satyakaama must be a Brahmana by birth?**

[Ms. Thrylokya asked:- Paadanamaskaaram Swami. Swami, You told that Gautama inferred Satyakaama Jaabaala to be a Brahmana because he told the bitter truth about his birth. This inference may be in another way also, which is that the father of Satyakaama must be a Brahmana by birth.]

**Swami replied:-** Even if Gautama came to know from the mother of Satyakaama that the father of the boy was a Brahmana by birth, Gautama will not decide Satyakaama to be a Brahmana without testing the quality of speaking truth. Had Satyakaama told a lie, Gautama would not have admitted him into his school simply based on his birth. Moreover, the second example of King Janashruti proves the actual concept of caste, which is that the caste is decided by qualities and deeds and not by birth. Sage Raikva knows very well that Janashruti was a Kshatriya. If the caste is fixed by birth, the sage cannot call him as Shudra. Because Janashruti is mentally worried about materialistic matters only, the sage called him as Shudra and this proves that the caste is based on qualities and deeds of a soul and not birth. The sage knows that Janashruti is a Kshatriya by birth. If the standard concept is that the caste is decided by birth only, the sage should call him as Kshatriya only. Caste by birth can be mentioned for the sake of the address of identity. But, the final decision of the caste is only by qualities and deeds. A soul may be born in the caste of Brahmanas and we say that the born soul is Brahma Bandhu (related to Brahmanas by birth) or Janma Brahmana (he is a Brahmana by birth only). If his qualities belong to a Kshatriya or Vaishya, he shall be called as Karma Kshatriya or Karma Vaishya. The decision of the caste by birth is concluded by an illusion, which is that a child born in the family of Brahmanas picks up the entire culture of Brahmanas due to the influence of the surrounding Brahmana atmosphere. But, this is possible only when the soul born also has inherent Brahmana qualities. If the soul has the qualities of other castes as its inherent qualities, he will not pick up the culture of Brahmanas. Hence, mere birth to Brahmanas and mere atmosphere of Brahmanas cannot make a soul to become Brahmana unless the soul already has the Brahmana-qualities even before its birth as its inherent qualities. Hence, even though the soul is born to Brahmana parents and is brought up in the Brahmana atmosphere, if its inherent qualities belong to Kshatriya caste, such a soul is called Janma Brahmana and Karma Kshatriya.

Therefore, the caste is decided not only by the atmosphere in which the soul is brought up, but also by the inherent qualities of the soul. If both these (atmosphere and inherent qualities) become one and the same, then only the soul is called Janma Brahmana and Karma Brahmana, which means that it is a complete Brahmana. When the soul has inherent Brahmana qualities, born to Brahmana parents and is also brought up in Brahmana atmosphere, such a soul becomes complete Brahmana and by observing such cases, people developed a wrong opinion that the soul became complete Brahmana because he is born to Brahmana parents. This conclusion is wrong because the blood (genes) may carry on certain mannerisms but not the qualities. The qualities of a soul even before birth are inherent qualities of that soul and these inherent qualities only come with the soul in any number of births. Therefore, the safest test shall be to decide the caste based on these inherent qualities that are expressed in the deeds of a soul. Even the incarnation of God like Parashurama was a Janma Brahmana and Karma Kshatriya because his qualities belonged to the Kshatriya caste only. If you take the case of Rama, He was Janma Kshatriya. But, His qualities were of sattvam and hence, He is Karma Brahmana. Ravana is Janma Brahmana but Karma Chandala. If you base your caste-test simply on the qualities and deeds of a soul only, your conclusion of the caste of the soul will be perfect and the safest.

## **2. Why does God, in human form, follow the rules and limits of time and work?**

[Why God in human form works following the rules and limits of time and work? He can do the work in a fraction of a second using His unimaginable power called omnipotency. Swami, please comment.]

**Swami replied:-** If the human incarnation of God does work using His omnipotency, it cannot be an example for other human devotees. If God in human form performs the work following the limitations of time and work, He can become a perfect example for human devotees. Hence, God will not exhibit His omnipotency frequently unless very much essential situation arrives. Then also, God will see the situation of the deity of justice running the cycle of deeds and fruits. Such an administration is the best divine administration. If the king shows his sword in every statement uttered by him, it is the mad administration of the mad king called Tuglaq! Hence, God Rama strictly followed all the limitations of the world because He wanted to stand as an ideal example for human beings (Aadarsha Maanushaavataara). God Krishna performed several miracles and showed that He is beyond humanity and the aim of this incarnation is to exhibit the omnipotency of God (Leelaa Maanushaavataara). Rama is the path for the spiritual aspirant to walk and Krishna is the final goal to be reached. The Gita says that any great soul including the human incarnation shall follow the limitations of the

world while doing deeds so that other ordinary human beings will also easily follow the good traditions setup by great souls including the human incarnation of God (*Loka saṅgraha mevā'pi...*).

**3. ISCKON considers Romaharshana at fault and Balarama correct. Please comment.**

[Swami, ISCKON people stopped the story of Romaharshana with his death given by Balarama. They found Romaharshana faulty and Balarama as correct. Please comment on this.]

**Swami replied:-** The story-cinema is presented upto the interval only. In the second part of the story, all the sages scolded Balarama for His fault and Balarama realised and repented for His mistake. Balarama being the incarnation, gave life to Romaharshana again. Perhaps, that ISCKON devotee has the habit of seeing the cinema upto interval only and leaving the theatre to go to his residence!

**4. Why did God Rama become faulty in the story of Yayati, who was protected by Hanuman?**

**Swami replied:-** God is never faulty. He tested Hanuman that whether He can cross the worldly bond with the mother for the sake of God or not. Hanuman failed in this test and supported His mother against God. Hanuman realised His mistake in His next incarnation as Shankara, who left His old mother in His childhood itself for the sake of God's work. Suppose Hanuman surrendered to God Rama and submitted Yayati to Him, Rama would not have killed Yayati and Hanuman would have passed the test of God Rama! God Rama could have convinced His teacher (Guru), Vishvaamitra and solved the problem! When God tests the devotee, God appears to be faulty supporting injustice. But, the devotee shall have the faith that God is never faulty. At the end of the test, God also proves that He is not faulty. God Krishna appeared as a thief in stealing the butter of the Gopikas. But, God was testing their joint bond with their wealth and their issues. In this case, since God had to test the worldly bonds with reference to their bond with God, God had to act like this, which is inevitable for an examiner. Hence, the stealing of butter is justified!

## Chapter 28

May 20, 2024

**O Learned and Devoted Servants of God,****1. Kindly give me the details of the incident of Satyakaama Jaabaala and Sage Gautama.**

[Ms. Thrylokya asked:- Swami, I strongly believe that You are the author of the Veda. Hence, kindly give me the details of the incident of Satyakaama Jaabaala and Sage Gautama.]

**Swami replied:-** Jaabaala belonged to Shudra caste by birth (Janma Shudra), but, she was Brahmana by qualities (Karma Brahmana). She was extremely poor and for the sake of living, she used to work in several houses. She had to satisfy the owner of every house to protect her work in the house. She became like a prostitute due to the force of circumstances. She became pregnant and gave birth to a boy called Satyakaama. Satyakaama went to sage Gautama seeking admission into his asylum-school (Gurukula). Sage Gautama asked the caste of the boy because in those days, there was hope of some Brahmana qualities at least if the born child grew in the atmosphere of Brahmana parents. Qualities are always the strongest thoughts, which are picked up from the atmosphere of surrounding people. To pick up such Brahmana qualities, not only the surrounding atmosphere shall be filled by Brahmanas, but also the child also should have inherent Brahmana qualities (gunas) in the soul. If the child is not having inherent Brahmana qualities, at least there will be a superficial layer of Brahmana qualities due to the influence of Brahmana atmosphere. At least, something is better than nothing. But, these superficial Brahmana qualities picked up from the Brahmana atmosphere are only temporary because the inherent Brahmana qualities of the child alone are permanent. Hence, the caste was always decided by the inherent qualities and deeds and not by birth that imbibes a temporary superficial layer of qualities of that caste.

Based on this background, following the general procedure for the admission, sage Gautama asked for the caste of the boy by birth. Satyakaama was having inherent Brahmana qualities even though he was not exposed to the Brahmana atmosphere of Brahmana parents. The most important quality of Brahmanas is speaking truth because their profession is preaching spiritual knowledge from the Veda and other scriptures. The preacher shall not speak a lie in the spiritual knowledge fearing some audience or attracted by the gifts given by some other type of audience. The audience will be pleased if the preacher preaches the concept that is liked by them. Then only, the audience

will not become angry with the preacher and also give some material offerings to the preacher. The preacher shall neither have the fear nor attraction and shall seek only the truth spoken in the scripture. Hence, speaking the truth is the most important professional quality of the caste of Brahmanas. Satyakaama told that he does not know his caste by birth. Then, Gautama asked Satyakaama to go to his mother and enquire about his birth. He went to his mother and enquired about his caste by birth. Jaabaala told all the truth to Satyakaama. Then, Satyakaama returned back and told the same truth. The quality of the truth of Jaabaala was imbibed by Satyakaama since he grew only in the atmosphere of his mother. Gautama was very much pleased for the quality of speaking truth of the boy again and again. The boy did not mind his loss of admission and told the truth only. Hence, Satyakaama was 100% Brahmana because he had the perfect and complete qualities of Brahmana.

The tendency to speak the truth is quality and the action of speaking the truth is the deed. Hence, Satyakaama was an absolute Brahmana by qualities and subsequent deeds. God says that the caste is created by Him only based on qualities and deeds and not by birth. Hence, Gautama admitted Satyakaama into his school since Satyakaama was a Brahmana by qualities and deeds and his birth details were unnecessary and was neglected. Hence, birth by caste is never considered. If you take the case of king Janashruti, the details of his birth as Kshatriya was well known to the entire public. His case was not like the unclear birth of Satyakaama. Even then, sage Raikva called him a Shudra since Janashruti was having worldly mental worries. Hence, in this example, even if the birth was clearly known, the caste was not decided by birth and was decided only by qualities and deeds. ***Which soul has the guts to oppose God when He clearly said that He created the caste system based on qualities and deeds only?*** The Veda says that a bad soul will be born in the womb of a bad lady only (*Kapūya caraṇāḥ kapūyām yonim...*). The Veda did not say that a bad soul will be born in a bad caste because in a caste, an individual may be bad and not the whole caste. Hence, a bad soul is born to a bad mother and the mother is bad by her qualities and deeds only and not by her birth in a caste. If this point is understood, you can be convinced that both the Veda and the Gita are speaking about the one and the same concept!

## Chapter 29

**DIVINE SATSANGA ON 20-05-2024**

May 22, 2024

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

[Satsanga with Shri Phani, Ms. Purnima, Smt. Swathi, Ms. Rithika and Shri Nithin]

**1. Swami, why was Shirdi Sai Baba defeated in boxing with a person and from that day, Baba changed the style of His dress?**

**Swami replied:-** This kind of incident can be found in the case of God Krishna also, who ran fearing for a demon called Kaalayavana. Kaalayavana was running after Krishna and Krishna was running to avoid getting caught by Kaalayavana. Both these incidents have one common secret in their backgrounds. Such secret is that God is always the winner in any incident during any incarnation. He is bored with such continuous role. Anything continuous gives boredom. Continuous happiness gives boredom. Continuously eating sweets gives boredom. In such a case, any soul including even God, wants to taste the opposite item for a change. If you are eating sweets continuously, you like to taste the hot dish for some time. Similarly, God is bored with His roles in which He is continuously winning. Hence, God gets a desire to taste the role of a defeated runner. Hence, He enjoys the hot dish like role of a defeated runner. Since God is only one as the absolute reality, He was bored with His loneliness (*Ekākī na ramate...- Veda*). Hence, God created all this world with several living human beings. This world gives entertainment to Him and removes the boredom obtained by loneliness. After sometime, God is bored with this entertainment also. Hence, He destroys the creation for some time to go into loneliness. After enjoying the loneliness for some time, He will start creation again for entertainment (*dhātā yathā pūrva makalpayat...- Veda*). This statement in the Veda means that the same cinema show, which is withdrawn after the first show is projected again as the second show, taking some interval in between the two shows. When the first show is over, the show remains as the film reel. Similarly, when the world is destroyed, it remains in a very subtle state called *Avyaktam*. No foolish administrator will destroy the film reel after the first show and shoot a new film reel again for the second show. Anything continuous is boring, be it happiness or misery. The foreigners bored with their luxuries come to India to follow the difficult spiritual path. The Indians bored with the discipline of spiritual path go to foreign countries to enjoy the

luxuries for some time. Since Indians are always exposed to hot summer, they say “A *cool welcome*” as a friendly greeting. Since foreigners always suffer with cold weather, they say “A *warm welcome*” as a friendly greeting. An Indian aspires for the cool grace of God whereas a foreigner aspires for the warm grace of God!

**2. Why could the most powerful advice of God Krishna not change the Kauravas when they were advised for a compromise with the Pandavas?**

**Swami replied:-** If the case of the patient is surgery, can the treatment with tablets and injections be useful to the patient? The cosmic vision shown by God Krishna is the final injection with topmost power. Even that failed, proving that the disease would not be cured by the treatment with tablets and injections. God Krishna knew this fact, but, tried with tablets and injections so that people will not blame Him that He has gone to surgery directly without trying medicines and injections (Suppose a doctor has a master degree in surgery and if you approach that doctor for curing your normal headache, he will directly proceed for a surgery of the head and the headache would have been cured simply by taking a Saridon tablet! Such a doctor will say that he has to see the cause of the ailment with his eyes perfectly! Such a surgeon is to be blamed really.). Therefore, the failure of the treatment with medicines and injections cannot be treated as the failure of the doctor. The doctor (God) tried the medical treatment to escape the above blame. The doctor (God) knew that the disease could be cured by surgery only and at the end, He performed the surgery on the patient by throwing the Kauravas into the everlasting fire.

**3. People perform the marriage of God Shiva and Parvati on the festival of every Shivaratri. What is the inner meaning?**

**Swami replied:-** The person performing the marriage of God with His Goddess shall not be thought as the rich man performing the marriage of very poor God and very poor Goddess. That is not at all the inner meaning of this ritual. The inner meaning of this ritual is that every soul, whether male or female, is not only female but also the wife of the only male God. This is told in the Veda clearly (*Striyah satīh pūṃsah...*- Veda). Hence, the real meaning of this function is that the devoted soul is accepting himself as soul-female-wife before the God-male-husband. The devotee is reminding the duty of the husband to protect his wife from all sides of difficulties.

## Chapter 30

May 23, 2024

**O Learned and Devoted Servants of God,****1. In marriage selection, why are girls seeking grooms of a higher height?**

[Shri Phani asked:- Swami, this question belongs to pure Pravrutti (worldly life). In marriage selection, why are girls always seeking grooms of a higher height?]

**Swami replied:-** Even though this belongs to pure Pravrutti, it is concerned with the state of householdership (Gruhasthaashrama), which is very essential for the generation of future generations that are needed for the entertainment of God because the creation shall contain not only inert items but also non-inert souls having awareness, just like in a drama. The height of the husband must be greater than the height of the wife and here, height does not mean physical height of the body. The husband is always elder than the wife and hence, the wife shall respect the husband. For such purpose, the physical height is not at all the criterion. Here, height means more education and more earning capacity. Without understanding the inner meaning of the word 'height', people have misunderstood this. The word '*Aunnatyam*' means more height, meaning more greatness and not more physical height.

For Gruhasthaashrama, sex education is the background. For this purpose, Sage Vaatsaayana wrote the famous book called the Kaama Suutram or Sex Education. In sex education, one must not see vulgarity and it should be viewed as a science related to medical education, especially based on the anatomy of the body. In olden days, a pregnant lady was approaching a male doctor for delivery. The concentration of the doctor was always on the easy delivery of the issue and not on the private part of the lady. If the doctor concentrates on the issue of delivery of issue, he will be paid sufficient fees with gratefulness. If the doctor is attracted by the private part of the lady during the delivery, he will be beaten with chappals! Hence, the angle of view is important in the explanation of this question. The householdership shall be treated as holy because sex is considered to be the service of God to entertain Him by generating children for the next generation. In this way, sex is considered to be a holy sacrifice. This is the reason why sex education was exhibited on the walls of the temples through statues. The sense here is that just like the temple is sacred, sex education is also sacred. The temple contains God inside and for His continuous entertainment to be extended to the next generations, production of children is essential and hence, sex education is depicted on the external walls of the



temple. In this way, both the inner God and the outer depicted sex education (necessary for God's continuous entertainment) are interrelated. The sacred sex is included as one of the four subjects of a soul (Purusharthas), which are Dharma (ethics), Artha (financial earning), Kaama (sex with spouse) and Moksha (salvation from worldly bonds due to strong attraction to God). In order to help the creation of the future generation, very powerful hormones were also created by God, which provoke lust causing sex. The Veda also says that after education (Brahmacarya ashrama), marriage is essential to generate the future generation (*Prajātantum mā vyavacchetsīh...*). Very few exceptional devotees were exempted from marriage (like Shankara, Miira, etc.) since they have reached the climax devotion to God (*Na karmaṇā na prajayā...*- Veda). All this introduction is given by Me so that the answer given is not misunderstood as the concept of vulgarity.

The physical height of the groom shall be exactly equal with the physical height of the bride. This total physical height is divided into three sub-heights. Each sub-height of both shall also be equal. The three sub-heights are:- i) The height from feet to the waist. ii) The height from waist to beginning of neck. iii) The height of the neck and head. The first equal sub-height becomes very much convenient for the intercourse (copulation or aabhyantararatam). The second equal sub-height becomes very much convenient for the embracement (hugging or baahyaratam). The third equal sub-height becomes very much convenient for kissing the lips by lips (baahyaratam). Here, you must note that the sub-height of stomach shall be equal to the other sub-height of stomach and the sub-height of the chest shall be equal to the sub-height of the other chest. Similarly, the sub-height of the neck shall be equal to the sub-height of other neck and the sub-height of the face shall be equal to the sub-height of the other face. Then only, the total heights and all the sub-heights become equal. If a bride foolishly insists on the higher physical height of the groom, she has to bring a small wooden stool along with other items like utensils, etc., with her to embrace her husband in standing position! The above concept of equal height is very much convenient for hugging in standing, sitting and lying positions.

When Sita asked Hanuman to describe the physical body of God Rama, Hanuman gave a vast explanation of the body of God Rama. In this explanation, the details of anatomy of the body are also given as per the commentaries of scholars in Sundarakaanda of the Valmiki Ramayanam. The external features of the identity of God Rama are also mentioned by Hanuman. In such external explanation, Hanuman said that not only the total heights of Rama and Sita are equal but also the sub-heights are equal (*Triṣu caiva samonnataḥ*). The commentaries also mentioned this point as a part of

the anatomy of the skeleton of the body. Of course, the perfect anatomy of the skeleton also contributes to the beautiful external physiology of the body. The aim of Sita in asking this question is to know whether Hanuman met and saw God Rama or not, so that she wanted to clarify her doubt about Ravana appearing as Hanuman again to cheat her. For such information, the external identity is very much useful than the internal anatomy of the invisible skeleton. Hence, My explanation is more proper than those explanations. The topic of sex gained a lot of over attraction since it is maintained as a top secret. In the view of scientific analysis, if it is explained as a topic of medical science, the unnecessary over attraction disappears. The Gita says that the justified sex with spouse to generate future generation in the service of God is as holy as God Himself (*Dharmāviruddhaḥ kāmo'smi*).

## 2. Swami, why is Your spiritual knowledge attracting everybody very much?

[A question by Ms. Thrylokya]

**Swami replied:-** The first and main point is that this spiritual knowledge is preached by God Datta directly. The second point is that generally, people have a very strong thirst for true spiritual knowledge because everybody is going to meet death and leave this world. The third point is that modern preachers are preaching spiritual knowledge totally concentrated on worldly logic and the efforts of the souls without bringing the emphasis on God.

Imagine a person being very thirsty in a very hot summer season (second point). Everybody is giving salt water of the ocean to this thirsty fellow and by this, his thirst is not at all pacified but, in fact, has increased to its climax (third point). Now, in this situation, God Datta is giving the holy, sweet water of the Ganges to the same thirsty fellow (first point).

The reason for such climax attraction for this knowledge is based on two factors:- i) The merit of the true spiritual knowledge preached by God Datta. ii) The defect of the spiritual knowledge preached by the modern preachers. iii) Both these factors contribute to the climax attraction. Not only the merits of the hero but also the defects of the villain contribute to the attraction to the personality of the hero.

**Let Me illustrate this with an example:-** People are very much suffering with a lot of misery and mental stress in this Kali age. The modern preachers are always stressing on the human logic and human efforts to escape such horrible stress. They are not finding the actual reason for this misery and stress. The actual reason is the fruit of the sin of the soul. Intensive sins give fruits immediately in this world itself (*Atyutkataih pāpa punyaih, ihaiḥ phala maśnute*). Hence, the reason for this misery and stress is the intensive sins done by the public, which are more provoked due to the

influence of Kali age. Hence, the real remedy is reformation of the soul so that even the pending sins of the soul get cancelled. Realization of the sin done by the soul is the first step (Jnaana Yoga). Repentance for the sin done is the second step (Bhakti Yoga). The third and most important final step is non-repetition of the sin in the rest of the period of life (Karma Yoga). This reformation acts like medicine to remove the misery and mental stress. The fever will subside only with the use of antibiotics (reformation). If you put a wet cloth on the forehead (human logical efforts) of the patient, the fever may come down temporarily, but will not disappear permanently. Hence, the true spiritual knowledge of God Datta alone is the permanent solution for any problem and not the false knowledge of these modern preachers. The real factors of attraction for the spiritual knowledge of God Datta are:- i) It is the absolute truth spoken without any fear for anybody and without attraction to anything given by anybody. ii) The language has very simple, familiar words and the presentation of the knowledge is always very simple so that even a school student can easily understand and assimilate. The knowledge should have true concept like the God gifted natural beauty. In absence of such natural beauty only, bombarding language and complicated presentation are used, which are like the cosmetics that give artificial temporary beauty. Shankuntala in a cotton saree without any jewel was very beautiful to attract the mind of King Dushyanta. His mind was not much attracted by his queens in silk sarees and heavy golden jewels since their natural beauty was very less!

## Chapter 31

May 25, 2024

**O Learned and Devoted Servants of God,****Daily Prayer To God Datta****Composed by His Holiness Shri Datta Swami:-**

**Sarvatra sarvadā sarva-pāpakarmā'smi sarvadhā,  
Tvatto nānyā gatiṣṭāta!, Datta Deva! Dayodadhe!**

**Meaning:-** I am doing all sins, in all sinful angles, in all places and at all times. O Ocean of Kindness! O Divine Father, God Datta! there is no other way for me than Yourself.

**1. Swami, is there an alternative form for Your suffering the sin of Your real devotee?**

[A question by Smt. Chhanda]

**Swami replied:-** You physics scientists are very sharp and intelligent, but, sometimes you become very silly. Physics seems to be a problematic subject! Your greatest scientist in Physics prepared two boxes, one with a big hole and another with a small hole so that the big cat will go through the big hole and drink its milk and the small cat will go through the small hole and drink its milk. He was confused with the laws of motion of cats (even though he discovered the laws of motion!) in this case because the small cat went through both holes and drank the milk kept in both boxes!

If there is an alternative form of the punishment, God has to suffer that punishment, which cannot alter the suffering of God. God is suffering the sin of His real devotee with pleasure in a free atmosphere without any binding by any external force. There is no trace of compulsion on Him for suffering because the real devotee did not aspire at all for such suffering of God using business devotion. Somebody is pleased to enjoy a hot dish. Why should you object to him? You may not be happy to enjoy the hot dish. Everybody need not be like you. If you object to his enjoyment of the hot dish and insist him to enjoy only a sweet dish, he is displeased with you and is not pleased with you for your suggestion.

If anyone pulls the chain in the train, the person has to either pay a thousand rupees fine or be jailed for six months. Suppose a rich devotee and

a devoted poor beggar pulled the chain on different occasions. By God's grace, the rich devotee will be fined to pay thousand rupees, which is not at all inconvenient to him. If he is jailed for six months, he will be very much disturbed in his business. Similarly, if the devoted poor beggar is jailed for six months, it is very convenient to him since he gets food for some time without begging. If he is fined, he will not be able to pay the fine and this will be very much inconvenient to him. Here, both devotees are punished from the angle of justice, but not at all punished from the angle of grace of God. God is a genius to correlate His angle of love on devotees with the angle of the deity of justice. If both these persons are not the devotees of God, the rich man will be jailed for six months and the poor beggar will be forced to pay the heavy fine! In this way, God helps His real devotees. But, the case of climax devotees is different. God takes their punishments on to Him and will suffer with pleasure. Here, the suffering satisfies the deity of justice and the pleasure satisfies God. Hence, I request you with folded hands to drop this topic by which God is pleased from age old time.

## 2. What is Your answer to the pastor, who was scolding Manusmriti?

[Prof. JSR Prasad asked:- Sāṣṭāṅga namaskāraṃ Swami, in YouTube, I saw a video entitled 'Manusmriti Vs. Bible' by a pastor (Aruna Kumar) in which he was scolding Manusmriti in which it is written that the Brahmana caste is greatest before which all others are treated as servants. By this, he was blaming the Hindu religion. What is Your answer to this pastor?]

**Swami replied:-** We have to sympathize with the pastor for committing a great error before he started this topic. British rulers projected the caste differences so that they can divide and rule the India. This pastor belongs to their religion and is doing the same.

The greatest error of this pastor is that he took a Brahmana to be called as Brahmana based on birth in the family of Brahmanas while the Hindu Scripture (Skanda Puraana) is clearly saying that any soul born on this earth is Shuudra by birth and any soul becomes Brahmana by qualities and deeds (*Janmanā jāyate śūdraḥ, karmaṇā jāyate dvijaḥ*). The Brahmana has to speak true spiritual knowledge to guide the society by saying that God exists to punish sins and reward merits in hell and heaven respectively so that even if one escapes courts here, it is impossible to escape the punishment from the unimaginable God functioning in unimaginable ways. The pastor agrees that the Pope preaching spiritual knowledge in their religion is the highest personality to be respected by all their people. The Pope is selected by virtue of his spiritual knowledge and not because his father was also a Pope. The Pope of Christianity is just like the Brahmana of Hinduism. The Brahmana is selected by virtue of his merits and deeds (merit is his spiritual knowledge and deed is the propagation of such knowledge) and not because his father

was also a Brahmana. In Hinduism, caste is decided by professional qualities (qualities and deeds). This pastor also runs and serves whenever he sees the Pope. Therefore, the fundamental error of this pastor is to think that a Brahmana is selected as Brahmana based on birth. But, this pastor will not agree that a Pope is selected because he was born to a Pope! Not only the Manusmriti, but also the Bhagavad Gita says that the caste is decided by qualities and deeds only (*Guṇa karma vibhāgaśah...*). This pastor thinks that a Brahmana is selected by his birth to Brahmana parents irrespective of his spiritual knowledge. But, he doesn't agree that a Pope is selected since he is the son of another Pope. The pastor says that a Pope is selected by his qualities and deeds and not by birth. When a Pope arrives, all the Christian public serves him, and this is very much appreciated by this pastor. But, he does not agree the same status for a Brahmana, who is none but a Pope in Hinduism! If the pastor scolds Hinduism based on the status of the Brahmana, he must equally scold Christianity based on the status of Pope. Let us not scold the pastor, who slipped in the first step itself and based on him, let us not scold Christianity because the Bible and Jesus are as holy as the Manusmriti and Manu. The same unimaginable God took different forms and established the scriptures of various religions in which the subject is one and the same. All the religions are one universal religion only and all the castes are one humanity only. In every religion, there are different groups like the castes in Hinduism. But, these castes or groups differ only in professional qualities and every human being can become high or low based on its qualities and deeds. The Brahmana is born from the face of God does not mean that he is holy. The Shuudra born from the feet of God is very much holy like the most holiest river Ganga born from the feet of God. The Brahmana born from face means the spiritual knowledge of the brain and preaching of it through mouth. The Shuudra born from feet denotes agriculture since the feet only touch the earth always. Agriculture is food without which no human being can survive. The Shuudra is meant for service, which means that they are doing all the official posts of public service. In "*Paricaryātmakaṃ sevā, śūdra karma svabhāvajam*", the word '*paricarya*' means only service (to the society) and service to Brahmanas is not mentioned. Even if you take it as service to Brahmana, it is justified like the service of the society to the holy Pope. Birth of souls from the various parts of the divine body of God can be done by the miraculous power of God. The pastor is criticizing that how birth can take place from the head since both male and female are required for the reproduction. In such a case, how the single God created Adam and Eve? Did the pastor forget that Jesus was born to a virgin by the miraculous power of God? The pastor is very hasty in

blaming Hinduism. The Manusmriti was written in the Kruta Yuga in which Brahmanas were very holy. If you take Brahmanas of this Kali age, applying the Manusmriti to them is not correct. However, if you want to take the present Brahmanas, we will also take the present pastors. Present Brahmanas are as holy as present pastors! We must give due importance to the time factor also. The Kshatriya born from hands denotes fight to save justice from injustice like the present police and army. Vaishyas denote thighs of God indicating financial business since Goddess Lakshmi sits on the thigh of God. All the misunderstandings are created among Hindus only to divide and rule them. A person scolding another religion will be severely punished by God and hence, let us not do that sin by criticizing other religions. Let us preach that God is only one in different forms of different religions and that one God spoke only one subject in the scriptures of different world religions. Shankara united all the sub-religions of Hinduism and Paramahansa through Swami Vivekananda tried to unite all the religions of the world. Intra-quarrels in Hinduism and inter-quarrels among world religions must be avoided following the path shown by the above-mentioned incarnations of God.

Every religion has merits due to good followers and has defects due to bad followers. You must filter all the defects of all the religions and the residue leftover on the filter paper shows only merits and you will be surprised to see that these merits alone exist in every religion, which were spoken by God originally in the scriptures of all the religions. Hence, scholars with dignified language must sit together and discuss about the unity of all religions and this pleases God very much. Bad followers with vulgar language quarrel with each other like street rowdies and God will become very furious and will give severe punishments to such bad devotees. If you are scolding the form of God and the scripture of another religion, know that you are scolding your own form of God and your own scripture since God and scripture of all religions are one and the same. This is the precaution given by God to the followers of every religion.

## Chapter 32

May 31, 2024

**O Learned and Devoted Servants of God,****1. If the awareness disappears in deep sleep, how is God attained in deep sleep?**

[Prof. JSR Prasad asked:- Swami, Shankara said that God is attained by deep sleep (*Susuptyeka siddhah*). You say that the fundamental awareness disappears there since the brain-nervous system is fully taking rest without functioning. How do You resolve this contradiction?]

**Swami replied:-** In deep sleep, the world is not at all grasped due to the disappearance of fundamental awareness that is to be produced by the inert energy in a functioning brain-nervous system. Since this system is taking complete rest without function, the inert energy can't be transformed into a new specific work form called awareness. Due to lack of awareness, the world or the worldly affairs stored in memory (cittam) are not grasped. In this state of total absence of any worldly information, the world does not exist for the person in deep sleep even though it exists for other souls. If you take this situation as the absence of creation, naturally God must be grasped since God alone exists as absolute reality in the absence of creation. There are only two items:- i) Unimaginable God or Parabrahman, which is the absolute reality ii) Imaginable creation, which is relative reality. In the absence of the second item, the first item shall be leftover. But, unfortunately, the first item is unimaginable and hence, cannot be grasped even if the awareness exists. In the absence of awareness, we need not say at all that the unimaginable God is not grasped by the non-existing awareness. In the absence of the grasping of the world, there is total ignorance of the unimaginable God, which exists even if awareness exists without grasping the world as in the state of meditation. This total ignorance results only in deep sleep because in awaken and dream states, there is grasping of gross and subtle states of the world respectively. Therefore, based on this total ignorance of everything, Shankara told that unimaginable God exists in deep sleep. Unimaginable God Himself means total ignorance from the side of the soul (individual soul or awareness) because He can never be even imagined, be it in the presence of awareness or absence of awareness. Thus, the state of deep sleep suits to the statement saying that in deep sleep, unimaginable God is attained. Here attained means attainment of God, Who is not knowable at all!

i) **Awaken State:-** As expected, the unimaginable God is unknowable and total ignorance of the unimaginable God can be experienced because



awareness exists. As far as the world is concerned, world is known and experienced. The total ignorance (ignorance about only the unimaginable God) is experienced by the awareness because the unimaginable God is beyond everything including awareness. (Hence, the unimaginable God is not experienced.)

ii) **Dream State:-** As expected, the unimaginable God is unknowable and total ignorance of the unimaginable God can be experienced because awareness exists. As far as the world is concerned, world is not known and is not experienced. But, the memories of the world stored in the faculty of memory (cittam) are experienced by the soul. The total ignorance (ignorance of the unimaginable God + ignorance of world) is experienced by the awareness because the unimaginable God is beyond everything including awareness. (Hence, the unimaginable God is not experienced.)

iii) **State of Deep Sleep:-** As expected, the unimaginable God is unknowable and total ignorance of the unimaginable God cannot be experienced because awareness doesn't exist even by a trace. As far as the world and worldly memories are concerned, both are not known and the total ignorance is not at all experienced because awareness is totally absent due to the resting brain-nervous system. Here, the total ignorance (ignorance of the unimaginable God + ignorance of world and worldly memories) is not experienced because the awareness (experiencer) itself does not exist.

The Advaita philosophers say that the total ignorance in deep sleep is experienced by the awareness or individual soul (also called as soul loosely) and this is absurd because such experience does not exist in the deep sleep of even those Advaita philosophers!

## **2. Please suggest the forms of Dakshinamurthy and Dattatreya suitable for students to worship.**

[Smt. Sudha Rani asked: Paadanamaskaaram Swami. Anantakoti pranams to Your Lotus feet, as Thou, the way and goal of eternal Truth, which should not be denied by me at any circumstance. Please throw light on the God forms of Dakshinamurthy and Dattatreya. Which is suitable for students to worship? Thank You Swami.]

**Swami replied:-** God Datta (Dattatreya is human form of God Datta) is the original and ultimate pure form of God. He is especially famous for knowledge. Dakshinaamurthy is God Shiva in the state of preaching knowledge. God Dakshinaamurthy is also God Datta internally because every energetic or human form of God is the incarnation of God Datta only. You can concentrate on one form of God Datta saying that every divine form is only an incarnation of God Datta. A single form is very convenient for single pointed devotion (*Eka bhaktir viśisyate - Gita*).

## Chapter 33

June 02, 2024

**O Learned and Devoted Servants of God,****1. If somebody commits a grave sin, will he be eligible for that process of burning the sin?**

[Shri Soumyadip Mondal asked: Pronam swamijee, We all know from Your knowledge that if we realise, repent and don't repeat a sin that was committed earlier, we will be free from the ill effects of the wrong deed. But I feel "confession" should also be included somewhere into the sequence of rehabilitation actions. Please eradicate the darkness in me. Also put light on the case of degree of sin too. If somebody commits a grave sin, will he /she still be eligible at all for that process of burning the sin that You have stressed upon? At Your divine lotus feet a sincere servant. By Soumyadip Mondal]

**Swami replied:-** Even if the sin is grave, nothing can be done regarding the past committed sin. The punishment for the sin done is also to prevent the future sin. If the sinner realizes, repents and does not repeat the sin in the future through reformation, the purpose of the punishment is already received and what is the use of punishment again? It will be only like making a paste from the paste (*pishta peshanam*). Realization is Jnaana Yoga, repentance is Bhakti Yoga. Non-repetition of the sin is Karma Yoga. Without the middle Bhakti Yoga (theoretical devotion), the Karma Yoga is impossible. Theoretical devotion is the force generated from knowledge that transforms the knowledge (Jnaana Yoga) into practice (Karma Yoga). Hence, the link is always significant.

**2. Please enlighten the beauty of Hanuman Chalisa.**

[Smt. Sudha Rani asked: Padanamaskaram Swami. Thank You Swami for Your unconditional Kindness. Swami You always suggest devotees to chant Hanuman Chalisa which is composed by Saint Tulsidas. Please enlighten us the reason behind that hymn of epic uplifts the soul and please enlighten on the beauty of Hanuman Chalisa. Padanamaskaram Swami.]

**Swami replied:-** Hanuman is God Shiva, Who took the incarnation of a servant to God as a role to preach the devotees. He is a two-in-one system. You will be inspired to do service to God and at the same time, you will be simultaneously blessed by the grace of God because His actions inspire your devotion and simultaneously He is God to bless you also. It is a very unique form of God, very much useful to devotees from both obverse and reverse angles.

Hanuman is the incarnation of God like Rama and Krishna. The so-called most hidden human incarnation like God Rama also told on one occasion **“I can dissolve this entire creation and recreate it again as it is”**. Even Rama forgot His role here and came out as actor! Regarding God Krishna, He came out as actor on several occasions. But, Hanuman never

came out as actor forgetting His role! The reason is that He always concentrated to give the message to devotees through His role only, which is the most faithful service to His contemporary human incarnation of God (Rama). Two main points exist in His message to devotees:- i) The devotee must always select the contemporary human incarnation and not energetic or past human incarnation for worshipping God through service and sacrifice. ii) Even though the contemporary human incarnation (Rama) does not show any miracle and even though the devotee (Hanuman) has an ocean of miracles in His hand, the devotee must be dedicated to the contemporary human incarnation only selected on the basis of His excellent spiritual knowledge (Rama preached excellent spiritual knowledge through His practice) and marvelous love to devotees. Hanuman's practice is the best ideal example for devotees in practical spiritual devotion.

### **3. Can I be healed?**

[Mr. Eve Baldwin asked: I suffered a massive mental breakdown that has left me incapacitated and unable to function for the past five and a half years. I am literally trapped in the void between life and death. Can I be healed? Can You heal me? I need a Miracle.]

**Swami replied:-** No need of a miracle. You will be healed.

### **4. In the case a devotee, how is it possible to attain the state where external mental suffering cannot affect internally?**

[Shri Anil asked: Padanamaskaram Swami, Please give Your response to the following questions, at Your Divine Lotus Feet-anil. In the recent reply to Smt. Chhanda Chandra ([Link](#)), You said that external mental suffering cannot affect God in Human form since internally He possesses infinite bliss. You also mentioned that a devotee may also attain this state by the grace of God. A devotee does not possess infinite internal bliss. In such a case, how he is able to attain this state. Please, also kindly explain the clue to enjoy misery in case of an ordinary soul.]

**Swami replied:-** I said about the internal enjoyment of external misery in the case of God and not in the case of a devotee. I gave the reason also that the internal soul of the mediated God is an infinite ocean of bliss and hence, His external mental suffering cannot affect the internal bliss. A soul does not have the internal ocean of bliss and hence, the Yoga of equal enjoyment of happiness and misery is possible only to God and not to the soul. All this is the logic provided to explain the difference between God and the soul. But, you are forgetting that God is omnipotent to do anything beyond logic. By such omnipotent grace of God, a soul can also achieve the state of Yoga and can be called as Yogi.

### **5. Will the suffering of the incarnation exist in physical level or not?**

[When God in human form suffers for His climax devotees, You said that suffering is in an external mental level. Will His suffering not be in physical body level also?]

**Swami replied:-** Mind is a part of the physical body. Even when the body is wounded, it is the mind that suffers and not the inert body. Hence,

you cannot differentiate the mind and the body because both belong to the external level only. The internal level is the individual soul, which is not contaminated by any worldly quality bearing the infinite ocean of bliss in the case of the incarnation of God. In the case of a soul, the individual soul is either contaminated by impure worldly qualities or at the maximum becomes pure awareness. In any case, it is not becoming the infinite ocean of bliss in the case of a normal human being.

#### **6. Why did Jesus cry due to pain on the cross?**

[You said that Jesus enjoyed during His suffering on the cross internally. Why then Jesus cried due to pain? When You were enjoying the suffering of Shri Phani Kumar You also cried due to physical pain. Kindly explain these two cases.]

**Swami replied:-** Crying is done by mouth, which is a part of the body only. The mental suffering causing such cry also belongs to the external physical plane of the body only. He is mediated God since He is the human incarnation of the unimaginable God or Parabrahman. His individual soul contains the infinite ocean of bliss and hence, the misery did not affect Him (individual soul).

#### **7. What is the reason for the different scriptures for Jews, Christians and Muslims even though their lineage is the same?**

[Jews do not accept any Prophet after Moses and their scripture is Torah. Christians accept Jesus as God in human form and the scripture they follow is the Bible. Islam accepts all the prophets till Muhammad and their scripture is the Quran. Even though all 3 are from the same lineage of Adam and eve, what is the reason for this difference? Kindly elaborate.]

**Swami replied:-** Minor external points may differ because creation is a plurality. But, in the fundamental spiritual concepts, unity is seen in every theistic religion, which is that every theistic religion deals positively about God, heaven and hell. When there is 99.9% unity, why do you care about the 0.1% difference?

#### **8. Why was Jesus tempted by satan at the end of Jesus's 40 days penance in the desert?**

**Swami replied:-** Jesus did not yield to the temptation of Satan. You should not take this as the success of Jesus because who is Satan to test God? It is only a message given to the devotees that a true devotee shall not yield to the temptation of Satan.

#### **9. Do Jesus on the cross and God Shiva residing in the burial ground have any commonality?**

**Swami replied:-** The creation is a relative reality and God is the absolute reality. For God, this creation is just like a daydream (daydream means not the dream appearing in the sleep of daytime). Daydream means the dream that is imagined as imaginary world by the person in the awoken state. In such daydream, how does it matter whether you have drunk gold

spot drink or ordinary soda drink? Hence, for God, every part of the creation is just one and the same.

**10. Please elaborate on essence of the following statement from the Bible.**

[Swami, please elaborate on essence of the following statements from the Bible. “Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces (Mathew. 7:6).]

**Swami replied:-** This means that you should not do charity to an undeserving receiver (*apaatra daanam*). Bhishma and Drona supported the undeserving Kauravas by donating their valor through their support in the war. What happened finally? Bhishma was pierced by hundreds of arrows undergoing the agony for a long time. The head of Drona was cut by knife. This is the result of undeserving donation of help to undeserving souls.

**11. “Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own”. (Mathew 6:34).**

**Swami replied:-** This indicates about your attention on the present time. Tomorrow means future in implied sense. You should not worry about the past by which there is no use. You shall not build imaginary castles about the future. A bee was blocked by the closed lotus flower in the evening due to sun set (lotus flower blossoms in the morning and closes in the evening). The bee is dreaming about the future in this way – ‘the night will go and the morning will come. The sun will shine and this lotus flower will open’. As the bee is dreaming like this, an elephant came and swallowed the lotus flower along with the bee! This is told by a Sanskrit verse regarding people dreaming about the future (*Rātri rgamiṣyati bhaviṣyati suprabhātam, bhāsvānudeṣyati hasiṣyati pañkajaśrīḥ, ittham vicintayati kośagate dvirephe, hā hanta! Hanta! Nalinīm gaja ujjhāra*).

**12. Please elaborate on the essence of the following statement from the Bible.**

[“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also”. (Mathew 6:19-21).]

**Swami replied:-** In Hinduism, the heaven is the world of pleasures to be rewarded to good people by God and His abode (Brahmaloka) is very much different from heaven. In foreign religions, the word ‘heaven’ denotes the abode of God. Therefore, this statement says that if you preserve your wealth in the abode of God by spending it in the spiritual mission on the earth, you will be eternally happy near God. If you spend your wealth for other purposes on this earth, you will not get such eternal happiness and moreover, your wealth will be destroyed by sinners and you will also go to hell. This is the meaning of this statement.

**13. Please elaborate on essence of the following statement from the Bible.**

[No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money. (Mathew 6:24).]

**Swami replied:-** Here, the two items mean i) Two forms of God and ii) God and world. Since God is only one, there cannot be two real forms and hence, you must concentrate on one God in one form or the unimaginable God without form (since God without form can't be concentrated upon by any soul, you must concentrate on God in one original form, which is the first energetic incarnation called God Datta or Father of heaven). Similarly, you shall concentrate on God only and not on the world because God alone is the absolute reality and world is the relative reality.

**14. Please elaborate on essence of the following statement from the Bible.**

[Then a teacher of the law came to Him and said, "Teacher, I will follow You wherever You go." Jesus replied, "Foxes have dens and birds have nests, but the Son of Man has no place to lay His head." (Mathew 8:19-20).]

**Swami replied:-** The animals are not aware of the relative reality of the world and the absolute reality of God. Hence, the animals go to their residing places thinking them to be eternal due to solidified illusion. But, man is always having very sharp intelligence to realize the difference between absolute and relative realities. The human being clearly knows that it cannot have a permanent residence in this relative world. It recognizes that the absolute reality or God alone is its permanent residence. Hence, the human devotee told that he will follow God and this statement cannot be told by animals. This means that humanity is very fortunate compared to other zoological living beings!

**15. Please elaborate on the essence of the following statement from the Bible.**

[Then He said to His disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field." (Mathew 9:37-38). Was Jesus referring to the propagation of divine knowledge here?]

**Swami replied:-** What you thought is exactly correct here. The ripened crop of the divine preacher is His true spiritual knowledge. Cutting the crop and collecting the grains can be treated as receiving the spiritual knowledge by receivers. Distributing these grains to poor hungry people is the propagation of spiritual knowledge.

**16. How can I reply to argument on Brahma's life?**

[Shri Durgaprasad asked: Paadanamaskaaram Swami, I was discussing with a devotee of Krishna, who says only Vishnu is permanent. He quotes a verse 'avyaktad vyaktayah sarvah (8.18)... from Gita (authored by A. C. Bhaktivedanta Swami Prabhupada), the purport of which talks about life of Brahma, though the verse literal translation doesn't speak about life of Brahma. The purport for 8.18 goes like this: "The jivas (individual souls) remain compact in the body of Visnu and again and again are manifest at the arrival of Brahma's day. When Brahma's life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years...".]

What is the real meaning of this verse? How can I reply to his argument on Brahma's life?

Kindly enlighten me. At Your lotus feet, -Durgaprasad]

**Swami replied:-** Here, Brahma means the assistant of God Brahma assisting Him in the creation and he is called as Prajaapati (*Svasutāyāmakarot Prajāpatiḥ*). It is this Prajaapati, who stole cows and cowherds of God Krishna due to ignorance. God Brahma, God Vishnu and God Shiva are the incarnations of God Datta and God Krishna is also the incarnation of God Datta. Hence, God Brahma and God Krishna are one and the same God Datta. Prajaapati is also called as Brahma in an approximate sense. A Deputy Collector sitting as in-charge in the chair of the collector is called Collector only. Hence, the life of Brahma spoken here means the life of Prajaapati. The meaning of this verse is that the creation manifests from subtle state to gross state after the dissolution of it, there by meaning that the creation does not become non-existent after dissolution.

### 17. What is my fate going to be?

[Shri Jayesh Pandey asked: Pada Namaskaram Swami ji!]

**Swami replied:-** Your fate is in your hand. Only God Hanuman can protect you. Don't leave Him.

### 18. Will I learn Martial Arts in future?

[Below Your Feet!]

**Swami replied:-** Is this question worthy to ask Me?

### 19 a) How does a Brahmana, who slipped due to ignorance, attain upliftment in spiritual journey?

[Smt. Anita Renkuntla asked: Jai Guru Datta 🙏 Paada Namaskaram Swamiji 🙏 I Thank You Swamiji from the bottom of my heart for the tremendous infinite knowledge and the way it is explained in the weekend Satsangs. I have some doubts regarding the qualities n deeds of a soul. A good Brahmana who has 80% Sattvam also slips because of a bit of ignorance. He is already in the first place of spiritual line, a) How does he attain upliftment in spiritual journey?]

**Swami replied:-** You worry about your spiritual journey and your spiritual progress. If that Brahmana is a real Brahmana by his qualities and deeds, God will help him, who is called Yogabhrashta.

### b) If he did not get the chance of meeting the Human Incarnation of God, what is his destiny?

**Swami replied:-** You have met the contemporary human incarnation of God and you think about your fate in the future spiritual progress. When proper time comes, God will attract him towards Him and uplift him.

### c) Does a soul in the path of yoga succeed in spiritual journey if there is mismatch of qualities in a family?

[Qualities of souls in a family are not necessarily similar to each other. In case there is mismatch of inherent qualities, does a soul in the path of yoga in that family succeed in spiritual journey?]

**Swami replied:-** It depends on the determination of the soul. Whether it is its own family or the outside world consisting of friends, it is all one and the same since in any case it is the external surrounding atmosphere that influences the soul. The determination developed by good Tamas will decide the success or defeat of the soul.

**d) How does the reformation of the slipped soul take place as he has no memory of the past birth?**

[O Kindest Father of this beautiful creation! do enlighten me with Your precious answers and forgive the mistakes at the same time. Thank You Swamiji 🙏🙏🙏 At Your Divine Lotus Feet 🙏🙏 Anita]

**Swami replied:-** There is no need of remembering past births because one is fully aware of the qualities of the soul in the present birth. These qualities are accumulated from past births only. Knowledge of one's qualities means knowledge of previous births only. God has given power to the consciousness to store these qualities, which can be recalled by your memory at any time. After remembering your own qualities, you filter the bad qualities and retain good qualities that are useful in your spiritual effort.



## Chapter 34

June 03, 2024

**O Learned and Devoted Servants of God,****1. How can God, who is complete and doesn't need anything, feel bored and lonely and seek entertainment?**

[Smt. TINKU K asked: Pada Namaskaram Swami, Please forgive this ignorant fellow who can't understand Your beautiful explanation of spiritual knowledge. I kindly ask for clarification on my doubts below: Swami, as You said in the discourse below, how can God (Parabrahman), who is complete and doesn't need anything, feel bored and lonely, and seek entertainment?

Link of the discourse: <https://www.universal-spirituality.org/discourses/swami-answers-questions-of-ms-thrylokya--4567--4852--ENG>

**Swami replied:-** Boredom here is not in a negative sense. Boredom is not due to lack of anything. Continuity of the same lonely state is called boredom and such boredom by itself is neither positive nor negative. Boredom becomes positive if it is associated with happiness. For example, a king is bored with his rich palace and such boredom is positive since it is associated with happiness. Suppose, a poor man is bored with his poverty in a hut, it is negative boredom since it is associated with misery. If the poor man comes and sits in palace for some time, even then he remembers his poverty and his misery gets multiplied. Even if the poor man tries to assume himself as the king, the basic misery present in the individual soul does not allow him to become happy. If the king goes to a hut and assumes himself to be poor man, the happiness present in his individual soul does not allow him to suffer the misery. You can compare the relatively real soul to be the poor man and the absolutely real God to the king. The high (poor man) and higher (king) belong to the relative reality and the highest (God) belongs to absolutely reality. The comparison between high and higher gives some idea about the comparison between highest with high and higher since there is no second absolutely real item other than God. Hence, keeping boredom of the souls in your view, you are trying to explain the boredom of God.

The king wants to go to the forest for hunting not because he is unhappy in his palace. He desires only to change his stay in the palace for some time to a different place (forest) and this desire for difference has no connection with happiness or misery. This is called Liilaa or playfulness (*Lokavattu līlā kaivalyam*— Brahma Sutram) by sage Vyaasa. In the commentary on this Sutra, Shankara brought the example of a king desiring to go for hunting. The king is equally happy in the palace as well as in the forest. Only change of the place is the criterion and desire for such change is called boredom in

the case of the king. In the case of the poor man, the same boredom exists to change his stay in the hut to the palace for some time. But here, his boredom is associated with pain remembering his poverty all the times. The fundamental mistake in your approach is that you are thinking that boredom by itself is negative and concluding that how God gets boredom. Boredom is like pure water and blue powder (happiness) and red powder (misery) are different items other than water, which mixed with water makes water to become blue (positive boredom) or red (negative boredom).

## **2. Why does Lord Rama, who killed Vali, Ravana, and Khara Dushana, belong to Sattvam quality?**

[Swami: Even the incarnation of God like Parashurama was a Janma Brahmana and Karma Kshatriya because his qualities belonged to the Kshatriya caste only. If you take the case of Rama, He was Janma Kshatriya. But His qualities were of sattva, and hence, He is Karma Brahmana. Ravana is Janma Brahmana but Karma Chandala.

**Question:** God Parashurama had rajas qualities and so he killed all the kings on earth 21 times. But Lord Rama also killed Vali, Ravana, and Khara Dushana. Then why does Lord Rama belong to the sattvam quality?]

**Swami replied:-** In the case of Rama, His killing demons was based on perfect analysis called Sattvam by which He decided those demons to be wrong and to be punished. In the case of Parashurama, because of the fault of one king called Kaartaviiryaaarjuna, Parashurama killed all the innocent kings also in a fit of anger. This is due to the lack of perfect analysis or Sattvam and due to the presence of excess anger or Rajas. Hence, Rama represents Sattvam and Parashurama represents Rajas. God Vishnu, who was pure Sattvam already decided to kill all the kings because all the kings were very bad in one or the other issue. Even though Parashurama killed all the kings in a fit of anger, it does not bring a bad name to Parashurama, since God Vishnu had taken such decision with perfect analysis.

## **3. a) Does 'Avyaktam' mean the world is paused for some time and then starts again with the same conditions?**

[Swami: "Since God is the only one as the absolute reality, He was bored with His loneliness (Ekākī na ramate...- Veda). Hence, God created this entire world with several living beings. This world gives Him entertainment and removes the boredom obtained from loneliness. After some time, God gets bored with this entertainment as well. Hence, He destroys the creation for some time to go into loneliness. After enjoying the loneliness for a while, He starts creation again for entertainment (dhātā yathā pūrva makalpayat...- Veda). This statement in the Veda means that the same cinema show, which is withdrawn after the first show, is projected again as the second show, with an interval in between. When the first show is over, the show remains as the film reel. Similarly, when the world is destroyed, it remains in a very subtle state called Avyaktam. No wise administrator will destroy the film reel after the first show and shoot a new film reel for the second show."

**Question:** In the above paragraph, does Avyaktam mean the world is paused for some time and then starts again with the same conditions, like the same human beings (without aging), buildings, and environment?]

**Swami replied:-** You cannot compare buildings etc., to the creation of God. God brings the world from gross state to subtle state just like the cinema on the screen is withdrawn into the state of a film reel. A less potent human being and a building cannot be compared to the omnipotent God and His creation. The building cannot be brought into subtle state by the less potent human being. The simile of the cinema show and the film reel is also not a complete simile because in the case of subsequent creations by God, the film reel itself projects into cinema show on the will of God. This means that during the cinema show, the film reel is absent. In the case of subsequent creations by God, the cinema show (gross) itself becomes film reel (subtle).

**b) If it is the same show, does everyone again get the same births, rebirths, self-ignorance, qualities, etc.?**

[If it is the same first show, does everyone again get the same births, rebirths, consciousness, self-ignorance, and qualities? Do they experience the same situations like childhood, education, job, marriage, children, house construction, diseases, food, death, and the same technologies?]

**Swami replied:-** If you analyze the above given reel simile, there is some difference between the concept and the cinema simile because a simile is never complete in all aspects. Hence, the cinema itself goes into the state of film reel and when the film reel is projected again as second cinema show, if God wishes some changes are possible even though God keeps the same actors in the same roles along with the same environment. Change or no change depends on the wish of God, but, a major part remains the same as per the wish of God.

**4. How is karma recorded? Why does it become the blueprint of life?**

[Shri Praveen Nageswaran asked: Dear Sir, Namastey!! Please can You make me understand how karma is recorded. Why does it become the blueprint of life. Regards, Praveen]

**Swami replied: -** Karma or action is transformed into quality and based on the nature of karma, the quality is divided into good Sattvam and bad Rajas-Tamas. Sattvam is white, Rajas is red and Tamas is black. From the intensities of these three colors, qualities are estimated. From the intensities or quantities of these qualities, the nature and intensity of the action can be estimated. The result of this study is rewards and punishments. In fact, a supernatural mechanism is underlying above concept.

**5. How can God feel bored and lonely and seek entertainment?**

[A question by Surya]

**Swami replied:-** I have already answered this in the above first question. It is only playfulness and not negative boredom that seeks entertainment like a medicine for a disease.

**6. Why were God Rama and Krishna born in the Kshatriya caste?**

[Shri Anil Antony asked: Why did God Rama and God Krishna take birth in the Kshatriya caste instead of Brahmin, Vaishya or Shudra caste. Kindly elaborate.]

**Swami replied:-** Rama and Krishna were born in the Kshatriya caste because they had to kill demonic people supporting injustice. The atmosphere of the Kshatriya caste was very much congenial in those days (when people were maintaining the atmosphere of the qualities of the castes strictly based on birth) to learn the martial arts, which are useful in war. However, this does not mean that Rama and Krishna were following the caste system by birth. Rama ate the fruits tasted by Shabari who belonged to ST caste. Krishna clearly established caste based on qualities and deeds in His Gita.

### **7. What should be the actual basis of choosing the path of divine service?**

[Smt. Sudha Rani asked: Pada Namaskaaram Swami. Thank You Swami for giving me the rarest opportunity of Bhagya catushtayam. Through Your knowledge I clearly learnt that Worldly activities returns misery at any instance for sure. Anubhava also coincides with this truth. With this influence, can I choose to be the servant of God , trying to do Karma Samnyaasa and Karma Phala Tyaaga, as they are like insurance schemes of not only NO LOSS but highest profit paths. I may be threatened that The Divine Path is full of thorns. My answer is however my worldly life is also thorny. Swami, this is my mere selfish thought process. Swami, what should be the actual basis of choosing the path of divine service? Please correct me. I salute again and again to Your Lotus feet, which shower the reasonless grace on me knowing clearly that I am a piece of coal.]

**Swami replied:-** Here, the intensity of interest is the main force and not advice of someone based on profit and loss or happiness and misery. When the attraction is in climax, madness comes by which only the spiritual progress runs like a non-stop express train. In this context, the best example given by sage Narada in the Bhakti Sutram is like a married lady trying to meet her past illegal lover crossing all restrictions even by cheating sinful methods without fearing even for hell and the best example for this is the Gopika of Krishna (*Jāravat ca, yathā vraja Gopikānām*). The state of madness does not distinguish justice and injustice or profit and loss or happiness and misery. Devotion to God is a tremendous force of climax madness. Only by such state, God can be attained. There is no place for any type of analysis because the only subject in the eyes of the devotee is just how to attain God whatever may be the way. If you concentrate on the analysis of the way, the goal is never reached. You may say that if the way is not analyzed, we may miss God, who is the goal of correct path only. In such madness, there is no need of any path because God Himself will come to you. God will take up the journey by a suitable way and reach you since you have become His goal! Shri Ramakrishna Paramahansa reached such state of madness and He was called as a mad person (Paagal Thaakur). First is interest and then, the final madness. Interest itself will discover suitable ways at every spiritual stage and advice is not necessary. When the interest is very weak, all types of analysis appear causing confusion. Interest in love

to God and madness to God are the only two steps to attain God. Interest and madness are theoretical forces and all the corresponding steps of practical devotion stand as proof for the theoretical devotion.

**8. Is there any use of knowing the past births of a soul in the spiritual journey?**

[A question by Shri B. Raghava Sharma]

**Swami replied:-** There is no use to know the past births, which is like seeing the old cinemas. Several incidents occur in several births and all these incidents were caused by the three qualities Sattvam, Rajas and Tamas. These incidents finally strengthen the same three qualities. These three qualities with their percentages are well known to you since they exist in your consciousness and you are well aware of the quantities of these three qualities. When the quantitative identification of these three qualities is very much known to you always, the immediate spiritual effort to be taken by you is to strengthen the good Sattvam quality and eradicate the bad Rajas and Tamas qualities. What is the use of the unnecessary details of the incidents of the previous births? What is the use of knowing the details of churning the ocean when you have already attained the divine nectar, which is the final product of churning of ocean?

## Chapter 35

June 04, 2024

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

[Prof. JSR Prasad asked:- Ref.: Satyanveshi, a YouTuber]

**1. Satyanveshi says that the Bhagavad Gita is a murder manual. Swami, please comment.**

**Swami replied:-** Murder means killing an individual for some personal reasons. The Kurukshetra war can be compared to the first world war or the second world war. Till recently, several wars have taken place in this world. You (Satyanveshi) should have given this advice to various countries participating in the wars. Even our India did some wars and got victory. The Kauravas cheated and harmed the Pandavas in several ways and the Pandavas patiently underwent the suffering. They were the owners of half the kingdom. Instead of half the kingdom, they begged the Kauravas at least for five villages. The Kauravas denied giving even one square inch place to the Pandavas. God Krishna preached Arjuna to fight against the Kauravas to protect justice and condemn injustice. This is Pravrutti or worldly life. Regarding Nivrutti or spiritual life, all the concepts covered by the Upanishads and the Brahmasutras were explained in a very logical way and Shankara, Ramanuja and Madhva wrote commentaries on the Gita. Among the three sacred spiritual scriptures, the Gita is one. So, do you think that all these are fools and that you alone are the genius?

**2. Satyanveshi says that God is not necessary since natural laws exist to run the world.**

**Swami replied:-** All the mechanisms of sending a rocket into the sky exist in the computerized system in ISRO. Hence, there should be no employee in ISRO as per your greatest idea. An inert system, however much may be complicated, cannot perform the required functions without an intellectual element. The fifth Brahmasutra says that the inert nature (prakriti or pradhāna) alone cannot create or run this inert universe and hence, intellectual awareness is required for such a purpose. If there was no intellectual control, the world would have been destroyed long back.

**3. Satyanveshi says that even if you say that God is required, what is the necessity of many Gods?**

**Swami replied:-** There are no many Gods because the same one omnipotent and unimaginable God exists in different divine forms of various religions and this looks like as if many Gods exist. If the same person exists

in different dresses, will you say that several persons exist? You cannot deny the existence of the omnipotent God because several genuine miracles are taking place, which cannot be rejected as magic. Even great scientists believe in the existence of the unimaginable God, who is the source of many unimaginable events called miracles. Very great scientists like Einstein, Newton etc., were strong believers of God. Are you greater than them?

**4. Satyanveshi says that why does God need rituals like sacrifices in religion?**

**Swami replied:-** No scripture says that God requires the rituals. These rituals like sacrifices are from the minds of devotees only to show practical devotion to God. Sacrifice denotes true love and this is very clearly seen in our worldly bonds.

**5. Satyanveshi says that it is the responsibility of theists to establish the existence of God.**

**Swami replied:-** Yes, we theists have taken this responsibility on us and several genuine miracles establish the unimaginable God since miracles are also unimaginable events. If you rigidly say that you will not believe the genuine miracles shown by God in this world, what can be the course of our future action?

**6. Satyanveshi says that when God is not fulfilling our desires, what is the necessity of believing in God?**

**Swami replied:-** Many devoted people say that their desires were fulfilled by God. When you negate Him in the beginning itself, shall He fulfil your desires to make you believe in God? Are you such a great person that the greatest God needs your support to save His position? If you care a pin for Him, He will care half a pin for you.

**7. Satyanveshi says that if everything has to be created, God also must have been created.**

**Swami replied:-** If you say that some God must have created this God, that God must have been also created by some other God. In this way, the chain of causes extends endlessly (ad-infinitum) and we must stop somewhere in this chain. The point where we stop must not have its cause and then only the chain stops with a beginning. That stop-point is called God. This is the essential logic for any learned scholar.

**8. Satyanveshi says that why did God allow all this trash in the secondary scriptures called the Puranas?**

**Swami replied:-** God has given freedom to the souls after creation because anything shall be followed by the soul in a complete free atmosphere only and not by any compulsion (*Svabhāvastu pravartate* - Gita). Such good quality of God shows His broad-mindedness. You say that the trash exists in

the Puranas. What you feel trash may not be trash in the eyes of very learned scholars. Even if some illogical point exists in the Puranas, it can be treated as an insertion by an atheist, who exploited the free will and free atmosphere given by God to souls. Such bad point can be identified by the sharp logic of scholars. You cannot say that every work done by a human being was allowed by God.

**9. Satyanveshi says that we reject the insertion when there is difficulty for us and we accept the insertion if it is convenient to us.**

**Swami replied:-** What are you doing? If it is convenient to you, you don't say it as an insertion and if it is not convenient to you, you say that it is original text. Hence, this point is universal without any exception. How can you throw mud on us? And by that, you are provoking us to throw mud on you based on the same logic.

**10. Satyanveshi says that Shambuuka was killed by Rama because he was Shuudra, doing penance. Is this not bad character of Rama?**

**Swami replied:-** Shambuuka was a Shuudra by qualities and deeds and not by birth. He is assigned agriculture by the administration of kingdom following the Scriptures. Penance means burning interest on God and not leaving the house and professional work and going to the forest to sit idle. If he is encouraged, all other agriculturists may follow his path and society will starve if agriculture disappears. Every caste has the right to do penance (penance means burning interest in God as per the Veda – *Brahma vijijñāsasva, taddhi tapah*), doing the worldly duties simultaneously. He was advised by several sages. Every sage was also doing penance in this way only. But, Shambuuka refused the sages becoming rigid of his own foolish path. It is the duty of the king to rectify any imbalance in the society that will cause a fundamentally severe damage. Moreover, this can be an insertion by a bad fellow wishing to bring split between Brahmanas and Shuudras.

**11. Satyanveshi says that God is allowing us to do sins and then the same God is giving punishments.**

**Swami replied:-** I have already explained that God has given full free will to the souls so that they shall be reformed in free atmosphere only and not by any compulsion. In such atmosphere of free will, do you think that all human beings are doing sins only? There are several human beings, who are doing meritorious works in such atmosphere of free will. If all the people became sinners due to this free will, then, we can conclude that the policy of God is wrong. Therefore, God is neither provoking to do sins nor provoking to do meritorious deeds (*Nādatte kasyacit pāpaṃ...- Gita*). In a college, the entire administration is excellent and all the teachers are marvellous. Still,



some students fail due to their negligence to studies. Can you blame the administration of college for the failure of some students without a trace of blame on the side of student?

**12. Satyanveshi says that God, introduced by religion, does not exist like an iron-glass cup.**

**Swami replied:-** You have simply given an example born in your tremendous brain for God without any logic behind the statement. People will neglect your statement as your personal opinion since no supporting logic is given by you. The boundary of universe is unimaginable. If you say that everything is imaginable to your brain, what about the unimaginable boundary of space or universe? When science says that this boundary is unimaginable, it means science agreed to the existence of an unimaginable item. This cracks the foundation of science, which says that everything is explicable. Will this space end at some distance with a compound wall on which it is written that 'space ends here'? In such a case, what is present beyond the compound wall? These statements are presented in a scientific research paper presented in a world seminar on 'The space'. After this unimaginable item, we have several genuine miracles (unimaginable items) exhibited by God-men, seeing which even several topmost scientists have become devotees! You neither go to such places where miracles are exhibited to observe and disprove them nor accept the existence of unimaginable God as the source of such miracles. You simply sit in your house, blindly refuse the miracles stamping them as magic and conclude that there is no God. Hence, you are the total authority for every step of your foolish path!

**13. Couples enjoyed in public gardens as per the Ramayana; does this prove the greatness of the kingdom of Rama?**

[Satyanveshi says that in Balakanda of Valmiki Ramayanam, in public gardens couples used to enjoy. Does this prove the greatness of Ramarajyam (kingdom of God Rama)?]

**Swami replied:-** The word '*ramaṇam*' does not indicate mere sexual union since this word stands for general enjoyment or entertainment also. Even if you take this word in the sense of sex, there is nothing wrong when the justified couples enjoy the sex in bushes built-up by creepers. This cannot be referred to illegal enjoyment since the people enjoying must have been couples only. Ladies and gents were enjoying there, which means justified couples only. By this, the kingdom of God Rama cannot get any blame. You cannot interpret such public gardens as clubs and pubs of the present days.

**14. Satyanveshi says that the Gita strengthens the caste system and Arjuna also lamented over the inter-caste system.**

**Swami replied:-** The Gita emphasizes caste system based on qualities and subsequent deeds of the soul and not based on birth (*Guṇakarma*

*vibhāgaśah*). Such system is acceptable to every citizen of the world except yourself! Marriage between the bride and groom of the same caste was recommended because the same professional qualities and professional deeds will bring much unity between the couple. Remember that marriage between the bride and groom of the same caste does not mean the caste decided by birth. If the qualities do not match, there will be clashes between the couple and hence, from this point of view, marriage between the couple based on same caste by birth is not referred here. Don't turn the points in exact opposite sense by turning them in 180<sup>0</sup> rotation. You are blaming the Gita for supporting the caste system without analysing what it said about the caste system.

**15. Satyanveshi says that even Arjuna was born by inter-caste marriage only.**

**Swami replied:-** Brahmana-Paraashara met Kshatriya-Satyavati to give birth to sage Vyaasa. All these are sacred sages, who cannot be blamed with hormonal lust. As per the divine order, such union took place for the birth of sage Vyaasa. If sage Paraashara has hormonal lust, why shall he leave Satyavati just after one meeting especially when she was very beautiful? When sage Vyaasa met Ambika and Ambaalika, the two wives of his younger brother Vicitraviirya, it was the then justified practice (*Devarānyāya*) at the time of Dwaapara age. It was the serious problem of extending the Kuru dynasty. Here also, there is no point of lust, because, after just one meeting, sage Vyaasa left. Certain practices were ethical in certain ages (Yugas) and we shall not criticise them since they were banned for our age (Kaliyuga) by sage Paraashara (*Devarācca sutotpattiḥ*). It was just like the artificial insemination done in fertility clinics in the present days. Please don't be hasty in criticising the scriptures without having even a trace of patience to discuss with the learned scholars before starting your criticism.

**16. Satyanveshi says that Arjuna lamented that women will lose character leading to inter-caste marriages. What about males?**

**Swami replied:-** The female is considered to be the most pious because it is the female, who gets pregnancy and not the male. The address of the seed (bīja) of the male may not be known, but, the address of the land (kṣetra) of the female is clearly known due to nine-month pregnancy and delivery of the child by the female. This is the reason why females are always very cautious about losing character. This argument is based on perfect scientific perception and not based on any religious scripture. The importance of land (*kṣetra prādhānyam*) is very much projected for this reason.

## Chapter 36

June 05, 2024

**O Learned and Devoted Servants of God,****1. How is the ignorance during deep sleep broken during normal awakening or forceful awakening?**

[Shri G. Lakshman asked: Padanamaskarams Swami. This is related to deep sleep. Deep sleep is full of ignorance and awareness doesn't exist. Please explain to me the process of how this ignorance is broken (i) when normal awakening happens, (ii) through external forceful awakening during deep sleep. At Your lotus feet, I always remain. G Lakshman]

**Swami replied:-** It is a natural law setup by God that the brain-nervous system starts functioning after taking rest for some period of time. When the rest is completed, the function of the system is restored by inert mechanical process in the background. For example, sunrise and sunset are taking place for inert sun-globe at regular interval. Both sunrise and sunset are based on the background, which is an inert mechanical process like the rotation of the earth around its axis and the rotation of the earth around the sun. In these moments, there is no awareness. But still, a very regular system of sunrise and sunset is functioning for the past millions of years. Therefore, based on the inert and mechanical natural law that is setup and controlled by God, the sunrise and sunset take place regularly without even a trace of error. We agree that this natural law is controlled by God having unimaginable awareness (awareness generated by unimaginable omnipotency). But, if you say that there is some awareness within the background of the system that is governing this natural law, it is not acceptable because the entire system along with its mechanical background does not have even a trace of awareness. Similarly, there is not trace of awareness in deep sleep so that it can break the ignorance of deep sleep to cause awaken state. The fundamental reason for this argument is that there is no trace of any type of experience (even the experience of ignorance) during deep sleep due to the absence of the experiencer (awareness). Many regions of the brain control the mechanical processes like respiration, blood circulation, etc., in the body and such controlling parts of the brain do not have awareness for their function. A small region of the brain that controls the generation and dissolution of the awareness through mechanical process only controls the beginning and the end of the sleep. Once the awareness is generated, it involves itself in external worldly works and internal process of thinking only but not in any internal mechanical process like starting and ending sleep. The generation of awareness is not in the hands of awareness itself because before

the generation of awareness, awareness did not exist. In deep sleep, there is no experience of awareness or its absence or of anything or absence of anything or presence of many things or absence of many things or total ignorance due to absence of all things and the only reason here is the absence of the experiencer or awareness. When sleep is forced, even though awareness wants to wake up for some more time, it becomes very difficult and the awareness is forced by the mechanical background to go into sleep. When the mechanical background breaks the sleep, even if the awareness wishes to sleep further, sleep does not continue and at the maximum, one may simply close the eyes while the awareness is fully functioning. When somebody wakes you up, you are forcibly breaking the sleep because the external mechanical process of waking you up by an external person is taking place. Here also, the mechanical process is dominating the awareness. This mechanical process is running due to the initial wish of God just like sunrise and sunset. The Veda says that sunrise and sunset are taking place due to the fearful force of God (*Bhīṣo'deti sūryah*). Similarly, due to the will force setup by God in creating zoological living beings, the awakened state, dream state and deep sleep state are taking place. All the other mechanical processes of the body like the functioning of heart, functioning of kidneys, functioning of lungs, etc., are taking place only due to the force of the wish of God, who established the mechanical laws of functioning of the body. This is the reason why spiritual scholars thank God before going to sleep and after waking up because they recognize the truth that due to the control of God only, any mechanical process in the world or in the body is taking place. They are not thanking the individual soul (self) thinking that it woke up the body after the end of the rest period of the brain-nervous system. The individual soul itself was absent during deep sleep. The thoughts in the individual soul are present in the brain-chip like the RAM in the computer. Awareness is like current that takes a xerox copy (photocopy) of the brain-chip and becomes the individual soul like the screen in the computer. The power is switched off when deep sleep starts and the same power is switched on at the end of deep sleep. The switching on and switching off processes are mechanical and automatically setup by the unimaginable power of the unimaginable God during the administration of this world that includes all zoological living beings.

## **2. Please comment on the following statement of Ramakrishna Paramahansa.**

[Smt. Chhanda Chandra asked:- Paadanamaskaram Swami, please clarify the following doubts:- Ramakrishna Paramahansa used to say many times, "Maa, one day is wasted as You did not appear before me". I think He used to say this for His devotees as He Himself is God. Please comment.]

**Swami replied:-** What you said is exactly correct. Even the incarnation of God behaves like a devotee so that He will stand as an example for devotees. Such lower behaviour as servant of God in the case of a human incarnation is called as *Loka Samgraha (Loka saṅgraha mevāpi...- Gita)*.

### 3. Does Vaasudeva mean something else also other than son of Vasudeva?

[Swami, does Vaasudeva mean something else also other than son of Vasudeva? I was going through a discourse where it is mentioned that Vaasudeva name has already appeared much before Krishna which has got some other meaning. Please reveal.]

**Swami replied:-** You can create some other meaning for the word ‘Vasudeva’ but not for the word ‘Vaasudeva’. Vaasudeva clearly means the son of Vasudeva (*Vasudevasya apatyam pumān Vāsudevah*). This word in this sense is very very important because this word denotes the contemporary human incarnation, which is very much relevant to any human devotee on this earth. This word is also existing in Dvaadashaaksharii Mantra (The divine statement in twelve letters used for chanting the name of God for salvation). The mantra is ‘*Om Namō Bhagavate Vāsudevāya*’, which means – my salutations to God, who is the son of Vasudeva. The emphasis here is on contemporary human incarnation.

### 4. Why did You say ‘Your faith is My strength’ because You are unimaginable?

[In one of Your discourses, I was amazed to see a title ‘Your faith is My strength’. Your strength is unimaginable, then why are You saying like this?]

**Swami replied:-** Every statement of God should not be taken in literal sense (Vaacyaarthā). There is another sense called implied sense (Lakshanaarthā). Such statement is told to encourage the devotee to develop devotion and shall be taken in implied sense. You will be more surprised to see in the Gita that God Krishna told Arjuna – I am Arjuna among the Pandavas (*Pāṇḍavānām Dhanañjayah*).

### 5. Is it possible to save the balance of society without Nivrutti?

[In case of most of the incarnations, there is very less Nivrutti in their actions and most of their actions were only to save the balance of the society, i.e., Pravrutti. Swami, without Nivrutti, is it possible to save the balance of society?]

**Swami replied:-** God gives topmost importance to Pravrutti, which deals with the behaviour of a soul with other co-souls. God makes Pravrutti as mandatory to the souls whereas God makes Nivrutti as optional. In such Pravrutti, the initial stage of Nivrutti is underlying like the current in the electrified wire. People are following Pravrutti either due to devotion or due to the fear to God. For both devotion and fear, the existence of God is very essential. The initial stage of Pravrutti is theism, which is the belief in the existence of God. If the fascination of the soul towards worldly bonds is in excess, corruption appears to earn more money even in unjust ways. Such a state is called Dushpravrutti. Nivrutti means complete eradication of worldly

bonds. Without reducing the fascination to worldly bonds (transformation of Dushpravrutti into Pravrutti) in the first stage, how can one enter into the second stage, which is eradicating worldly bonds for the sake of God or Nivrutti? The soul must leave Dushpravrutti (excess fascination to worldly bonds) and travel to Pravrutti (controlled fascination to worldly bonds), then to Nivrutti (complete eradication of worldly bonds) and finally end in Mahanivrutti (concentration of all devotion on God only).

#### 6. Will individual soul exist in every incarnation?

[Swami, 'when Paramatman incarnates, an inert body is formed in the womb of the mother. This body is pervaded by pure awareness without any qualities. But this pure awareness cannot be definitely said to be an individual soul'. Is this correct Swami? Can we say that the three basic qualities exist here but not their mixture? And is that the reason for saying that incarnation does not have any qualities, He is Nirguna? Please explain this whole procedure in an elaborated way.]

**Swami replied:-** God will enter into a selected individual soul either in the womb or outside the womb in this world. Hence, the possibility of God entering the individual soul of pure awareness without qualities is not a practical truth. The qualities of the individual soul are helpful in making the devotees to think that the incarnation is only an ordinary human being. When such illusion takes place, even devotees develop freedom and flexibility towards God to clarify all their spiritual doubts from God.

#### 7. Please comment on the following story.

[Swami, as Lord Krishna, You spent six minutes in prison after taking birth. I came to know that these six minutes imprisonment is related to Your previous incarnation of Lord Rama. Please tell me the story behind it. Always at Your divine lotus feet, Chhanda]

**Swami replied:-** I don't find this story in any scripture like the Valmiki Ramayanam or in the Shrimad Bhagavatam. Several devotees create good stories about God. Even if they are created stories, we can take them because in the case of God, any good interpretation is possible due to His good omnipotency.

#### 8. Every religion says that their form of God only shall be worshipped. What is Your answer?

[Ms. Thrylokya asked:- Paadanamaskaaram, Swami. It is said in Gita that single pointed devotion is the best (*Eka bhaktih...*) and also was told that no other form other than God Krishna shall be thought (*Ananyaah...*) and such statements exist in every religion provoking to say that except their form of God, other forms of God shall not be worshipped. What is Your answer?]

**Swami replied:-** Everybody is forgetting the most important basic fundamental point, which is that God is only one present in different forms like a person present in different dresses. Hence, "**Worship Me Only**" means that anybody shall worship the same one God present in his/her desired form (dress). When it is said that one shall not concentrate on other forms, it means that one shall not divert his attention to the forms (items) of the world. There are two items only:- i) God in different forms and ii) World in different

forms. The above statements of any religion mean that the first item (God in different forms) alone is to be worshipped and any devotee shall not be attracted to the different items of the world. Instead of taking it as the items of the world to be leftover, you are mistaking that various forms of God are to be leftover. The correct conclusion is that you have to leave the world and concentrate on God. Instead of this correct conclusion, people are mistaking that one particular form of God alone should be meditated upon leaving all other forms of God. This is the most dangerous crack in the foundation of the huge building of true spiritual knowledge. We say that God is singular and world is plural. God is singular means that the person wearing different dresses is only one. World is plural and this means world is consisting of different items. The forms of God are superficially different. The forms of the world are different internally also. Ex.:- Different elements of matter differ from different forms of energy. Thoughts made of awareness are different from both the forms of matter and forms of energy. Here, the singular and plural concept is not important. The important conclusion is that you must take the singular God and must leave the plural world (You may consider that the world is also singular since all the world is made of energy only.). Even if you take the world as singular, the advice is that you shall select the singular God and leave the singular world. Even if you worship all the forms of God present in all the religions, you are worshipping only one God like one person in different dresses. Hence, you are in single pointed devotion only.

Between two items, if you have to select one item and leave another item, those two items must be opposite to each other like north and south poles (*Dūramete viparīte viṣūcī...*- Veda). If you proceed to north, you are leaving south and vice versa. The Veda says that God and the world are opposite like north and south poles. It did not say that one specific form of God is the north pole and all other forms of God are south pole. From this, we can easily understand that God should be selected and the world should be rejected.

## Chapter 37

June 06, 2024

**O Learned and Devoted Servants of God,****1. What is the true meaning of Anagha? Creation or sinless?**

[Smt. Chhanda asked: Paadanamaskaram Swami, please clarify the following doubts: Swami, somewhere I read that Anagha means creation. It represents the form of creation. And You say Anagha means sinless. Is there any contradiction between these two meanings? Please enlighten me.]

**Swami replied:-** There is no contradiction. The literal sense is that Anagha means sinless. She is sinless because she left justice for the sake of God and not for the sake of any selfish fascination. She, being the best half of God Datta, is the responsible force to create this world as Mahaa Maayaa in causal state and she also represents the creation in the effective state as Prakruti. Gold is the cause for pot and also represents the pot being the material cause.

**2. Which one is greater? Participating in Swami's mission or personal service to Swami?**

[Participating in Swami's mission is greater than personal service to Swami. Can I say this statement is always true? Can it not vary from time to time depending on the situation? Sometimes, I feel personal service is greater. What is Your comment on this?]

**Swami replied:-** Personal service to Swami is always the greatest. After all, the mission can be done in a fraction of a second by His omnipotent will. Moreover, the basis of Nivrutti is the true love to God and not the true love to the mission. You are participating in the mission due to your true love to God and not due to your true love to the mission. God Rama tested Hanuman in this concept. The war with Ravana has two angles:- i) Personal angle of Rama to get back Sita and ii) Public mission angle of killing the demon Ravana to save the society from his atrocities. On the first day, God Rama told Ravana “*If you give back Sita, I will drop from the war and go back*”. This statement clearly means that God Rama is giving importance to Himself (personal service) rather than service to the divine mission for which God Rama incarnated. On hearing this statement, if Hanuman loved the mission, He should have announced that He would continue the war even if God Rama withdraws from the war to kill Ravana so that the public mission is completed. Hanuman did not announce like this and kept silent to follow whatever God Rama decides because His true love is on God Rama and not on His mission. Jnaana Yoga (knowing the details of God), Bhakti Yoga (getting inspiration on the personality of God) and Karma Yoga (doing sacrifice and service to God) are concentrating on God only and there is no



mention of His mission. Does God need your help in His mission? He is making you to participate in His mission for His personal pleasure only. If you serve the mission very sincerely, what is its ultimate aim? Is it that the mission is completed successfully or is it that God is pleased very much by this? It is clear that your service to the mission is only to please Him and not to make the mission successful because the omnipotent God does not require your service even by a trace for the success of the mission. He is only giving an opportunity to you to serve His mission by which ultimately you can please Him. Therefore, the conclusion is that God is totally important and not His mission or anything else other than God. I am telling this very frankly because this is the ultimate truth (*Satyam Jñānam Anantam Brahma - Veda*).

### **3. What is the spiritual significance of the following statement by Swami Vivekananda?**

[What is the spiritual significance of the following statement by Swami Vivekananda “Like me or hate me, both are in my favour. If you like me, I am in your heart; if you hate me, I am in your mind.”?]

**Swami replied:-** Liking a person promotes his merit. Disliking or hating (criticizing anybody for his defect) rectifies the defect. Liking to promote the merit is like giving a multivitamin tonic for improving strength. Disliking or criticism on our defects is like giving antibiotics to remove our infection. When antibiotics are given, simultaneously the B Complex tablets are also given by doctors to give strength by removing weakness. Destruction of defects must be followed by the construction of merits. You are destroying an old building only to construct a new building. Between these two items, no item needs to be rejected since both the items are to be welcomed.

### **4. You said Parashurama killed the innocent kings in a fit of anger. How can this happen in the case of a human incarnation?**

[In a recent reply, You told that because of the fault of king Kaartaviiryaaarjuna, Parashurama killed all the innocent kings and also it was in fit of anger. This is due to lack of Sattvam and presence of excess Rajas. Swami, in case of a human incarnation, how can this happen? There must be some purpose behind it. Please comment.]

**Swami replied:-** Even though Parashurama killed the innocent kings in fit of anger, those kings were only innocent in the issue of killing Jamadaagni. But, those kings were very cruel and demonic in other issues. A criminal may not be hanged in one specific case but in other cases, he has to be hanged. When the criminal is hanged, you may say that he should not be hanged in this specific case. Parashurama became angry in this specific case and killed the innocent kings. But this killing, though not justified in His personal case, is justified in other cases. God Vishnu decided to kill all the kings in the view of several other cases. Hence, the personal case of

Parashurama and other cases of kings overlapped with each other and brought this confusion. Finally, the conclusion is that no injustice was done in the final concluding judgment. You are denying the specific case, but you cannot deny the other cases. Hence, this overlap becomes meaningless. If you say that all the innocent kings were killed for the personal case of Parashurama, we say that all the cruel kings were killed for many other sinful cases. There is no ground for you to fight with us in this legal case. Whether God Vishnu is Sattvam or His human incarnation Parashurama is Rajas, the final result is justified and it is better that you close your argument. Even if you say that Parashurama is externally Rajas, He is internally Sattvam to know the final judgement given in other many cases of the kings. God Vishnu also is internally Sattvam to take this judgement and He is also externally Rajas to implement this judgement as Parashurama. Hence, there is no difference between God Vishnu and God Parashurama.

### **5. What is the path to retain God forever?**

[I think the essence of whole sadhana of a devotee is not only to attain God but also to retain Him after attaining. I will request You to please explain, what is the path to retain God forever? Is this path different from the path of attainment? Can a soul ever retain God?]

**Swami replied:-** The path to attain and to retain God after attainment is only one, which is true love to God, which is neither prostitution devotion nor business devotion. True love expressed theoretically and simultaneously practically is the only path from the beginning to the end. If such true love is maintained without any infection (selfish desires, attraction to name and fame in the world, attraction to become God, negligence on God, ego and jealousy to the incarnation, etc.), God is not only attained but also eternally retained.

### **6. Swami, if somebody asks for money for renovation work of an old temple, should I contribute or not?**

[At Your divine lotus feet always, Chhanda]

**Swami replied:-** You have to take the decision and if I give the decision, there will be every possibility for misunderstanding Me. I can provide the logic of the argument on this concept and you can fully participate in the discussion. Finally, whatever conclusion drawn is to be followed by everyone including yourself and Myself. The funds of the temple must be spent for two purposes:- i) The poorest beggars must be given food, cloth, shelter and medicine by constructing beggar homes. ii) The funds must be spent on the propagation of true spiritual knowledge so that devotion or at least fear for God is established in the society to avoid sins like corruption, etc. If these two purposes are satisfied by the funds of the temple, any extent of donation is recommended since it pleases God. This attitude is not only to

be taken by temples, but also by government and rich people in society. Once the poorest (beggars) are served fully, then you can go ahead to serving the poorer and the poor sections. Without following this policy, if one is serving the poor only, such service is only for collection of votes from people to get to power so that earning by corruption can be done! Along with the poorest beggars, helping (saving from hunger death and disease) all soft natured animals must also be taken up avoiding their killing for non-vegetarian food.

## Chapter 38

June 09, 2024

**O Learned and Devoted Servants of God,****1. Is Shani Dev as the Lord of the Ascendent (lagna) in an astrological chart mean good or bad?**

[Shri Jayesh Pandey asked: Pada Namaskaram Swami ji!]

**Swami replied:-** Shani Dev is very good since he is the deity of spiritual knowledge (Jnaana kaaraka). The planet Saturn (Shani Dev) stands for Tamas, which stands for firm decision in implementing spiritual knowledge in practical life. During this implementation, the soul has to face a lot of severe difficulties and hence, Saturn is famous in giving difficulties. The planet Saturn is also highly materialistic to give a lot of materialistic benefits so that the soul will be vexed with happiness and turns towards the difficult spiritual effort. This is called giving salvation through excess materialistic pleasure (Bhogamoskshaprada). Saturn resembles God Datta and the difference is only that Saturn catches the soul for seven and half years whereas God Datta catches the soul till the soul gets salvation! Saturn is the Lord for two zodiac signs (Makara and Kumbha). The firm practical decision for Makara is the highest since Makara is crocodile. Shri Datta Swami is born in the zodiac sign of Makara whereas Ramakrishna Paramahansa was born in the zodiac sign of Kumbha.

**2. Is my life worth looking at for having God as an audience?**

[Below Your Feet!]

**Swami replied:-** Every soul is a noble part of the screen giving entertainment to God. In the cinema, the actor of every role is heavily paid by the producer and there is no negative angle in any role. As far as the entertainment of God is concerned, this is the picture. This is pleasing God through the general entertainment of cinema (creation). But, certain actors try to please God specially with full inspiration towards God. The cinema in the world is not directly concerned with anyone among the audience in a personal way. But, in this world-cinema, the story is related to God personally sometimes to the extent of climax. Another difference is that the story of a cinema runs in an already fixed direction whereas this world-cinema is giving full freedom to the actor of every role. Hence, the entertainment given by the world-cinema to God is far far superior and more noble than the ordinary cinema. No soul can create a cinema, which is like the world-cinema in all aspects. Under these circumstances, everything is in

your hand to decide whether you give general entertainment (Pravrutti) or special personal entertainment (Nivrutti) to God.

### 3. Which is highest among Jnaana, Bhakti and Karma Yogas?

[Ms. Thrylokya asked:- Swami, some say that Jnaana Yoga is the ultimate, some say that Bhakti Yoga is the ultimate and some say that Karma Yoga is the ultimate. How do You answer this?]

**Swami replied:-** In fact, all the three Yogas are the ultimate and are equally important. Jnaana Yoga (true and complete Spiritual Knowledge) is very important just like water for a plant. Bhakti Yoga (theoretical devotion) is also very important just like the manure that grows the plant to become a tree to yield fruits. Karma Yoga (practical service and sacrifice) is also the most important just like the plant that alone yields the fruit. People giving importance to Jnaana Yoga make Bhakti Yoga and Karma Yoga as the inherent limbs of Jnaana Yoga. Similarly, people giving importance to Bhakti Yoga make Jnaana Yoga and Karma Yoga as its inherent limbs. Similarly, people giving importance to Karma Yoga make Jnaana Yoga and Bhakti Yoga as its inherent limbs. The sequence is that first is Jnaana Yoga, then second is Bhakti Yoga and final third is Karma Yoga. You hear the details of Mumbai city (Jnaana Yoga), then get attracted to see Mumbai city (Bhakti Yoga) and finally, make practical attempts to reach Mumbai (Karma Yoga). In this sequence only, Shankara, Ramanuja and Madhva came to this world gradually. Some speak about Aatma Yoga, which is a preliminary topic in Jnaana Yoga. By Aatma Yoga, one detaches from the body and attaches himself to the soul or awareness so that he will be relieved from the disturbances of worldly bonds and this will enable the devotee to concentrate on God. People believing that soul is God say that Aatma Yoga is Jnaana Yoga because by identifying with self or awareness, they feel that the soul becomes God. This is not correct because the soul (part of creation) can never become God (Creator). Jnaana Yoga is based on the triad (Triputi) dealing with self, path and goal-God. For these people of Aatma Yoga, there is no God since their self is assumed as God by them and their path is only to attain self! It is logical to say that Jnaana Yoga and Bhakti Yoga are one and the same (as said by Shankara) and the reason is that both Jnaana Yoga and Bhakti Yoga are theoretical phase only. By this, the three stages (Jnaana Yoga, Bhakti Yoga and Karma Yoga) become two stages, which are theory (Jnaana and bhakti) and practice (karma). In the Gita, God Krishna told two stages in this way:- i) Knowledge and devotion, both are theory and called as Jnaana Yoga of Saankhya. ii) Practice, which is practical service and sacrifice called as Karma Yoga of Yoga. We can also say these three items as two items in another way, which are Jnaana Yoga and Bhakti Yoga. Here, Bhakti Yoga includes theoretical devotion and practical devotion (service

and sacrifice). Shankara stands for Jnaana Yoga whereas Ramanuja and Madhva stand for Bhakti Yoga in this latest classification. This latest classification may be also taken as i) Jnaana Yoga of Saankhya that consists of knowledge only and ii) Karma Yoga of Yoga that consists of both theoretical and practical devotion.

Whatever may be the games of classifications, Jnaana Yoga, Bhakti Yoga and Karma Yoga are in the sequence with equal importance. Shankara told that Jnaana Yoga and Bhakti Yoga are one and the same (*Paramārtha jñāna lakṣaṇa sampannāṃ bhaktim...*) since both stand in climax as said in the Gita (*Priyo hi Jñānino..., Bhaktāstetīva*) because climax is only one.

#### 4. Is the secularism of Hindus making Hinduism weak?

[Shri Radha Manohar Dasji vehemently preaching for Hinduism against other religions says that the secularism of Hindus is wrong since it is making Hindus weak. What do You say?]

**Swami replied:-** There are four angles in any religion:-

- i) Offensive angle to attack other religions when they attack your religion aggressively.
- ii) Defensive angle to answer their blames and protect our religion.
- iii) Offensive-Defensive angle to attack the attacks from other religions in both defensive and offensive ways. The defensive way is to protect our religion from their blames and offensive way is to attack the defects present in other religions. This third angle is correct because the aggressive fellow will not be pacified unless you attack his defects. In this third angle, the defensive way can pacify the opponent internally since our logic proves the truth.
- iv) The conclusive angle is to preach our universal spirituality, which is true secularism, which means worshipping all forms of God and not rejecting every form of God! Unless this final angle is explained at the end, the opponent will not be permanently pacified and reformed. Fire is necessary to fight against fire (Rifle is the answer for rifle), but to extinguish the opposite fire permanently, water is finally needed and not fire. From our universal spirituality, we must project all the points told in the topic of 'Conversion of Religion'.

Our final aim is not victory over any religion, but world peace by bringing unity of religions. Both the policies of Subash Chandra Bose and Gandhi are needed for temporary and permanent solutions respectively. God Krishna proceeded for both sided peace before the war because after the war, both sided peace would not be possible (since all Kauravas would die). In wars of religious arguments, first oral war shall be done and then, attempt for both sided peace shall be done since even after the oral war, all will be alive! Hate the bad followers of Hinduism but not Krishna, hate the bad followers

of Christianity but not Jesus, hate the bad followers of Islam but not Mohammad, etc. Propagation of the ultimate truth (Secularism) logically will not only eradicate the wrong idea of conversion of religion but also pleases God.

### **5. How to balance worldly life (Pravrutti) and spiritual life (Nivrutti)?**

**Swami replied:-** I tell you a beautiful story, which itself clearly reveals this answer. A great personality (God) established an industry (creation). One lady (devoted soul) was appointed as the personal secretary for the owner of that industry. She loved the owner personally and wanted to be close with him (Saayujyam or very close living with God) forever. Such lady shall be perfect in the office work (Pravrutti) and also shall be sincere in the love with the owner (Nivrutti). She shall never forget that office work is mandatory and the love affair with the owner is optional and personal. Perfectness in the office work not only pleases the owner but also all the employees (all the co-souls in society) of the industry. When the industry is running on smooth lines with best peace and happiness, the owner is extremely pleased with the personal secretary since she is contributing in her maximum capacity in maintaining peace and happiness among the employees of the industry. If she is corrupt, the owner will not like to keep her not only in the job but also will never like to keep her permanently through marriage! Similarly, if the devoted soul violates Pravrutti, God will not only punish him/her in the world but also never likes to keep the devotee closely with Him (Saayujyam). When the devotee is not fit for Pravrutti and also for Saayujyam, will the God allow the devotee to merge with Him (Kaivalyam) to become incarnation? (This means will the owner make such employed lady to sit in His chair as acting M.D – in charge?) The owner will think that if such a corrupt lady becomes his wife, she will swallow all his wealth and industry to neck him out of the house! Hence, a devotee must strictly follow justice in this creation and also must sincerely possess true love to God so that God will run after the devotee not only to give Saayujyam (to keep the lady always with Him by marriage) but also to give Kaivalyam (to make the lady as acting M.D. for all practical purposes). Even after the marriage with the owner, the lady can manage the industry while sincerely loving and serving her husband simultaneously. Similarly, a liberated soul can balance both Pravrutti and Nivrutti. A soul can be liberated even while alive in this world (Jiivanmukta).

## Chapter 39

June 12, 2024

**O Learned and Devoted Servants of God,****1. Is Universal Spirituality possible when some scriptures do not allow worship of other forms of God except theirs?**

[Ms. Thrylokya asked:- Paadanamaskaaram Swami. In certain religious scriptures (like Christianity and Islam), statements exist saying that if their form of God is not worshipped and if other forms of God are worshipped, such people shall be killed. In this light, is Secularism (Universal Spirituality) justified?]

**Swami replied:-** Thousand times I shouted that in absence of direct audio-video record-proof of dictation of the scripture of any religion, all the illogical statements (that can't be supported by any type of logic) shall be considered as insertions (Prakshiptam) done by bad followers of that specific religion. God is certainly beyond logic, but this does not mean that God will speak illogical things. We are not opposing the scripture written by God, but we are opposing the scripture by saying that all the scripture was not told by God since it contains some portions that are not spoken by God, which were really inserted by bad ignorant egoistic followers of any religion. Every religion, every region, every caste, every gender and every language contains both good and bad souls. Hence, the scripture of any religion contains the original portion spoken by God and certain other portions spoken by the bad followers. If you filter all these insertions decided by sharp and deep logical analysis, the residues leftover on the filter papers of all religions will be exactly one and the same concept dealing with logical statements of one God (Nivrutti), one heaven and one hell (Pravrutti).

Such absurd statements in any scripture can be spoken by ignorant souls but are never spoken by the omniscient God. If anybody follows such insertions due to blind fascination to one's own religion, God will certainly throw such souls into everlasting liquid fire of hell because such statements bring splits and quarrels in the humanity, destroying the world peace and making God furious. Hence, one shall come out of the blind fascination of his/her religion, region, gender, caste, language, etc., if a soul wants to please God.

**2. Can we say that since the Veda is maintained by recitation, insertions are not possible in the Hindu scripture?**

[Swami, Veda, the scripture of Hinduism was coming by oral recitation generation by generation and hence, such insertions are not possible as said by You. In such a case, there is no danger of insertions in the scripture of Hinduism.]



**Swami replied:-** Even though it is correct to say that the Veda is not polluted because it was transmitted from one generation to the other through oral recitation, why should we go back from the fire-test of sharp logical analysis if we are sure that there are no insertions in the Veda. If you are sure that your gold is 24 carats, why should you hesitate to come forward to do the acid test? Sita knows that she is perfectly chaste and hence, she herself (not God Rama) proposed the fire-test for her. Somebody may say “Your Veda was also written on palm leaves and people used to recite with the help of written scripture only. Hence, there is every possibility of insertion. Moreover, when you say that audio-video recording-proof is absent while God dictating the scripture, this fact applies to all religions including Hinduism. The fire-test of sharp analysis is based on this point only. Hence, the Veda is also to be tested by sharp logical analysis like the scriptures of all other religions”. Therefore, we shall not say that logical analysis is unnecessary for the Veda and we shall come forward as the first person before anybody.

The scriptures quoted by you (Christianity and Islam) told that if Jehova or Allah is not accepted by anybody, he/she should be killed along with his/her children. Here, there are three points:- i) Jehovah or Allah shall be accepted – this means that Jehovah or Allah does not mean a specific form of God with a specific name. The name of God here means the unimaginable God mediated by any form with any name. You should not take the literal sense (Vaacyaarthā), but you should take the implied sense (Lakshanaarthā). In this way, you can support the statement. It is only meant for an atheist, who is not accepting God at all. ii) Here, killing an atheist does not mean the actual killing of a person. Actual killing of a person is literal sense. The implied sense of killing is that the ignorance with which the atheist identifies himself/herself must be killed. You have to take the implied sense and not the literal sense. You must kill the ignorance of the atheist and not him/her personally. God is the Divine Father (*Ahaṃ bīja pradahaḥ pitā* - Gita) and He doesn't want to kill His children since even the worldly father doesn't like to do this horrible crime! Every religion accepts God as the Divine Father of all souls of the creation. iii) The above two points can be explained through selection of implied sense and rejection of literal sense. But, killing the innocent children cannot be justified by the above logic. The children are just born, not having even a little time for the scope to evolve for realization. Killing such children in literal sense is very much unjust. Even killing their ignorance in implied sense is not at all possible because they are just born. Hence, killing their children is certainly an insertion, which must be accepted as insertion and must be rejected from the scripture.

Therefore, if it is possible, you can support the concept of God through logic that can be developed by sharp analysis. If such a logic is not possible, you must accept that such point is insertion only and you must reject it from the scripture. Without doing this, blindly accepting every word of the scripture with foolish blind fascination must be rejected by every human being so that the unity of the scriptures will certainly be attained. Only these illogical concepts are splitting the scriptures and their religions to disturb world peace.

## Chapter 40

June 13, 2024

**O Learned and Devoted Servants of God,****1. Please give Your reply on the following statement of a Muslim.**

[Shri Anil Antony asked: Padanamaskaram Swami. A Muslim devotee Dr. Zakir Naik preaches the following points. I request You to give responses to these points, at Your Lotus Divine Feet-anil.

**Allah cannot be Brahma:** Muslims can have no objection if Almighty God is referred to as 'Kaaliq' or 'Creator' or 'Brahma'. However if it is said that Brahma is Almighty God who has four heads with each head having crown, Muslims take strong exception to it. Describing Almighty God in anthropomorphic terms also goes against the following verse of Yajurveda, "*Na tasya Pratima asti*".]

**Swami replied:-** Brahmaa means the four headed mediated God carrying on the creation. Brahma is the unimaginable God doing creation by merging with the mediated God Brahmaa, carrying on the maintenance of the creation by merging with the four handed mediated God Vishnu and carrying on the dissolution of the creation by merging with the five headed mediated God Shiva. The Muslim preacher is confused between Brahmaa and Brahma.

**2. Are there any unscientific points in the Vedas?**

[Quran Vs Veda: Allah says in Surah Hijr 15 Verse no. 9 that "We have revealed the Qur'an & we shall guard it from corruption" Qur'an is also called as the Furqaan, the Criteria to judge right from wrong. So what I say that whatever is matching with the Qur'an in the Vedas I accept it to be true. What doesn't match I leave it aside, because Vedas hasn't maintained its pure form according to the Hindu scholars. So what I say whatever matches with the Qur'an I say I've got no objection this part may be the word of God but I don't agree everything of the Vedas. There are many unscientific points in the Vedas I can give a talk on that which I don't intend giving. I can give hundreds of unscientific things mentioned in the Vedas.]

**Swami replied:-** This is the blind fascination towards the scripture of one's own religion. If you give a hundred unscientific points about other religions, all other religions will give you one lakh unscientific points in your own scripture. It is not the question of scientific or unscientific because science can never explain the unimaginable miracles done by the unimaginable God through His mediated forms. We should analyze logical and illogical concepts present in all the scriptures without any prejudice and bias. We shall accept all logical concepts and reject all illogical concepts from every scripture irrespective of religion.

**3. The Veda is not mentioned in the Quran. Please comment.**

[Veda not mentioned in Quran: Can I consider Vedas to be the word of God? Do I consider the Veda totally to be correct? See by name only 4 are mentioned Torah, Zaboor, Injeel & the Qur'an but there were many books revealed by Allah. Now regarding Veda, can I consider it to be the word of God? Since Veda is not mentioned by name in the Qur'an or in any authentic Hadith I cannot say for

sure that it is the word of God. I can say may be it is or may be not. But even if Veda was the word of God it was meant for those people and for that time. Today we have to follow the last and final revelation i.e. the Glorious Qur'an for the whole of humankind.]

**Swami replied:-** Time is meaningless in the view of a concept since a logically decided concept is always authoritative by itself either in the past or in the present or in the future. This preacher is fully blind with the fascination towards the scripture of his religion. Unless you have an open and a broad mind to find out the truth irrespective of the scripture of any religion, you are not fit to enter the stage of scholars with universal outlook because God is one and this universe is one.

#### **4. Shall we have to follow only Quran as Mohammed is the last Prophet?**

[Jesus' second coming: In Jesus's second coming he will not get any new message. Messenger means who gets a message. He will not come as a Rasool. He will come to testify to the Christians I (Jesus) never claimed divinity. The message that got, the Injeel, was there about 2000 years back that has been corrupted now Muhammad came so even Prophet Jesus when he comes back he will follow the message of the Qur'an and the message of Prophet Muhammad. So as a messenger in following the message the last is Prophet Muhammad Peace.]

**Swami replied:-** If you say that Jesus never claimed divinity, it means that He has not done any miracle. But, He did several miracles and He attributed the divine power to the Divine Father (call Him Allah or Jehova or Brahma). In fact, Jesus and Mohammad are also one God since both are incarnations of the same one God. If the incarnation is not announcing its divinity, it only means that the devotee shall not get ego if the devotee attains any divine power from God and that the devotee shall always pass on the credit to God only.

#### **5. Can a Muslim take Prasadam from the temples?**

[Eating Prasadam from temple: To the question 'Can a Muslim take Prasadam from the temples?' "Forbidden to you for food are dead meat, blood, the flesh of swine and any food on which any name besides Allah's name is taken." So eating Prasad is Haram. It's not permitted in Islam. But we know many Muslims, we don't want to offend, we don't want to offend our non-Muslims so what they do, some of the Muslims, they say Bismillah and eat it. Eating any food on which any name besides Allah's name is taken is prohibited in Islam.]

**Swami replied:-** This preacher is always parroting the lines of the scripture straight, taking only its literal sense. He should read in between the lines and understand the implied sense also. There is nothing to talk or discuss with any preacher, who is totally blind with climax fascination towards the scripture of his/her own religion. Speaking with such a preacher will be like speaking with a deaf fellow! Such preacher will not reach God since he will reach only the liquid fire of hell.

#### **6. What is the essence of the following Quranic verse?**

[General question on Quran: "I did not create the jinns and the humans except to worship Me alone" as per Quran. What is the essence of this verse?]

**Swami replied:-** Here, the word 'Me' means the unimaginable God mediated in different forms like a single person dressed in different clothes. A narrow-minded soul takes God in a specific form with a specific name only. A good devotee takes the good God in universal sense as the one unimaginable God existing in different forms with different names. A good devotee has all the three eyes (the third eye is hidden on the forehead called Jnaana Netram or eye of knowledge) in opened state whereas a blind conservative has all the three eyes in closed condition!

## Chapter 41

June 14, 2024

**O Learned and Devoted Servants of God,****1. Do Karma Samnyaasa and Karma Phala Tyaaga come under personal service or the mission of God?**

[Ms. Bhanu Samykya asked:- Paadanamaskaaram Swami, these are the petty questions from this petty soul. Please clear my mind from the storm of misunderstandings. At Your Divine Lotus feet, Bhanu Samykya. Do Karma Samnyaasa and Karma Phala Tyaaga come under personal service to God or to the mission of God? Is it the choice of the soul to serve the mission of God or to serve God personally? I personally feel that anyone of both should be granted by God only because if soul wishes nothing will happen. Please correct me.]

**Swami replied:-** Even if you participate in the mission of God, the world will not change even a millimetre. The qualities of the soul precipitated from millions of births are like endless mountains. The participation in the mission of propagating true spiritual knowledge in this world is only to express your true love to God by participating in His work. God does not need your service at all because in a fraction of a second, He can change the minds of the souls since He is omnipotent. The mission is only an opportunity created by God for you to prove your true love to God by participating in His work. The total aim of the devotee must be God only and nothing else and none else.

**2. Isn't it wrong to be anxious until we get the best results?**

[We are supposed to put efforts without thinking of the results. When results are not good, shouldn't we be anxious for betterment? or just be passive by trying and leaving it? Isn't it wrong to be anxious till we get the best results? Or is this attitude good in spiritual path but bad in worldly path?]

**Swami replied:-** You should not attach yourself to the result so that you will not get any tension even if the result is not good. You must try for the betterment of the result without any attachment to the betterment. You are trying for the betterment of the result with continuous detachment only without any trace of attachment to the result at any place and at any time. This is common in both worldly life and spiritual life.

**3. Do we have to focus on the goal or the path in our spiritual effort?**

[I've read in a motivational story that if getting a mango on tree is a goal, our focus should be on climbing the tree (path) and not on the mango (goal). If we focus on mango while climbing, we are certainly to fall. Can we take this example in spiritual path by focusing only on the path but not on goal? If not, how to focus on both the path and the goal?]

**Swami replied:-** This example works out in the worldly life because the goal or mango is not the omnipotent God. In spiritual life, the goal or God is the most important. Neither the soul travelling nor the path to be travelled

are as important as the goal or God. Hence, your entire attention must be on God only so that by His grace only, you can travel in the correct path. Due to His grace, whatever path you travel becomes correct. Even the wrong path of the Gopikas became the most correct path due to the climax love of the Gopikas on God.

#### 4. What should I think while doing the service of God?

[If I'm continuously failing in the spiritual path, what is the lesson to learn? Where should the focus be? Should one not focus on results even in spiritual path i.e. having attitude that "I've done whatever I can. Whether God is pleased or not is not in my hands" correct? Or is there any other attitude to face failures and try to get better in pleasing God. I personally feel that pleasing God is not in my hands nor doing the work that pleases God as God is the doer.

- A. So, what should I think while doing the service of God?
- B. What should I think when I come to know that God is not pleased?
- C. What should I think when God is pleased with my work?
- D. Is it wrong if I feel happy or sad based on the reaction of God i.e. whether He is pleased or not?

E. If God is not pleased, then what should a soul do?]

**Swami replied:-** If your attention to God is single pointed and at the climax level, God is certainly pleased and there is no trace of doubt in this. In such climax love, total surrender (theoretical and practical) exists, in which case, the intelligence shuts up all its activities. Such a decision is full of determination with complete blindness to any other alternative that is suggested by intelligence. This is the state of God Shiva, the final step in the spiritual path. In such a stage, Gopikas replied to Sage Narada that they are prepared to go to hell if the headache of God Krishna is pacified by applying the dust of their feet! The same Gopikas also replied to God Krishna that they can't leave Him since they are prepared to hug the red-hot copper statue of Krishna in hell for dancing with Him! In this stage, there is no place of analysis of any other alternative except the madness towards God.

#### 5. Please correlate the following statement of Jesus with Yours.

["Do not be anxious about your materialistic life. Heavenly Father who is taking care of birds, will He not take care of you? Seek the kingdom of God first"- said by Jesus. But Swami, You have said that Pravrutti is the base for Nivrutti and we should first lay strong foundation in Pravrutti. Both statements are contradicting to me. Please clear my misunderstandings.]

**Swami replied:-** God is giving food to birds only then, when the birds are doing continuous work through a lot of effort for fetching the food. Hence, the above statement does not mean that God will give you food in worldly life without your serious effort for it. You may say that if serious effort is put up, the fruit is inevitable. But, this is not correct because there are so many cases, which have failed in attaining the fruits in spite of their hectic efforts. Hence, the conclusion is that the soul shall put complete effort and wait for the grace of God to get the fruit because only God's grace gives

you the fruit and not your efforts. Thinking that our effort will certainly get the fruit is ego of the soul. Such a soul will learn a lesson preached by God.

#### **6. How do I have a true bond with God when I don't know what He is feeling?**

[Most of the top devotees say the phrase "Whatever may happen in life, I have Swami". What does that mean? How can one feel God in daily life? I cannot grasp anything from the side of God. I feel I'm doing whatever is in my capacity for Him and for that also, He is only the doer. I cannot understand what is God feeling for me? What is His side? So, how to have a true bond with God when I don't know what God is feeling? I sometimes aggressively feel that I'm away from God and can't understand Him at all. I feel very numb and confused sometimes thinking like this. Why is this feeling torturing me time over time again and again? Can't I come over it with true understanding?]

**Swami replied:-** When a devotee says that he/she is having Swami with him/her, it means that God alone is doing the work and not the soul. Such a belief removes ego from the soul and also develops detachment from the work even while seriously working. In spiritual line, one need not get depression if one has true love to God both theoretically and practically. True love based on firm determination will give sleep to the intelligence that creates a thousand thoughts, which confuse the self. Intelligence is necessary before making the journey in the path but once the journey is taken up, true love mingled with firm decision will take you to the right goal. If the right goal is an inert item, your intelligence is necessary throughout the journey. But the goal is the omnipotent God and not an inert item. Hence, your true love to God becomes your entire strength for the journey and you will certainly reach the right goal or God.

#### **7. I go into depression again and again. Kindly give knowledge to read and remember at that time.**

[Swami, I go into depression again and again, no matter what I do. I feel painful and sad. Please kindly give some points of knowledge to read and remember at that situation.]

**Swami replied:-** True love to God that is developed spontaneously in both theoretical and practical lines without aspiration for any other thing and for any other soul alone is the medicine for such depression.

#### **8. What are symptoms of neglecting God and how to know whether I'm neglecting God?**

**Swami replied:-** When God comes in human form, He will make an arrangement to develop negligence in the minds of the devotees because the human form has all common properties of an ordinary human body. Such negligence is necessary to get the freedom to mix with God so that every doubt can be clarified with full flexibility. Hence, even negligence has its own value in the program of God. If such negligence is absent, the soul will be excited and will be unable to ask doubts freely. The devotee by his/her efforts shall cross this negligence to recognize God in human form. Both the presence of negligence and the crossing of the negligence have their own



values in their corresponding contexts. You should welcome both these in their corresponding stages.

**9. How do I learn spiritual knowledge with the kind of mind and attitude I have. How do I come out of this?**

[Swami I always feel that my past is a failure, present is a failure and I'm going to fail in future also. How much ever I try to learn and read, everything goes inside the head in wrong angle only. That right angle is never understood by me. I feel that it is impossible to learn spiritual knowledge properly with the kind of mind and attitude I have. I often get depressed. How to come out of this?]

**Swami replied:-** If you are not depressed, I would not have cared for you because worldly people are always in wrong angles only regarding spiritual line. But, your depression shows that you are interested in spiritual line. The first and foremost advice I give to you is that you shall forget the word 'failure'. Theoretical and practical devotion generated from complete true spiritual knowledge without aspiration for anything or anybody else is the path to attain the grace of God or goal. This path must be your goal before you enter this path and for that you have to put various efforts. These efforts differ from one soul to the other based on the psychology and the nature of the surrounding atmosphere. If you try for God's grace, there is no question of failure because God is omnipotent. You should not compare yourself with anybody else because you have your own type of path towards God. Nobody's path to God resembles to the path of anybody since the path for a devotee is very very specific like the fingerprint. There is a certain destined path arranged by God based on your psychology and you must try to find it out. The true and complete spiritual knowledge gives all the details of God, which generates theoretical devotion and that generates practical devotion. The root foundation is spiritual knowledge. It must be true and complete so that your foundation has no crack. Fortunately, you attained the Sadguru, who is the topmost incarnation of God Datta! What more grace you expect from God Datta than this fortune for which sages and angels do very very long penance for several births? After getting such a Sadguru, I assure you the success in spiritual line. Have at least a trace of confidence in your Sadguru, which is more than sufficient to lead you to the spiritual goal. I once again assure that you never failed in the past, nor are failing in the present and will not fail in the future.

**10. Swami, my mother conveys her gratitude to You because today she has cleared the house loan.**

[A question by Ms. Thrylokya]

**Swami replied:-** It is a great surprise that the soul is laughing with happiness for clearing the loan on the house. At the same time, when a worldly bond like issue or spouse is cut off due to the clearance of the loan

taken in the previous birth, the soul weeps a lot! It is told that the pet animals, spouse, issues and house come into our association due to the bond from the previous birth based on clearance of loan (*Rṇānubandharūpeṇa, paśupatnīsutālayāḥ*).

**11. She also conveys her gratefulness since she got a promotion and got transferred to a place still far from home.**

**Swami replied:-** The promotion is given by God transferring your mother to a still far place from your hometown. The idea of God is that you (your mother) may be immersed in the worldly bonds more since you are economically promoted. The economical aspect (Dhaneshanaa) is also one of the three strongest worldly bonds (Eshanaatrayam), which are bonds with money, spouse and issues. In order to save you from developing more fascination to the worldly bonds present in your home, God has transferred you to a place, which is still far from your hometown. This means that you will be more detached from the worldly bonds so that you can concentrate more on God. Many employees give a lot of bribes to get transferred to their hometown so that they are more entangled in the worldly bonds. This is like purchasing a ticket to hell and neglecting heaven even though a free entrance is offered by God!



**Shri Datta Swami**  
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